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Southern Association of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV   RICHMOND, VA., THURSDAY, JANUARY 3, 1952   NUMBER 1

Maker of New Years

God of the years that lie behind us,
Lord of the years that stretch before,
Weaver of all the ties that bind us,
Keeper and King of the Open Doors:

Grant us hope, and a courage glowing
White and pure as the stars above;
Grant us faith in a full stream flowing
Down from the heights of Thy changeless love.

Out of the ruins of doubt and sorrow,
Out of the ashes of pain and tears,
Help us to fashion a new tomorrow,
Free from the anguish of blighting fears.

Build with us, lest our great walls crumble,
Broken stone upon useless clay;
Walk with us, lest our slow feet stumble,
Grope, and falter, and lose the way.

All through the seasons of sowing and reaping,
All through the harvest of song and tears,
Hold us close in Thy tender keeping,
O Maker of all New Years!

—Anonymous.

News Flashes

The Suffolk Christian Church will broadcast its Sunday services during January over WLPM.

Dr. Will B. O'Neill spent Christmas at home in Sanford, after being in Lee County Hospital for a number of weeks.

Rev. Richard M. Petersen, Gainesville, Georgia, was guest speaker at the Shallow Ford Church, Sunday December 30.

Dr. and Mrs. F. C. Lester presented chimes to our church in Asheboro. Dr. Lester received forty-five members during last year.

The Winter Institute for Negro ministers and leaders of Congregational Christian Churches will open next week, and continue for a month.

Rev. Ira D. Black of the Board of Home Missions, New York, and Superintendent Scott visited our church at Fayetteville on Saturday and Sunday, December 29-30.

The corner stone was laid Sunday afternoon at the new First Congregational Christian Church in Greensboro. Dr. W. E. Wisseman led the service and Supt. W. T. Scott was the speaker.

The fifteenth annual meeting of the North Carolina Council will take place January 16-17 in Greensboro. Dr. Edward H. Pruden, minister of First Baptist Church, Washington, D. C., will be the principal speaker, and all sessions are to be held in West Market Street Methodist Church.

The Mission Board will holds its annual meeting on Tuesday and Wednesday, January 8, 9, at the Second Congregational Christian Church, Norfolk, Va. The meeting will convene at 2:00 p.m. on the 8th and will continue through Tuesday evening. Wednesday morning, as necessary.

ON ENTERING THE NEW YEAR.

With what spirit do you come to a new year? That is an easy question to ask but rather hard to answer.

Most of us will bring the same old heart, the same old thought, the same old practice, the same old life. We can't expect much more in a new year if that is the case. God offers you an opportunity to take the next 366 days and make them different. In the last year we have had some sorrow, some triumph, some failure and a lot of frustration. Why? Because we are dependent too much on ourselves. The new year holds the promise of being different if we will share a partnership with God. Let him be the guide, let him be the strength, let his be the purpose and the new year will be different.

—*Duane N. Vore.*

TIMOTHY KEPT UP!

When Timothy Chang entered N. C. State College this fall to major in poultry, his professor raised the question whether Timothy could "keep up" with the class, being a divinity student. Timothy thought he could. Did he? Here are his grades.

Poultry Judging, A; Genetics, A; Poultry Anatomy and Physiology, A; Poultry Seminar, A; Paints lost by unexcused absences.

W. T. S.

IMPORTANT NOTICE!

At the request of Supt. W. T. Scott, we are printing in this issue of The Sun the "Ministerial Directory" as it will appear, subject to correction, in this year's *Annual.* We suggest that you tear out pages 13 and 14 of this issue and file them for reference. We also request all ministers to check the list for their own names and to send any changes that should be made to Superintendent Scott immediately.

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

January	8- 9	Annual Meeting, Mission Board—Second Church, Norfolk
	16-17	N. C. Council of Churches—Greensboro
	18-20	Mid-winter Superintendents and Religious Educational Workers—Cleveland
	21-24	Missions Council Mid-winter Meetings—Cleveland
	27	Youth Week Begins (Interdenominational)
February	3	Elon College Sunday
	10	Race Relations Sunday
	27	Ash Wednesday (First Day of Lent)
	29	World Day of Prayer

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	11	Woman's Missionary Convention Executive Board
	24-28	North Carolina Woman's Conference Rallies
	30	Valley Mid-Year Conference—Bethlehem
April	1-3	Eastern Virginia Woman's Conference Rallies
	6	Palm Sunday
	8-10	Valley Woman's Conference Rallies
	13	Easter Sunday
	15-16	Southern Convention Executive Board
April 29-May	1	Southern Convention Biennial Session
	2	May Fellowship Day (Interdenominational)
	4-11	National Family Week
	11	Mother's Day
	18	Rural Life Sunday
	24-26	Elon College Commencement
June	1	Pentecost Sunday
	8	Children's Day
	12	Valley Sunday School Convention
	17-25	General Council of Conregational Christian Churches—Claremont, California
	25	Eastern North Carolina Sunday School Convention
	26	North Carolina and Virginia Sunday School Convention

GOALS OR OBJECTIVES OF THE WAKE CHAPEL LAYMEN'S FELLOWSHIP.

The list that followers is presented to give direction to our meeting and our work. Some of the items will occupy our time this year only, some will be annual projects and still others will come in other years to come.

Major Objectives—

1. Conduct an extensive Visitation Evangelism Program annually.
2. Accept the responsibility of adsimilating all new members of our church.
3. Sponsor a Friendly Visitation Program to reach the inactive resident members of our church.
4. Provide the man-power needed for our Every Member Canvas.

Other Objectives—

1. Mail cards to the sick or bereaed of our community.
2. Make our church a friendly church.
3. Acquaint ourselves with the history of our own denomination and also with its organizational set-up.
4. Have one fellowship dinner meeting with the laymen of another church of our own denomination annually.
5. Send Christmas gifts to every boy from Wake Chapel who is in service. (Send devotional material regularly also.)
6. Investigate and promote, if possible, a community-wide program to keep the church and public cemeteries, located at our church, attractive.
7. Purchase a mimeographing machine and typewriter for our church.
8. Landscape the remaining cemetery (Plots deeded to church by W. J. Ballentine).
9. Promote the reading and study of the Bible for others and ourselves.
10. Conduct all of our meetings accordiny to correct parliamentary procedure because this is right and it also saves time.
11. Accept responsibility of investigating and reporting to our church the special needs of any individual or family in our community.
12. Receive an offering at each meeting to provide for program and other expenses.
13. Keep our eyes and ears open for any opportunity to render service to others either through our church or otherwise.

George D. Colclough and Superintendent Scott were present for the December meeting.

OFFICERS.

President—Reno Cotten.
Vice-President—Sam Snead.
Secretary-Treasurer—Sam Amos.
Program Chairman—Wayne Russom.

NEW DEPARTMENT CREATED.

The Executive Committee of the Board of Home Missions at its meeting December 5, created the Department of Church Finance Advisory Service of the Division of Church Extension and Evangelism giving departmental status to the work of Mr. Curtis R. Schumacher. Mr. Schumaker in the nearly four years that he has been with the Board of Home Missions has assisted 62 churches in financial campaigns, being instrumental in the raising of more than two and a half million dollars. In addition to this, he has acted as a consultant to a large number of additional churches that have raised, it is estimated, close to another half million dollars. Mr. Schumacher's work has assumed vital importance among us, and is being observed by other denominations with a view to introducing similar functions within their organizations. Mr. Schumacher will continue to assist churches in their building campaigns, in addition to which he stands ready to consult with conferences, associations and city unions with reference to financial problems involving fund raising projects.

STANLEY U. NORTH.

To read without reflecting is like eating without digesting

—*Burke.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghiil; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $............ for which please send The Christian Sun ( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S *Desk*

CHRISTMAS IN RETROSPECT

Did you have a satisfactory Christmas? Was it well-balanced with respect to its material and spiritual aspects? Did you get your best score on your home or church observance? Was it characterized by benevolence or malevolence in your community? What factors were overlooked or inadequately provided for? In what ways do you contemplate improving next year's celebration?

Christmas becomes stereotyped for many people. They do the same things, have the same decoration scheme, go the same places and see the same people. While there is something to be said for such a pattern, it loses some of the freshness and variety which should characterize this grand festival. Some churches have a Christmas pageant every year, while others have a cantata. Why not have both one year?

Some churches lack variety in their choral repertorie. Now is the time to anticipate the needs of next Christmas. Some of the necessary properties could very properly become the project of an individual or group. The church budget for the new year should carry an allowance for new anthems and cantatas. Only by planning in detail a full-scale observance, including cantata, pageant, properties, costumes and decorations, can the varied talent of the constituency be developed and utilized.

Anne Wertsner says: "Christmas comes but once a year, but its enjoyment need not be limited to a few crowded days in December. Anything so nice as Christmas deserves to be anticipated a long time in advance and remembered a long time afterwards. A good time to look forward to Christmas is when you have just finished enjoying one. Then you may be full of ideas for next year."

So this seems to be the most appropriate time to wish for you a sublime Christmas in 1952!

LIFE CAN BE WONDERFUL

Someone prayed: "Lord, forgive us our Christmases as we forgive those who Christmas against us."

Christmas may be a violation rather than a celebration of the advent of Christ. Those who look back at Christmas through sobered eyes may be standing in the need of prayer.

We are prone to forget it, so Christmas reminded us all that life can be wonderful. Those who live in the mutual society of the Golden Rule learn that life can be sustained on a high plane of living.

Who has not been refreshed, gained a new perspective and achieved a loftier philosophy of life through the Christmas experience? Redemptive influences are released. The amelioration of unhappy circumstances is made possible by the widespread exercise of charity. Truly it is a blessed season. All of us have multiplied cause to exclaim "Thanks be unto God for his unspeakable gift."

The well-wishes of our friends, both vocal and written, give a strong lift. This is especially true of the non-canned variety of Christmas greetings. For instance, Walter Graham sends this refreshing message: "All of us join in sending warmest greetings to you and hoping that 1952 will be one of the best years you have ever known. There is reason for pessimism because of world conditions, but if we can take a backward look through history, particularly through the Old Testament, then, have a living, working and growing faith in a God of love, we should be optimistic and face the future with confidence."

A BANNER YEAR

We are in the heart of our Mid-Century Advance for Christ. By avoiding the mistakes of the past and utilizing fully the resources of the present, nineteen fifty-two may be a banner year in the history of Christendom. It should be. It must be.

By exercising a more intelligent discipleship and a more sacrifical stewardship, this should be a banner year in countless churches. This is the year to achieve new and improved patterns of churchmanship. Quantitative and qualitative gains should be registered.

The meeting of The Southern Convention and the General Council should be provacative and open new vistas of service. New churches will be built and members received. God and the individual make a strong partnership for the new year.

"Count your blessings," suggests the old hymn, "and it will surprise you what the Lord hath done." And one might add: "Give Him a chance and it will surprise you what God can do."

Will you do it?

The Riggs Write From India

Manamadura, Mission Compound, Ramnad District
December 6, 1951

Dear Southern Convention Friends:

Louis seems to be the one that does things that makes material to write home about. This time he has gotten himself infected eyes. He has been running around, in a miserable sort of way, with great gobs of pus blinding him. It makes his temper terrible and the first few days he usually ended up in bed in the middle of the morning. The infection is carried by a tiny fly called the "eye fly." It's about the size of a sand fly, and our compound here is noted for having more than the usual number around. These flies will fly inbetween the lashes and light right on the eye ball. They are like the house fly and like both food and dirt. Their favorite occupation though is to fly from one "pussy" eye to another. We are using insect repellent and castor oil on the eye to drive them away. Louis has surely had a siege with the infection for about a week. The whites of his eyes have been a fire-like red and part of the time swollen shut. This morning he woke up with one eye sealed shut but when we finally got the drainage cleared away the eye looked almost normal. He has been playing normally most of the morning.

Louis' birthday came and went very quietly. We didn't try to celebrate it much for I don't have much pep to spend a lot of money when so many around us are so desperate. We took the money we would have spent for Louis and bought saris for the girls that work for us. We put little gift cards on them and let Louis present them. In the afternoon we took Louis to the bread train which was a real thrill for him for he *loves* trains. Seventy-five per cent of his time is spent in dragging around a toy train that Dorothy Jackson sent him, making toot tooting around, or dashing out into the yard to see the train pass that goes by not too far from the compound. That evening we served his cocoa cake with two blue candles on pink animal holders. When he saw the cake he let out a big "oh-oh." We let him blow out the candles several times and showed him how to cut it, (the cake). All in all I don't think it was too bad a birthday for him and it did make some others happy.

Thanksgiving we were all prepared to go to Madura and have dinner with some fifty other foreigners when Louis came down with his eye infection. It didn't seem wise to travel with him especially since he would infect the rest of the mission children, so we stayed home. I bought a chicken on market day and we had chicken enough for three days. We gave Louis a bone which he didn't like! nor did he like the meat either. We had our Thanksgiving a week later than you did. The day after Thanksgiving we got letters from home telling how you had spent the day.

Then this last Sunday morning we went to Gandi Cram. (That is why this letter is late). We stayed with the Keithahns for it is some seventy miles from here and with two children one needs to stay over night. Ed has described it to you before so I won't try to tell you much about the place. The girls they have there are all either widows, or former prostitutes, or girls who have become pregnant while single, or orphan girls. They are given an all around education so that they can teach, or give home nursing, or midwifary, or farming, or anything a village may require, with special emphasis on village improvement. They are highly respected girls when they leave the place. They live cooperatively doing all their own work. The day we visited we found the largest group sifting rice in a huge hall. I had Joy in arms and one of the girls reached for her timidly. She looked like such a jolly clean girl I handed Joy to her. Quick as a flash she scooted across the room but before she reached the corner another girl had her. Joy bounced from one pair of arms to another until almost every girl in the room had given her a small hug. She looked from one new face to the next and never let out a peep. I thought she would start howling but she only looked startled and a bit excited. They were surely the healthiest, bouncingest bunch of girls I had seen in a long time. They got a big thrill out of seeing a white baby. Even though I had intended just one girl to hold the baby it was kind of fun to see these girls break away from their natural reserve. We toured their farm, weaving mills, clinics, orphanage school, kitchens, new sewage disposal pits, and dairy, all run by the girls themselves and a few men. We lived in the Keithahn home which they build themselves and run without servants. The Keithahns are unusually radical people, who have been kicked out of India twice by the British for their leadership in trying to better the lot of the Indians in social reforms, but people who live what they believe.

I had better quit rambling and let Ed add the "meat" to this letter.

Fran.

* * * * *

Dear Friends:

"If "meat" means being ponderous, I am not sure that I even have any of that this time.

On returning home yesterday we found a telegram announcing the death of Mrs. Lorbser, one of the mission group in Madura. We do not know the details yet, but had not been expecting this, although she has been seriously ill for several months and was one of these I was concerned about while I was looking after the missionaries' health last spring. She is the second member of the older group in Madura to die since we have been in India.

This past month was featured by the coming of the monsoon—for the first time in five years. Over Southeast India in general it was late in starting and generally described as "weak," with only a few days of rain. But our own section around here has been very fortunate. Much cool cloudy weather, with several days of steady rain at various times and a few heavy downpours, have certainly made the farmers happy. The rice yield will be twice as much as normal, they say. Our river has been full all month, and dozens of irrigation ditches have been drawing off the water to fill hundreds of reservoirs all over the countryside. It has been cold and clear and windy the past few days but the monsoon rains may not yet have ended; at least that is the hope held out in those areas where the rainfall has not been enough to make up for the dryness of the last four years.

The rainy weather and various other things kept me from accomplishing very much last month. I spent nearly a week finishing the examinations at the high school in Srivilliputtur which I started in October. I got a closer look at the boys who had been selected as being most under par, and was able to get a better idea of the insidious effects of malnutri-

(Continued on page 10.)

News of Elon College

President L. E. Smith, Elon College, N. C.

THE COLLEGE PERIOD.

The Convention has designated January and February as the college period—not necessarily a period in which funds should be sought with which to supplement funds realized from endowment, student tuition and fees, and from other sources for current needs, but a period in which the pastors of our churches, superintendents of our Sunday schools, and teachers in our Sunday schools should inform our church congregations about the college, its contributions to our church and what Elon College has meant to our denomination as a whole. This should be a period of information and propaganda for our college.

There are so many special days and so many causes to promote that at times our pastors feel that they just can't add one other thing when that one other thing would take from the real message of the church. But what could be more vital or more necessary for the effective on-going of any church than a consecrated and efficiently trained leadership. This is exactly what Elon College was founded to do and precisely what it is endeavoring to do today.

A reference to our college and its needs in your Sunday morning sermon will add to its effectiveness instead of taking from it. Last Sunday morning, December 23, Mrs. Smith and I stoped in at the Baptist church in Atlantic, North Carolina, for worship. The pastor, right in the middle of his sermon with effectiveness, referred to Wake Forest College commencement programs and the awarding of degrees. This did not detract from his message but added to its force and gave his audience a new appreciation of their college. This is the period in which our pastors and Sunday school officials are expected and requested to bring our college, its contributions to our church, and its needs, to the attention of our church people with the expectation that they shall do something about the needs of their college.

Here are some things concerning our college that you may say to your people:

1. Elon College is our college. We built it. We have supported it, and we should continue to support it. If it is not as good a college as we should like for our children to attend, whose fault is it? What have you done to make it a better college?

2. The Convention has asked the churches and Sunday schools of our Convention to contribute a total of $15,000 through conference apportionments for the support of our college. 1951 has just come to a close. We raised only $12,923.30 which is $2,076.70 short of our Convention's askings. No one is proud of this fact. Our church's share was $————. We raised it last year, but we are going to raise more this year. We are beginning now, today, to make sure that we do our share in the support of our college.

3. Elon College has trained 60 per cent of our active pastors in The Southern Convention and a great many of our Convention, conference and local church officials. We cannot get along without the college. We must give it our support.

4. Elon College needs our sons and daughters who are ready for college so that they shall not lose contact with their church while they are in college. During their college days their church is administering to them through its college, and they are continuing their contributions to their church through their college. In this way we add to the solidarity of our church and increase its force and effectiveness in the world.

Brother pastor, brother superintendent, and Sunday school teachers, Elon College, our college, needs your help now.

APPORTIONMENT GIVING.

Now that 1951 has passed into history, we begin a new college year.

It is not only disappointing but distressing that our churches and Sunday schools have not only failed to raise their conference apportionments but have failed to raise as much as they did in 1950. I say "distressing" because this means that we have $1.195.58 less for the college from the churches, and this in the face of increased needs at the college. I am sure that if our churches, pastors, knew the real situation at their college, they would certainly do something about it. The ones of us who administer the affairs of the college can only be careful, saving, and downright stingy. We cannot make money or force people to contribute. This is a voluntary act. The college was voluntarily founded by the church, and its support by the church must be voluntary. It is the prayer of all who are interested that sufficient funds may be forthcoming to enable the college to continue its program of service to the church and to civilization without serious interruption.

A great many of our churches have raised their entire apportionments. The college wishes to express its appreciation to these churches and to everyone who has contributed anything to the support of the college during 1951. We pray that 1952 may be more profitable to us all.

Previously reported		$12,723.46
Eastern N. C. Conference:		
Liberty (Vance) .....$	59.59	
Chapel Hill	34.00	
Eastern Va. Conference:		
Windsor ....$	60.00	
Richmond, First	46.25	
		199.84
Grand Total		$12,923.30

PROTESTANTS ASKED FOR 10 PER CENT OF INCOME.

Most American and Canadian Protestants will be asked to give at least 10 per cent of their income to their church in 1952, the National Council of Churches of Christ in the U. S. A. said recently.

Leaders of 31 churches representing a reported 31,000,000 members in the U. S. and Canada attended the opening of the two-day annual conference of the council's Department of Stewardship and Benevolence to map the council's educational program for 1952.

"We can see that the emphasis on Christian tithing is rapidly developing as a main theme in the churches of the National Council of Churches of Christ in the U. S. A.," said the Rev. T. K. Thompson of New York, executive director of the Stewardship Department.

Tithing is payment of one tenth of a person's income, a custom established thousands of years ago.

Thompson said "Millions of Americans are coming to realize that giving generously to the church is a part of a Christian's response to God's call on life."

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

HOW TO PLAN A YOUTH SUNDAY SERVICE.

Pilgrim Fellowship Sunday is to be observed this year on January 27, almost here, it isn't too early to begin planning for it. Here's a chance for every Pilgrim Fellowship group to share its ideas with the adults of the church. It is also an opportunity for us to show our elders that Pilgrim Fellowshipers are interested in subjects more important than cokes, dates, movies, and parties. Pilgrim Fellowship Sunday is an excellent time for us to say "We are young people who are striving to live according to the ideals of Christ." Besides these advantages it affords us an opportunity to gain some constructive experience in developing, planning and leading a worship service.

One should begin by discussing the idea with the members of your group at a weekly meeting. Then appoint a committee to visit your minister to talk about your ideas and to decide upon some definite plans for the service. Report the results of this meeting to your group on the following Sunday night. The next step is to choose a worship planning committee to work out the order of service with your youth advisor or minister. You may want to develop the service around the topic, "Pilgrim Fellowshippers strive to live according to the Christian ideals." This may be effectively divisions of our new statement of purpose. If each topic of the statement is discussed and illustrated. With many pertinent and accurate illustrations, the congregation will be given an inspiring and vivid picture of Pilgrim Fellowship work throughout the nation and world. You may prefer to assign the sermon time to one young person who is desirous and capable of tackling the job. He or she may want to talk on the purpose of Pilgrim Fellowship or on some other aspect of youth work in your own church or community. Your main purpose should be to give your parents and friends a picture of young people who are concerned and dedicated to building a better world.

Besides having young people give the sermon you should also include in your planning opportunities for young people to read the scriptures, responsive reading; to lead prayers, to sing a morning solo, to play the organ or piano, and to usher at the beginning of the service and at the offertory.

Don't stop with a Sunday morning service. Hold a youth Sunday open house. Not many years ago a Chicago Pilgrim Fellowship group held an extremely successful one for their parents and members of the community. They began at 6:00 p. m. with a sacrificial dinner. The proceeds went to our Christian World Missions. A worship service followed the meal. After that, the president of the group gave a short talk of welcome and told the parents and friends about the group and their work along with a preview of what was to come for the rest of the year. When this was over recreation was conducted for all. At the end of the meeting, parents, friends and young people went home with a better understanding of each other and a stronger appreciation of each other's work in the church.

These are just a few beginning ideas which you may use as a springboard. The most important task is to begin making your plans now and to do a good job of organizing the entire service. Make sure you have *at least two practice* sessions during the week before the actual service is conducted. Your slogan should be "Plan and practice with more careful planning practice."

Lastly, give your service good and complete publicity. Begin two or three weeks ahead of time. Write an article for your church newspaper and greeting. Submit an article to your local newspaper. Talk about it at church, at school, and at home. Don't be afraid to share your ideas and experiences with the older people of your church. Work hard and sincerely and you will have creative and constructive success.

Theme: *United! Committed! in Christ!*

Goodwill is the one and only asset that competition cannot undersell.

—*Marshall Field.*

WESTERN N. C. YOUTH FELLOWSHIP RALLY.

Pleasan Ridge Church
Route 1, Ramseur, N. C.

Dear Young People:

December 30 will be another fifth Sunday. Surely you know what that means. Of course, it's time for another rally.

This time we will meet with the Pleasant Ridge Church, located two and one-half miles south of Ramseur, N. C.

Registration will begin at 2:30. Be on time.

We are expecting to have with us Jose Dobuet, the Philippine student whom we are helping to send to Princeton Theological Seminary as our mission project.

For the evening service, the Pleasant Ridge young people will present a Christmas Cantata. You will want to remain for this part of the rally.

Don't forget to bring sandwiches for supper. The host church will furnish the drink.

Start today making plans to have every member of your group present at Pleasant Ridge, December 30, 2:30.

Sincerely,
Clyde Fields, Jr. *President,*
Evangeline Gann, *Secretary.*

Editorial Note.—We hope this letter got to the delegates sooner than it reached The Sun's office.

* * * * *

"THE CHURCH BELLS."

The Amelia young people presented the play, "The Church Bells," at Fuller's Chapel at a meeting sponsored by the young people on a recent Sunday. Members of the Youth Fellowship at Henderson and Liberty Vance were present and participated in the program. The offering was turned over to the Amelia young people for their new Sunday school rooms. It was an enjoyable occasion for all.

* * * * *

RELAX WITH MAX.

The year 1951 is past and gone; not one second can we get back with all the money in the world, not with influence, or mink coats. Let's not make the same mistake in 1952. Let's not waste time; it's the stuff life is made of. Jesus came into the world 1951 years ago so that we might have the abundant life.

* * *

It makes a difference to all eternity whether we do right or wrong today.

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

WHERE DOES OUR MONEY GO?

At this time of the year when families often "check up" on their receiving and giving, their income and outgo, the above is a familiar question. It is important to ask it, to see if we are giving a fair share to God's Kingdom. It is never too late to give more, if we find we have not been giving enough.

However, in connection with the women's work of our church, there is a very simple answer to the question: It goes to the conference treasurer, who will send it to whatever agencies you have designated it for—or, in case you have not designated it, it will be divided equally between home and foreign missions before it reaches its final destination.

Not long ago one society sent me their Thank Offering. Miss Coghill writes that several socities have sent her their Thank Offering gifts. Please remember that all local society money goes to your conference treasurer:

Eastern Virginia—Mrs. George Cornell, Route 2, Suffolk.
North Carolina—Miss Susie Allen, 612 W. Lane St., Raleigh.
Valley—Mrs. H. F. Nelson.

And, as Mrs. Williams reminded us in her Christmas letter, please do not keep "idle dollars" simply lying in the bank—or in an old sock at your treasurer's house!—when the needs of the world are so terrific.

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EASTERN VIRGINIA INVITATION.

Societies in Eastern Virginia are invited to come to Franklin, Virginia, on Friday, February 8, at eight o'clock in the evening, to hear Mrs. F. C. Lester review our foreign mission study book, "We Americans: North and South."

Mrs. Lester presented the foreign mission study at the School of Missions last summer, but many of our women were not there to hear her. We will be glad to welcome any who can come to the Franklin Church on the above date.

Mrs. E. P. Jones.

* * * * *

A LETTER TO AFRICA.

As a New Year's Resolution, why not send a letter from you, or from your society to Miss Corrine Nordquest, 505 Montreal Mansions, Smit St., Hillbrow, JHB, South Africa?

You will remember that it is for her expense account we are giving the remainder of the Thank Offering originally given for the Han Mei School. Recently there was a fine letter from Miss Nordquest printed on this page, telling about her work and her appreciation of the gift. She asked for letters from us—and for our prayers. I failed to include her address, I believe.

WANT TO BE A SAINT?

Several people have requested the publication of the "motto" which Mrs. Henry Robinson used at the North Carolina Woman's Conference. It gives us an appropriate idea for the New Year.

* * *

"Why were the saints, saints?

"Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all.

"It was quite simple and always will be."

* * *

How fine it would be if each of us could take the above for our one New Year's Resolution! It would make many others unnecessary. Think on it as you begin a new year's work in your church.

* * * * *

HELP YOUR CRADLE ROLL.

A letter has recently gone from Mrs. Carl Wallace, convention cradle roll superintendent, to all socities. However, in case it failed to reach the person interested in cradle roll work in your society, here are some of the ideas from it:

"In the Southern Convention Missionary Cradle Roll, the ages extend from birth to school age. . . . If you have worked your Missionary Cradle Roll with your Sunday School Cradle Roll, with help and cooperation from both Missionary Cradle Roll Superintendent and the Sunday School Superintendent, that is fine. If you have not, we suggest that this plan might be easier than having the two work as two separate units.

"The aim of the missionary cradle roll is to enroll children of the church and community, and plant in the minds of both children and parents the first seeds of missions.

"Visit the new baby or prospective member; explain the nature of the department, and let the mother feel that you are interested in her child and family. Send a card or Present the baby a certificate either at the time of enrollment or at a cradle roll party. Keep birthdays and addresses so children may be remembered with birthday cards. Give mite boxes to each new member so the children can drop their coins in daily and feel that they are doing their bit for missions. Plan a cradle roll party and program for the month of June or a time that is most convenient. Plan a project for the older group of children and study the current mission study books and mission projects. Advise and help parents in their selection of devotional materials to be used in the home. Have available a reading list for parents and children. Remember the children at different times of the year and always be on had to give assistance to parents. Use visual aids and musical recordings for the older children and parents."

If a cradle roll superintendent does all these things suggested by Mrs. Wallace, other churches might make a report similar to an example she gave—"One minister reports that sixty new members were added to his Sunday school last year through the visitation of the cradle roll department. If you enroll the children, in many instances the parents will come, too."

One of my earliest recollections is visiting with my mother, who was the cradle roll superintendent for our Sunday school. She visited every home once a month, taking some material to leave with the parents each time. And now the people from some of those homes (where the cradle roll was the only contact with any church) are leaders in our church in that community. Yes, the work of the cradle roll is important!

RICHMOND SOCIETY HAS GOOD YEAR.

The Women's Fellowship of our Richmond, Virginia, Church met the requirements for an active society. We held eleven regular monthly meet-

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A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

By now you have eaten lots of candy and chewed the bubble gum that you found in the toe of your stocking, played with your toys and had a great time. What a blessing that we had Baby Jesus whose birthday we keep by giving gifts.

For a long time I have rejoiced that the church is a friendly family circle extending over land and sea miles. Would you like to hear about some of this family in action? Some of you will remember a story on this page about Eileen Rush of Newport News who is a neighbor of my family and a member of our church there. As a matter of fact Eileen lives just across the street from our church and a good thing too, for she had polio five years ago and for a long time couldn't walk at all but stayed in bed or went in her wheel chair.

Last fall she went to New York for more treatments and has learned to walk well with her crutches and braces. Why, she moves along like a breeze! Either in New York or may be at home she met Dr. W. C. Timmons from New York who is one of our ministers who travels over our country helping churches with their devotional life and helping churches know how to receive members. He found out that Eileen was flying to New York the day after Christmas to go back to the hospital and he sent her family a message that he would meet her at the airport and take her to the hospital. Isn't that wonderful? Because of church friendship we have love and goodwill working across the miles. I wish our readers could see a picture of Eileen that I have on my desk, a wonderful picture with her arms outstretched as she greets her father at the doorway of a plane. Our money for pictures isn't very great so we can't print it, but we can say Happy New Year to Eileen and that we are glad she is making such a fine recovery, and thanks to Dr. Timmons.

* * *

Our outdoor Christmas tree this year was a flood-lighted holly tree. This tree has been on the parsonage grounds for many years and is stately, long-boughed and loaded with rosy, red berries. It is an American holly and grows beautifully as do all holly trees in Southern Pines. Our sandhills seem to help them grow straight and full.

Our public library has an art wing for exhibits and the Christmas one this year was a display of the many varities of holly grown here. They were raised by Mr. E. Morell of Holly Tree Nurseries (by the way—more church family: Mrs. Morell's niece is Mrs. J. H. Lightbourne, Jr. of our Holland Church). Several hundred kinds of holly grow here: English, Chinese, American and Swamp, Yaupon and on and on. Each little clear glass container was filled with water and peebles and had a graceful branch of holly. Some of the varieties have white berries and others have blue ones. Two I remember as being especially lovely: myrtle leaf type and the minature Japanese. Among the holly branches there was a lovely Maddonna figurine and it was a most beautiful Christmas exhibit.

The word holly comes from holy as it was often called the "Holy Tree." The glossy sharp-leaved plant is a real symbol of our Christmas celebration. Much mistletoe grows here too. Now we must put aside our holiday decorations and begin our New Year's resolution list.

DOLLS' CLOTHES.

By LAURA GRAY.

Issued by the National Kindergarten Association.

"What are you going to do with that rubbish, Aunty?" I asked my visitor. "The fire is the best place for those old doll's clothes."

"I think I can fix them up," responded Aunt Sarah.

She had picked from a jumbled toy box a doll's bonnet, a bedraggled pink silk dress, and a coat burst across the back from being forced around too big a doll. Another dress had evidently acted as a blackboard eraser, and a white nightie had served for wiping paintbrushes.

"Rather a waste of time, don't you think?" I commented, smiling.

"I want to do something for Nancy, and I've no spare cash with which to buy her anything," was the answer.

"But Christmas is now long past," I said. "She won't be expecting anything." However, I watched her with indulgence; a woman without children must be humored.

The little garments were washed in warm suds, dried by the fire, ironed and mended—a button sewn here and a ribbbon there. At the sound of Nancy's step, returning from school, all the things were quickly pushed into a cupboard. "I want to surprise her," Aunty explained.

In the evening Aunty's scissors and needle were active. From an old silk blouse and a voile frock were made two of the cutest doll dresses—with real buttons and buttonholes—that I had ever seen. Two cardboard boxes, with lids sewn on so that they would open and shut but not come off, were used to hold this crisp, fresh wardrobe. A roll of attractive "pieces" for making more dresses and a bag of sewing materials were added, and all were laid on a chair by Nancy's bed.

I thought I knew my own child pretty well, but I was not prepared for the delight that those reconditioned dolls' clothes brought. How often her dolls were now dressed and undressed, washed, talked to and about! And the enthusiasm lasted for many, many days.

Dolls' clothes have a wonderful fascination for most little girls. Once asked what she wanted for her birthday, a small girl answered, "Dolls' clothes! Just dolls' clothes." At bazaars the dolls' clothes booth usually sells out first—unless prices are too high. Much in connection with these clothes has an educational value too. High schools spend large sums on equipment to teach girls the best way to dress and care for young babies and to teach good taste and economy in dressing themselves. We do not all live near such schools, but much can be learned at home by just dressing a doll.

When buying a doll it is advisable to choose from the smaller ones. These cost less, are easier to dress, and are not too heavy for even very young arms. It will be found that the children generally prefer them. Big dolls appeal to mothers rather than to their children.

Real pleasure in orderliness can be realized in caring for a doll. Having a place for the doll's clothes is important. Boxes are good for this purpose. One ought to be for underwear and another for crushable

(Continued on page 15.)

THE RIGGS WRITE from INDIA.

(Continued from page 5.)

tion—easy fatiguability, eye trouble while studying at night, no resistance to colds and skin infection, etc. Lots of the minor ailments can be fixed up at the local government clinic; and nothing can be done about some of the major defects, requiring surgery or refraction for glasses, because of the expense. But the real work of follow-up on the general health problem I found is still ahead of me. With a thousand students I could easily spend enough time there to warrant making it my headquarters if I were to do the job properly.

The Communist slogans painted all over the white walls in Manamadura, including that of our compound, reminded us of the approaching elections—India's first country-wide experience of this kind. The opinion here at present is that Congress will win because the opposition is divided into too many little groups. In spite of all the graft and corruption and loss of morale due to famine and world-wide inflation there is still a lot of idealism in certain quarters and determination to re-make Indian society. The lady dector who heads the work at Gandhi Gram is running for the Madras State Legislature on the Congress Party ticket and will be throwing her wieght in the days to come toward extending throughout the Providence some of the Gandhian reforms which are being pushed in the villages around Gandhi Gram.

Actually things *are* being accomplished these days. In the villages near Gandhi Gram we were shown a new high school building put up by the villagers, and heard of another high school being opened in temporary thatch huts. The latter school, I believe, was being attended by students who commute twenty miles a day by train, so eager they are for an education. In one area there are forty-six elementary schools, one for each village, where there were only nine years ago. In Srivilliputtur the ninety-six-year old Christian High School was for years the only institution of higher learning in its area—and it wasn't even a full-fledged high school in those days—so that anybody in South India who came from there who amounted to anything, such as the present prime minister of Madras, could point to that school as being where he got his start. But now there is a Catholic High School and a private Hindu High School in Srivilliputtur; and seven miles away, in the new booming cotton-mill town of Rajapalayam, there are two other private high schools and a goverment school; and one of the mill owners is about to donate money to start a college—the fourth of its kind in the small towns of Ramnad District. All this is more remarkable when we remember that South India never had the age-old instinctive passion for education that China has. In the north there have been Mohammedan schools of a sort during the past several hundred years. But in this part of India, before this present trend began, there was nothing of any kind—no opportunity even to become literate and no desire for it by the people.

But to correct any too exalted an impression of the social progressiveness of this area I might mention a small item on the back page of the paper reporting a brief strike by the workers in this Rajapalayam cotton mill. They walked out in protest because a spinning-master had assulted a worker and the management had not done anything about it. However the management called municipal authorities for help and a squadron of police was sent to the scene, whereupon the men quietly returned to work! But if the mill owner wants to perpetuate this kind of social system he had better give up the idea of endowing schools and promoting education.

I was very much encouraged the other day to read what I thought was a sensible answer to the contention that public health efforts are a bad thing for a country like India because the resultant saving of lives causes over-population with poverty and starvation. Dr. Paul Russell, the American malariologist, says that this talk of "hazards of using modern methods to promote health" and the danger of eliminating "the natural checks and balance on a nation's population" is all wrong. There has never been a proper balance and maintaining the existing order by withholding public health is a negative attitude. Agricultural, educational, industrial, and other improvements are useless to a society which lacks average good health, and a high birth rate is the result, not the cause, of poverty. There should be a balanced program on all fronts in the fight against human misery, but doctors should lead the way in vigorous development of their sector as an example to others, rather than holding back to the slowest pace of society.

This message is pertinent also to the church here, whose business is mostly the spiritual welfare of its flock. May it also serve as a Christmas thought for us all and carry with it a special Christmas wish for a "more abundant life" for you and all the world.

Best regards to all,

Ed Riggs.

RICHMOND SOCIETY HAS GOOD YEAR.

(Continued from page 8.)

ings and one public meeting. The latter was our Thank Offering program at which the offering amounted to $26.84.

The Women's Fellowship sponsored a covered dish supper for the quarterly conference during the year.

Our Fellowship was represented at the fall rally in Wakefield and at the conference in Norfolk in the spring. We participated in "World Community Day," "May Fellowship Day," and "World Day of Prayer" programs along with other denominations of our city.

We served supper to 300 delegates to the Youth Fellowship Convention last May. In June the Fellowship sponsored a Family Night Supper, at which Rev. Richard L. Jackson was our guest speaker, showing slides of his work in China. Mrs. E. C. Culpin of Essex, England, who spoke at the School of Missions, was also our guest speaker in June.

We assisted the Holmes Bible Class in their contribution to two needy families in the community at Christmas time. The women's fellowship sent cards, flowers, and fruit to the sick during the year; subscribed $100 to the church budget; contributed $15 to the young people's project of redecorating the church basement; repaired electric urn in church kitchen at a cost of $41.40; purchased large punch bowl and 24 cups and sponsored and assisted in the purchase of 100 place settings of silver; and provided flowers for the church at Easter.

New officers are: Mrs. S. A. Virden, president; Mrs. G. T. Parsons, vice-president; Mrs. Clifford Parsons, secretary; Mrs. V. J. Sexton, treasurer.

Mrs. R. C. Helfenstein.

Every one comes between men's souls and God, either as a brick wall or a bridge. Either you are leading men to God or you are driving them away.

—Canon Lindsay DeWar, D. D.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you everyone for all your wonderful help. God bless you and give you joy in knowing you had a share "making Christmas" for eighty children. Several thousand people—through offerings, and individual contributions — have helped with the work here at the Orphanage in 1951. Thank you again and again. I know it was a joy to you. It has been encouraging. You have all been so kind. At the time of this writing we are not yet over the top with our goal, but as my good friend, Mr. C. D. West, says, "we are still climbing." I hope by the time you read this we shall be well over the mark.

One thing I can safely say we have rolled up our sleves and worked at it, and my mother used to tell us boys that work counts. I have enjoyed putting the best into it, and I know the best will come in return. It has been so for many good years.

Ministers, minister's wives, men, women, young people, yes, and children have joined in. You have all been so good and kind. I wish so often that I could just sit right down in your home and tell you how thrilling it has been to have your help and cooperation. Just look at the long list of gifts and money in these reports—and remember the long lists in the several previous reports.

The children have been given a great Christmas. They have sung popular Christmas songs together and in groups, they have sung the sweet Christmas carols which fit childrens voices so beautifully, they have bowed in prayer—yes in silence and in prayer, they have felt the true spirit and meaning of Christmas. Also they had had the excitement of Santa Claus—"with all the trimmings." God bless you for expressing something deep and fine in you by sending gifts to these children. They have had plenty, and much of it—in fact most of it of real value, for a dolly in the right little hands is the most valuable thing in the world! Or almost the most! You should see these children receive them. And the nice toys for boys. I stand quietly by and my tears do me wrong, for why do they come when I am happy! Well, folks, I thank you!

We have two reports in this issue of The Christian Sun. I shall not take more space, because words are inadequate anyhow to express my gratitude for every donation. We shall make our final report for 1951 next week. I am praying that it may put us over the top. A good and prosperous New Year to all.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Wentworth Christian Church: Clothing.

Turner's Chapel Ladies' Missionary Society: Christmas gifts.

Winchester Congregational Christian Church: Christmas gifts.

Young Ladies' Class, Waverly Christian S. S.: Clothing and toys.

Gertrude Bradshaw Missionary Circle of Union, South Hampton Church: Clothing.

Sandra Grissman and Phyllis Lemmond, Sanford, N. C.: Clothing.

Damascus Woman's Missionary Society: Clothing.

Woman's Auxiliary, Oakland Church 58½ pairs of pillow cases.

First Congregational S. S., Saugerties, N. Y.: Books and toys.

Liberty Vance Church: Christmas gifts.

Charles A. Scott, Graham, N. C.: Pecans.

Intermediate Department, Rosemont S. S., for Doris Ward: Clothing.

Beginners' Department, Suffolk Christian Church: Christmas gifts.

Barca and Philathea Classes, Henderson Church: Gift—dollar to each child.

Young People's Missionary Society, Burton's Grove: Christmas gifts.

Ladies Aid Society of Barretts Christian Church: Christmas gifts.

Berea Christian Church, Great Bridge, Va.: Christmas gifts.

Mrs. Alf Vick, Jr., Wakefield, Va.: Christmas gifts.

Mr. George Dangler, Newport News, Va.: Christmas gifts.

Mr. and Mrs. Harry Joyce, Reidsville, N. C.: 2 Comforters, 2 boxes of oranges, 2 boxes of tangerines, 3 dolls.

Burlington S. S.: Christmas gifts.

Wenoca Club, Western Electric, Burlington, N. C.: Box of toys.

Mrs. R. H. Rash, Newport News, Va.: Christmas gifts.

Mrs. Z. Perry, Suffolk, Va.: Oranges, nuts and candy.

Rev. W. J. Andes, Winston-Salem, N. C.: Christmas gifts.

Missionary Society, Little Creek, Norfolk, Va.: Christmas gifts.

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REPORT FOR DECEMBER 20, 1951.

Sunday School Monthly Offering.

Amount brought forward		$19,776.30
Eastern N. C. Conference:		
Morrisville, Thanksgiving	$ 17.50	
Morrisville	12.44	
New Elam	20.88	
Oak Level, Thanksgiving	27.00	
Youngsville S. S., Thanksgiving Offering	24.01	
Youngsville S. S.	15.00	
		116.83
Eastern Va. Conference:		
Franklin, Thanksgiving Offering	$ 35.25	
Hopewell, Thanksgiving Offering	13.00	
Isle of Wight, Thanksgiving Offering	25.00	
Newport News	429.01	
Christian Temple S. S.	136.30	
Norfolk, First, Thanksgiving Offering	30.00	
Rosemont	400.00	
Union (Surry), Thanksgiving Offering	65.30	
Windsor S. S., Thanksgiving Offering	49.22	
Windsor S. S.	20.00	
		1,203.08
N. C. & Va. Conference:		
Bethel	$ 6.05	
Burlington S. S., Thanksgiving Offering	50.00	
Happy Home, Thanksgiving Offering	60.00	
Hebron, Thanksgiving	14.00	
Ingram, Thanksgiving	95.00	
Mt. Zion	27.12	
Tryon, Ersk. Mem S. S.	15.00	
Winston-Salem	30.05	
Zion, Thanksgiving Offering	5.00	
		305.22
Western N. C. Conference:		
Big Oak S. S., Thanksgiving Offering	$ 11.71	
Mt. Pleasant	20.00	
Pleasant Union S. S.	12.69	
Union Grove	25.00	
		69.40
Valley Va. Conference:		
Concord, Thanksgiving Offering		5.52
Total		$ 1,697.05
Grand Total		$21,473.35

Special Offerings.

Amount brought forward		$30,584.58
Reliable Bible Class, Portsmouth, First Ch. (for Raymond Arnold)	$ 20.00	
John R. Morrison S. S. Class, Rosemont Ch., for Jo Ann Arnold	25.00	
Mrs. B. H. Saunders, Fayetteville, N. C.	10.00	
Hines Chapel Missionary Society	18.00	
Mrs. C. C. Duke, Suffolk, Va.	50.00	
Mr. and Mrs. A. Paul Hartz, Waverly, Va.	50.00	
Women's League, First Cong. Church, Oakland, Calif.	50.00	
David T. Fuller, Henderson, N. C.	5.00	
Beginner's Class, Happy Home Church	5.00	
A friend of the Orphanage and member of the Holland Church (Turkeys for Christmas)	36.00	
Miss Gertrude Herring, Richmond, Va. (for Jackie Wilkins)	10.25	
Mr. & Mrs. G. E. Rountree, Sunbury, N. C.	25.00	
E. H. Agle, Greensboro, N. C.	25.00	

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FINDING THE CHRIST.

Lesson I—January 6, 1952.

Memory Selection: *We have found the Messiah (which means Christ.)*—John 1:41.

Lesson Text: John 1:35-49.

Devotional Reading: Isaiah 55:1-7.

By Way of Introduction.

We begin today a series of lessons on the general theme the early followers of Jesus. It can be an interesting and thrilling adventure. We will see the varied and the wide appeal which Jesus made to men and women, see how men and women of varying temperaments and disposi-found in this amazing man that which appealed to them and that which satisfied their highest and deepest hungers. There is a common denominator in it all—a spirit of humility, a willingness to be taught, courage to follow, and a simple but strong faith in Jesus as more than a mere man. If we study these lessons with an open mind and a responsive heart we will be better Christians.

How it Started.

Today's lesson is concerned with the story of the first followers or disciples of Jesus. There are three simple principles which are timely and timeless.

1. *The men had an experience with Jesus.* As Jesus walked along, John the Baptist pointed to him and said, "Behold the Lamb of God." Two of John's disciples, one of them Andrew, followed Jesus, and in response to his invitation, went to his abode and spent several hours with him. We do not know what they talked about, or what was done. But something happened. Even that brief time spent in his presence convinced them that he was no mere man—he was the Messiah. Their hearts must have burned within them as he talked with them, and as they felt the influence of his personality upon them. They found something in Christ that they wanted to share with others. Perhaps one reason why we do not do more personal work is because Christ means so little to us.

2. *They began where they were to share Christ with others.* One of the two men who heard John speak and who spent some time with Jesus was Andrew, Peter's brother. He first found his brother, Simon Peter, and brought him to Jesus. Philip was of the same city as Andrew and Peter, and he found his neighbor Nathaniel. These fellows began right where they were. They won the man next to them. They started in the family circle, with their fellow-townsmen, among their fellow-tradesmen. It is the divine order. Those of us who have found Christ precious should share Christ with others. and we should begin right where we are. Parents should win children, children should win parents, the man in the shop should win the man who works next to him, members of clubs and lodges should win their fellow-men, Christians should win their fellow-townsmen.

3. *They let Jesus make his own appeal.* When there was any disposition to argue about the matter, these men simply and wisely said "Come and see." They did not argue or try to win a debate about the matter. They were content to let Christ make his own appeal. They were willing to put Christ to the test of experience. Christ is able to take care of himself. We need only to introduce people to him—he will do the rest.

If we would apply these principles the church would grow by leaps and bounds.

THE CALL OF FISHERS.

Lesson II—January 13, 1952.

Memory Selection: *Follow me and I will make you to become fishers of men.*—Mark 1:17.

Lesson Text: Luke 5:1-11.

Devotional Reading: Matthew 4:18-35.

The Simplicity that was in Jesus.

He was the Son of God, but he was so simple and unaffected. Here he is by the lovely Sea of Galilee, surrounded by a multitude of people eager to hear "the word of God." So what did he do? Did he say "You folks come up to the synagogue on the Sabbath Day and I will preach to you?" Not the Master. Looking around he saw a couple of fishing boats, so he got into one, pushed it off a little from the shore, so that all the people could see and hear him, and sat down and taught the people from the boat. It was so simple and sane and natural as that. No wonder the common people heard him gladly! They liked the informality and sincerity of the man, his simplicity, his earnestness, his ability to put great truths in simple and picturesque language, his note of authority, his friendliness, his spiritual power. He went where people were, he began where they were, he spoke in words which they could understand, he spoke to their deepest needs, he made them conscious of God himself.

Obedience the Organ of Spiritual Knowledge.

Peter knew something about fishing—he made his living at it. He probably was not in a very good humor to begin with—he had been fishing all night and had caught nothing but a lot of trash which had to be washed out of his nets. And here was this young fellow, who had been a carpenter and who probably had never caught a fish, telling him how to catch fish. "Put out into the deep and let down your nets for a draught" said Jesus. The idea of catching fish in deep places, and of all times in broad daylight! Peter didn't like that very much, and he told the Master as much, in a polite way of course. But he figured he didn't have anything to lose, so he rowed the boat out into deeper water and let down the nets. And sure enough something happened. He got so many fish in the net that it began to break and they had to call their partners to their aid to save both nets and fish. There is a parable here. There comes a time when a man has to surrender to Christ's will and way. There are many things that we cannot know about him until we obey him. Not our will, but his will is the key to discipleship. And the secret of peace and power and joy.

Fishers of Men.

They were fishers—they were to become fishers of men. Fishing is an honorable occupation or calling. But to catch men for Christ is more honorable. Fishers, fishers of men—thus does Christ exalt and dignify everything that he touches. Even the humblest and most common place tasks take on new meaning and dignity when they are done for him and in his name and his spirit.

Big Dividends.

The Master pays big dividends. Peter got big returns for the use of his boat. Christ will be in no man's

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Ministerial Directory

MINISTERS IN FULL STANDING

Name and Address	Conference Membership	Churches Served 1951-52, or Other Status
Allred, C. Fred, Rt. 1, Summerfield, N. C.	NCVA	Kallam Grove, Mt. Bethel, New Lebanon.
Andes, Mark W., Virgilina, Va.	NCVA	Hebron, Lebanon, Liberty, Union (Va.).
Andes, William J., 637 Sunset Drive, Winston-Salem, N. C.	NCVA	Winston-Salem, Pfafftown.
Apple, J. Frank, 427 Rowland St., Henderson, N. C.	ENC	Henderson, Mt. Carmel.
*Bowden. Daniel J., Elon College, N. C.	NCVA	Dean, Elon College.
Bowers, Thurman F., Route 4, Box 132, Greensboro, N. C.	NCVA	Happy Home, Smithwood, Calvary Christian (Greensboro).
Bozarth, Howard P., Elon College, N. C.	NCVA	Elon College Community.
Brady, E. Carl, Box 26, Robbins, N. C.	WNC	Flint Hill (M), Niagara, Pleasant Cross; Teacher.
Brickhouse, Ernest F., Gen. Del. Hopewell, Va.	EVA	Hopewell.
Brittle, R. E., Route 1, Suffolk, Va.	EVA	Bethlehem (N), Eure.
*Brooks, Arthur C., Asheville Boys School, Asheville, N. C.	NCVA	Teacher and Chaplain.
Carne, W. Stanley, 117 Greenway Drive, Portsmouth, Va.	EVA	Portsmouth, First; Mt. Zion.
Carter, Emery M., Youngsville, N. C.	ENC	Fuller's Chapel, Good Hope, Mt. Hermon, Pope's Chapel, Youngsville.
Clark, Ellis N., Windsor, Va.	EVA	Antioch, Isle of Wight, Mt. Carmel, Windsor.
*Coulter, Roy D., Winston-Salem, N. C.	VVA	Evangelical & Reformed Church.
*Councill, Herbert G., Jr., Elizabethtown, N. Y.	EVA	Congregational Church.
Cox, H. Vance, Ramseur, N. C.	WNC	Brown's Chapel, New Center; Business.
*Crawford, Van. T., Miami, Florida	EVA	
Crutchfield, Gaither C., Rout 4, Burlington, N. C.	NCVA	Bethlehem, Zion.
Crutchfield, Henry E., Route 1, Hickory, Va.	EVA	Berea (Great Bridge).
Denton, James A., 329 McIver St., Sanford, N. C.	WNC	
Dollar, Jesse H., Rt. 1, Suffolk, Va.	EVA	Liberty Spring.
Dollar, Melvin, Franklin, Va.	EVA	Union (Southampton).
*Eutsler, Fred B., 409 Prospect St., New Haven, Conn.	ENC	
Farrell, Earl T., Cypress Chapel, Va.	EVA	Cypress Chapel
Farrell, W. Clay, RFD, Sanford, N. C.	ENC	Antioch (C), Auburn, Ebenezer, Garner (HayesChapel), Wentworth.
Fields, Clyde L., Ramseur, N. C.	WNC	Pleasant Ridge, Ramseur, Spoon's Chapel, Union Grove.
*Fisher, Park W., Box 183, Sanford, N. C.	WNC	Business.
Fogleman, James U., Route 6, Burlington, N. C.	WNC	Providence Chapel; Business.
*Fuller, Walter B., 225 W. Market St., Harrisonburg, Va.	VVA	Business.
Galt, Ralph M., New Market, Va.	VVA	Bethlehem, Concord, Palmyra, Wissler's Chapel, Wood's Chapel.
Granger, A. Lanson, Jr., 2308 Roanoke Ave., Newport News, Va.	EVA	Newport News.
*Green, Thomas J., High Falls, N. C.	WNC	Retired.
Griffin, Johnson L., 1411 Fisherman's Rd., Norfolk, Va.	EVA	Bay View.
Grissom, Raymond T., Pittsboro, N. C.	ENC	Hank's Chapel, New Elam, Shiloh.
Grissom, William A., 414 N. High St., Franklin, Va.	EVA	Franklin, Johnson's Grove.
Hailey, James R.	NCVA	
*Hall, W. Walter, Carlisle, Mass.	WNC	Congregational Church, Student at Andover Newton.
Hardcastle, Howard S., Chuckatuck, Va.	EVA	Berea (Nansemond), Oakland.
Harrell, Stanley C., 1010 W. Markham Ave., Durham, N. C.	NCVA	Durham.
Helfenstein, Roy C., 3206 Grove Ave., Richmond 21, Va.	EVA	Richmond.
*Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C.	ENC	Business.
House, Robert Lee, Box 62, Southern Pines, N. C.	ENC	Southern Pines, Hope Mills, Editor, *The Christian Sun*.
Humphries, Tucker G., 609 Montgomery St., Reidsville, N. C.	NCVA	Reidsville.
Hurdle, Allen L., Holland, Va.	NCVA	Holy Neck.
Jackson, Richard L., 232 McCauley St., Chapel Hill, N. C.	ENC	Chapel Hill.
*Johnson, I. W., 201 Linden Ave., Suffolk, Va.	EVA	Retired, Pastor Emeritus, Berea (Nans.), Liberty Spring, Oakland; Interim Pastor, Rosemont.
Johnson, J. Lee, Fuquay Springs, N. C.	ENC	Bethel.
*Johnson, Samuel M.	NCVA	Deceased.
*Jones, Elwood W., Homewood, Apartments, Baltimore 18, Md.	EVA	Retired.
*Key, Carl R., 1421 Ruffin St., Durham, N. C.	NCVA	Social Work (CROP).
Koon, Clyde O., Belew Creek, N. C.	NCVA	Belew Creek, Salem Chapel.
*Lankford, G. Otis, Elon College, N. C.	WNC	Retired.
Leebrick, Bland A., Route 3, Burlington, N. C.	NCVA	Berea, Carolina.
Lester, Flethcer C., 840 Sunset Ave., Asheboro, N. C.	WNC	Asheboro.
Lightbourne, James H., Jr., Holland, Va.	EVA	Holland.
Lindner, Kenneth M., 708 Pilot Ave., Fayetteville, N. C.	ENC	Fayetteville.
Lowdermilk, B. H., Randleman, N. C.	WNC	Pleasant Union, Randleman.
*Lucus, A. L., Route 3, Asheboro, N. C.	WNC	Business.
McCauley, Joseph E., Waverly, Va.	EVA	Centerville, Spring Hill, Waverly; Teacher.
Madren, Silas E., Elkton, Va.	VVA	Bethel, Mt. Olivet (R) Mt. Olivet (G).
Madren, Weldon T., Sophia, N. C.	WNC	Bailey's Grove, Big Oak, Flint Hill (R), Sophia.
*Marr, S. Wade, Security Bank Bldg., Raleigh, N. C.	ENC	Business.
*Moffitt, D. Rufus, Coleridge, N. C.	WNC	Retired.
*Morgan, William H., Applachian State College, Boone, N. C.	NCVA	Teacher.
*Muller, Robt. C. H., American Board Mission, Marathi Mission, Ahmednagar, W. India	NCVA	Missionary to India.
*Munger, Bernard V., Cornith, Mass.	ENC	Presbyterian Church.
*Murchisen, J. Victor, Friends Church, Winston-Salem, N. C.	EVA	Friends Church.
*Neese, J. L., Trailer Park, Bradenton, Florida	NCVA	Retired.
Neese, J. Everette, 6112 Granby St., Norfolk, Va.	EVA	Second.
*Newman, Charles E., Virgilina, Va.	NCVA	Retired.
*Newman, Nathaniel G., Windsor, Va.	EVA	Retired.
Newton, R. E., Route 3, Luray, Va.	VVA	Dry Run, Joppa, Leaksville, Mt. Lebanon, Newport.
*Olejar, George R.	EVA	Deceased.
O'Neill, Will B., Box 242, Sanford, N. C.	ENC	Sanford.
*Pearce, George A., Franklin, Va.	EVA	Business.
*Phillips, Slade W., Dillon, S. C.	EVA	Business.
Pollard, Marvin A., Route 2, Liberty, N. C.	WNC	Pleasant Hill.
*Powell, Elmore M., Box 395, Henderson, N. C.	ENC	Business.

MINISTERIAL DIRECTORY—Continued

Name and Address	Conference Membership	Churches Served 1951-52, or Other Status
Poythress, Olive D., 1214 Guerriere St., South Norfolk 6. Va.	EVA	South Norfolk.
Presnell, Lacy M., Liberty, N. C.	WNC	Liberty; Business.
Pugh, John Q., Route 1, Asheboro, N. C.	WNC	Bennett; Business.
Ratzell, Frank E., 44 Larchmont Rd., Asheville, N. C.	NCVA	Asheville
Register, Fred P., Box 201, Varina, N. C.	ENC	Amelia, Lee's Chapel, Plymouth, Wake Chapel.
Register, Kenneth D., Route 2, Elon College, N. C.	NCVA	Union (N. C.).
Reynolds, Ferris E., Elon College, N. C.	NCVA	Graham-Providence Memorial; Elon College Faculty.
Roberts, Jesse M., Windsor, Va.	EVA	Union (Surry).
*Robinson, Allyn P., Jr.	ENC	Conference Christian and Jews.
Robinson, Henry E., 401 Church St., Burlington, N. C.	NCVA	Burlington, First.
Rohart, Emerson J., Linville, Va.	VVA	Antioch, Beulah, Linville, Mayland, New Hope.
*Scott, William T., Elon College, N. C.	EVA	Superintendent, Southern Convention.
*Sloan, W. W., Elon College, N. C.	NCVA	Faculty of Elon College.
*Smith, H. Shelton, Duke University, Durham, N. C.	NCVA	Faculty of Duke University.
*Smith, J. Howard, Arnold College, Milford, Conn.	NCVA	Faculty of Arnold College.
*Smith, Leon Edgar, Elon College, N. C.	EVA	President, Elon College.
Smith, William P., Haw River, N. C.	NCVA	Haw River.
Snyder, Walstein W., Route 3, Burlington, N. C.	NCVA	Bethel, Concord, Mt. Zion.
Sorrell, Matthew T., 162 3rd Ave., Danville, Va.	NCVA	Danville.
*Steininger, Wm. R., 2122 Cooper St., Raleigh, N .C.	ENC	Chaplain.
Stevens, W. Millard, 301 W 34th St., Norfolk, Va.	EVA	Christian Temple.
Sutton, Thomas D., 334 Concord Rd., Albemarle, N. C.	WNC	Albemarle
Tally, George M., Route 3, Sanford, N. C.	ENC	Christian Chapel, Christian Light, Lebanon, Mt. Pleasant, Moore Union, Pleasant Hill.
Tally, R. Eugene, 1508 Elm Ave., Portsmouth, Va.	EVA	Portsmouth, Elm Avenue.
*Thelin, Mary Frances, Randolph Macon College, Lynchburg, Va.	NCVA	Teacher.
Thomas, Charles Cecil, 129 Hardy Ave., Norfolk, Va.	EVA	Norfolk, First.
*Truitt, John G., Elon College, N. C.	EVA	Superintendent, Christian Orphanage.
Veazey, Guy H., 911 Tryon St.. High Point, N. C.	WNC	High Point.
Vore, Duane N., Suffolk, Va.	EVA	Suffolk.
Wallace, Carl, Franklinton, N. C.	ENC	Beulah, New Hope.
*Weed, Earl D.	NCVA	Retired.
*Wehrenberg, E. L., Woodsdale, N. C.	NCVA	Faculty, Indian School.
Welch, Mack V., 1612 Buffalo St., Greensboro, N. C.	NCVA	Greensboro, Palm Street.
White, Orville H., Tryon, N. C.	NCVA	Congregational Church of Christ.
Whitten, Robert A., 108 W. Clifford St., Winchester, Va.	VVA	Winchester.
*Williamson, Robert L., 2316 Fontaine Ave., Charlottesville, Va.	VVA	Retired.
Wisseman, William E., 315 N. Edgeworth St., Greensboro, N. C.	NCVA	Greensboro, First, Pleasant Ridge.
Wood, William L., Jonesboro Heights, Sanford, N. C.	ENC	Shallow Well, Turner's Chapel.
*Woodruff, Robert T., Jr.	NCVA	
Wright, T. Fred, Sunbury, N. C.	EVA	Sunbury, Damascus.

Ministers with Local or Conference Ordination

Name and Address	Conference Membership	Churches Served 1951-52, or Other Status
Clawson, Edgar J., Rt. 5, Burlington, N. C.	NCVA	Long's Chapel.
Fogleman, Martin L., Route 2, Liberty, N. C.	WNC	Martha's Chapel, Morrisville.
Gallo, John, Route 2, Disputanta, Va.	EVA	Bethlehem (Disputanta).
George, Henry M.,	EVA	
Lackey, John Robert, Elon College, N. C.	NCVA	Apple's Chapel, Student, Duke University.
*Nash, Durant D., Box 791, Hopewell, Va.	EVA	
Rich, William A., 209 Broadway, Durham, N. C.	NCVA	Damascus, Morrisville, Mt. Auburn.
*Ricketts. Percy H., 2075 Rocklawn Place, Danville, Va.	NCVA	Lakewood Community Church.
Stanley, J. Lester, RFD, Elon College, N. C.	NCVA	Gibsonville
Taylor, Morris E., 3200 Shore Drive, Norfolk 3, Va.	EVA	Little Creek.

Licentiates

Name and Address	Conference Membership	Churches Served 1951-52, or Other Status
Bowers, John T., Rt. 4, Box 576, Greensboro, N. C.	NCVA	Smithwood.
Bray, Winfred, RFD, Asheboro, N. C.	WNC	Siler City, Student Elon College.
*Brill, Walton E., Lehew, W. Va.	VVA	Business.
*Chang, Timothy S., 3225 Gold Bldg., State College, Raleigh, N. C.	NCVA	Student at N. C. State College.
*Clapp, Rosser Lee, Elon College, N. C.	NCVA	Mebane, Zion, Student at Elon College.
*Gleason, H. Allan Jr., 55 Elizabeth St., Hartford 5, Conn.	EVA	Faculty, Kennedy School of Missions.
*Graves, John C., 55 Elizabeth St., Hartford 5, Conn.	NCVA	Hartford Seminary Student.
*Harrell, Vivian B., 25 Green Blvd., Century Homes, Portsmouth, Va.	EVA	Teacher.
Madren, James W., Fancy Gap Va.	VVA	Elk Spur, Rocky Ford.
*Matthews, A. Warren, Elon College, N. C.	NCVA	Student, Elon College.
*McLean, Robert A., Buies Creek, N. C.	ENC	Supply.
Rice, G. Julius, McLeansville, N. C.	NCVA	Hines Chapel, Monticello.
*Scott, William T. Jr., Norwick, N. Y.	NCVA	Assistant Pastor, First Congregational Church.
*Truitt, John G., Jr., Elon College, N. C.	EVA	Student, Elon College.
*Twiddy, C. Baxter, Jr., Elon College, N. C.	EVA	Student, Duke Divinity School.
*Underwood, I. T., Yanceville, N. C.	NCVA	Business.
*Varga, Paul, 55 Elizabeth St., Hartford 5, Conn.	EVA	Student, Hartford Seminary.
*Vestal, Max, Elon College, N. C.	WNC	Youth Assistant, Elon Com. Church; Student, Elon College.

Members of the Biblical Class

Name and Address	Conference Membership	Churches Served 1951-52, or Other Status
*Ayscue, Reuben, Elon College, N. C.	EVA	Student, Elon College.
*Barron, George, Elon College, N. C.	EVA	Student, Elon College.
*Littikin, John P., Elon College, N. C.	ENC	Student, Elon College.
*Nelson, Sammy, Elon College, N. C.	NCVA	Student, Elon College.
*Sorrell, W. Staley, 162 3rd Ave., Danville, Va.	NCVA	Student.
*Tolley, William P., 55 Elizabeth St., Hartford 5, Conn.	NCVA	Student, Hartford Seminary.

Member of Another Denomination Preaching in the Convention

Name and Address	Conference Membership	Churches Served 1951-52, or Other Status
Atkins, J. L., Fuquay Springs, N. C.	Baptist	Clayton.
Loman, J. Harold, Rt. 5, Greensboro, N. C.	Pil. Hol.	Hopedale.

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*Indicates not engaged as pastor of church or churches within the Convention.

THE ORPHANAGE

(Continued from page 11.)

Mr. and Mrs. Rufus H. Rhyne, Walnut Cove, N. C.	30.00	
Golden Rule Bible Class, Newport News Church (for Jimmy Burgess)	10.00	
Jesse H. Dollar Class, Newport News Ch. .	10.00	
G. R. Walker, Roanoke, Ala. (for Laverne Mecimore)	10.00	
Erwin A. Holt, Burlington, N. C.	1,200.00	
Woman's Fellowship, Bay View Church ...	30.00	
L. E. Neese, Jr., Burlington, N. C.	2.00	
A friend	2.00	
Mrs. W. H. Garrett, Sr., S. Norfolk, Va.	5.00	
Everready Circle, Suffolk Church	15.00	
The Cone Foundation, Greensboro, N. C. ..	100.00	
Burlington Mills	300.00	
Heart Sisters' Society, Randleman Ch. (for Thurman Arnold) ..	10.00	
A friend	1.00	
United Congregational Christian S. S., Columbus, Ga.	15.32	
Bequest from Miss Sadie V. Fonville	44.00	
Mrs. O. B. Jones, in memory of O. B. Jones	5.00	
Mrs. E. T. Batten, Holland, Va., in memory of Mrs. H. B. Everett	5.00	
Special Gifts	58.40	
		2,181.97
Grand Total		$32,766.55
Total for the Week		$ 3,879.02
Total for the Year		$54,239.27

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REPORT FOR DECEMBER 27, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$21,473.35
Eastern N. C. Conference:		
Henderson ....$	196.00	
Liberty (Vance)	188.37	
Mt. Auburn	6.00	
Wake Chapel S. S.	86.61	
		476.98
Eastern Va. Conference:		
Dendron, Thanksgiving Offering ....$	20.50	
Johnson Grove, Thanksgiving Offering	15.00	
Portsmouth, Elm Ave., Thanksgiving Offering	15.00	
Suffolk Cradle Roll ...	5.00	
Dendron Laides' Aid ..	10.00	
		65.50
N. C. and Va. Conference		
Bethlehem ....$	14.23	
Ingram S. S. ..*....*.	24.60	
Reidsville S. S.	25.00	
		63.83
Western N. C. Conference:		
Big Oak, Thanksgiving Offering ....$	32.00	
Pleasant Cross S. S. ..	7.47	
Ramseur S. S.	23.98	
Shiloh	20.73	
		84.18
Virginia Valley Conference:		
Mt. Olivet (G)		19.70
Total ....*........		$ 710.19
Grand Total		$22,183.54

Special Offerings.

Amount brought forward		$32,766.55
Mrs. J. E. Harrell, Holland, Va. ....$	5.00	
A Friend	25.00	
Mrs. W R Sellars, Burlington, N. C.	10.00	
Tanner Roofing Co., Henderson, N. C. ...	5.00	
Mrs. V. E. Rawles, Jr., Henderson, N. C., for Clara Lee Arnold ...	5.00	
College Esso Station, Elon College, N. C. ...	25.00	
Charles E. Miller Elon College, N. C.	15.00	
Maude Hedley B. C., So. Norfolk, Va., for Angelee Haith	5.00	
Wm. H. Morgan, Boone, N. C.	3.00	
Young People's Class, Reidsville, N. C.	40.00	
Women's Fellowship of Chapel Hill Church .	16.00	
Mrs. E. W. Meeler, Morristown, Tenu., for Morningstar child'n .	5.00	
Roy W. Kernodle, Rt. 1, Elon College, N. C. .	5.00	
J. C. Phillips, Steeds, N. C.	10.00	
H. D. Edwards, Progressive B. C., Newport News, Va., for Wayne Knight and Yvonne Hutchins	10.00	
Mr. & Mrs. J. R. Bloxom, Elkton, Va.	5.00	
J. A. Henderson, Manson, N. C.	15.00	
Guilford Dairy, Greensboro, N. C.	5.00	
John Long, Burlington, N. C.	15.00	
Gibsonville Develop. Co.	25.00	
Huffman Oil C., Burlington, N. C.	50.00	
Wm. H. Stratford, Winter Park, Fla.	50.00	
Mrs. Clara Graham, So. Norfolk, Va.	5.00	
Mr. & Mrs. Norman C. Rudd, Brown Summit, N. C.	10.00	
W. P. Robinson, Chicago, Ill.	5.00	
A Friend ..*..........	500.00	
H. S. Godwiu, Greensboro, N. C., for Richard Bridges and Chas. Spicer	15.00	
A Friend, Suffolk, Va.	15.00	
J. C. Helmer, Newport News, Va.	25.00	
J. L. Womble, Moncure, N. C.	25.00	
Dr. William J. Reid, Greensboro, N. C. ..	5.00	
Chas. J. Jeffreys, Elon College, N. C.	2.00	
Miss Vera VanCleave, Wadley, Ala.	5.00	
B. C. Daughtridge, Rocky Mount, N. C. .	1.00	
Mrs. W. M. Isley, Rocky Mount, N. C.	3.00	
A. H. Wicker, Siler City, N. C.	2.00	
D. W. Mikesell, Dayton, Ohio	120.00	
J. D. Strader, Burlington, N. C.	100.00	
Mr. & Mrs. C. W. Rudd, Greensboro, N. C. ...	5.00	
Jas. H. Craig, Norfolk, Va.	10.00	
S. H. Basnight, Chapel Hill, N. C.	50.00	
Cherry W. Lancaster, Rocky Mt., N. C. ...	5.00	
Miss Lura Kennedy, Worthville, N. C. ...	5.00	
Celanese Lanese Corp., Burlington, N. C. ...	25.00	
Two Mt. Carmel Friends	12.00	
H. P. Dunn, South Boston, Va.	5.00	
E. M. Gunn, Reidsville, N. C.	10.00	
Jas. W. Hill, Elon College, N. C.	10.00	
Mr. & Mrs. C. S. Clayton, Charlotte, N. C.	106.00	
Special Gifts	5.53	
		1,435.53
Grand Total		$34,202.08
Total for Week		$ 2,145.72
Total for Year		$56,384.99

FOR THE CHILDREN.

(Continued from page 9.)

dresses, which should be carefullly folded. Better than boxes, however, is a small chest of drawers in a corner of the playroom. This will hold many different things. But the drawers for dolly's wardrobe should be kept strictly for that purpose.

The desire to make clothes for her doll family is often fostered in a child by helping her start the collecting of small pieces of pretty cloth. A little girl's first effort in sewing may be crude, perhaps impossible to use, but if the child is encouraged the effort will lead to future accomplishments, even, perhaps, to making clothes for herself.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

debt. If we lend him our boats he will return them filled with fish. To be sure it does not always pay in dollars and cents to follow Christ. But it pays, it pays big dividends, it pays in the things that endure and permanently enrich life.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Conference Presidents Speaking . . .

My New Year's Message to Eastern Virginia

Christmas is a time for family gatherings, when members of a family strive to be together for the Festival. So, the New Year is a time of resolutions; when realizing that we have not made the best of the past we endeavor to command the courage to try harder with the coming of new opportunities.

A conference of churches is a family also. Though there has been no effort to call the larger family together, every local church has had its programs and called the local family together to observe with sermon and song the birthday of our King. Thus it has been that units of the larger family, the conference, have had their heart strings drawn once more about the manger and the Christ Child. It is good.

Now that the New Year, 1952, has dawned upon us, we would like to call on the forty-four members of the family of churches in the Eastern Virginia Conference of Congregational Christian Churches to "Maintain the Spiritual Glow," as Moffatt puts it, carrying the deep significance of the Christmas season, with all its tenderness, thoughtfulness, unselfishness and sharing into the work of each local church and therefore into every nook of the conference. This spirit will challenge all of us, pastors, deacons, Sunday school superintendents, teachers, etc. to undertake greater things this year, and to do better those we have been doing.

May such a spirit keep its hold upon us, and may we, through that spirit, make haste to do the work of God. God-speed into the New Year!

JESSE H. DOLLAR, *President.*

A New Year's Message for My Conference

The year 1952 will be a year of decision. This statement certainly will be true on the international scene. For many countries more directly affected by communism than we are today it will also be a year of decision. If predictions that are now being made have any worth, this will be a year of decision for our own nation, economically, politically, socially, and religiously.

We as individuals might feel that we will have very little to do with all these decisions that are to be made. Yet it is such people as you and myself that will indirectly make many of them. We will make public opinion one way or the other. This is what will control the decisions made in our nation. It is my belief that our nation is still religiously and morally strong enough to have much bearing upon the international scene. If individuals like you and myself will only realize the responsibility that is ours we can have much to do with the decisions that are to be made during this coming year. Each of us as individuals will be faced with many decisions that will have much effect upon our life in the future. We must be prepared to make the right decisions.

Let us look forward to this New Year with a determined and steadfast mind instead of one of fear and indecision. May we look forward to this year with hope for a more peaceful world and be the possessors of a deepening faith in the principles that Jesus Christ taught his disciples. Let us each face the New Year with renewed hope and faith that the principles that Jesus Christ taught will eventually triumph.

WALESTIN W. SNYDER,
President of the N. C. and Va. Conference.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV | RICHMOND, VA., THURSDAY, JANUARY 10, 1952 | NUMBER 2

Cypress Chapel Begins New Era

CYPRESS CHAPEL CHRISTIAN CHURCH

Since Colonial days Cypress Chapel has been a place of importance in Eastern Virginia. By virtue of its location, it has attracted many of those who have migrated to and from North Carolina.

At Cypress Chapel, where it is likely a Wesleyan Society had been formed during the war, James O'Kelly and Francis Asbury first met on July 8, 1780. Asbury later wrote of O'Kelly: "He appears to be a warm hearted and good man." They worked together as Wesleyan preachers until 1784, when at Baltimore was organized the Methodist Episcopal Church, and as Methodist preachers until 1792. In that year, O'Kelly and others, in rebellion against the autocratic powers of the bishops, broke away from the Methodist Church. In 1794 there came into existence a new organization which not only discarded the office of bishop, but also the name Methodist, and took the simple name CHRISTIAN.

The Bi-Centenial Celebration at Cypress Chapel was held on September 10, 1950. The church called Rev. Earl T. Farrell as its first full-time pastor, who began his ministry there in November, 1951. The former teacherage for Cypress School has been acquired, remodeled, and now provides for social activities as well as an expanding Sunday school. An electronic organ has been purchased at a cost of $2,896. The latest project is the erection of a seven-room parsonage, which will be ready for occupancy during February.

Cypress Chapel, with two full centuries of service to community and denomination, enters its third century with strength, confidence and vision.

News Flashes

The Convention Mission Board met with Second Church, Norfolk, on Tuesday and Wednesday of this week. Dr. Scott will probably have a full report of this meeting for next week.

We learn with regret that Rev. Joseph McCauley, pastor of the Waverly, Virginia, Church, and Mrs. McCauley were in an automobile accident last week. According to reports their car was demolished, Mr. McCauley suffered a fractured knee, and Mrs. McCauley was badly shaken up. We hope for both a speedy recovery.

Mrs. Theo Kelley, a member of our Richmond Church, is in Medical College of Virginia Hospital, where she underwent an operation on Tuesday of this week. She was reported doing nicely on Wednesday of this week. Mr. Theo Kelley has served for several years as the chairman of the Finance Committee of the church, and his father, Mr. D. J. Kelley, who is well known to a number of our readers, was the first superintendent of the Richmond Sunday school.

IMPORTANT NOTICE.

The Committee on Revision of the Constitution of The Southern Convention is to meet early this month. Anyone having suggested changes for the Constitution should notify one the members of the committee immediately. They are Rev. W. J. Andes, chairman; Rev. F. C. Lester, Mr. W. E. Wisseman.

FRIENDS' SPEAKERS SERVICE

The American Friends Service Committee announces its 1952 series of speakers for the Southeast:

Dr. Cecil E. Hinshaw, January 20-25, 1952—"An Adequate and Moral Program of National Defense."

Dr. Eddy Asirvatham, March 16-23, 1952—"The Outlook for Peace and World Order."

Roy McCorkle, April 21-May 2, 1952—"An American Quaker Looks at Europe."

Dr. Kirby Page, October 19-November 26, 1952—"Living Serenely."

Dr. Bernard C. Clausen, December 7-12, 1952—"The Christian Faces War and Human Destiny."

Those interested in securing any one of these speakers should write to B. Russell Branson, 225 East Lee Street, Greensboro, North Carolina.

RADIO CHRISTMAS GREETINGS TO CZECHOSLOVAKIAN CHRISTIANS.

A message of greeting from representative Christian leaders in America was broadcast to Christians behind the iron curtain in Czechoslovakia over Radio Free Europe, on Christmas day. The message, signed by the Rt. Rev. Henry Knox Sherrill, D. D., President, and Rev. Dr. Samuel McCrea Cavert, General Secretary, the National Council of the Churches of Christ in the USA; also Bishop G. Bromley Oxnam, D. D., Chairman, and Rev. Dr. Henry Smith Leiper, General Secretary, World Council of Churches—Conference of USA Member Churches; said:

"Now in these days when the community of Christ unites in the remembrance of His coming, as officers of the National Council of the Churches of Christ in the United States of America and the American Conference of the World Council of Churches, we remember in fraternal affection those who follow His way and walk in the footsteps of John Hus and Comenius. Unshaken is our sure belief that your dedication to their spiritual ideals and your devotion to the patterns of democracy derived from their teachings have not failed. We thank God, as we have in the past, for your unflagging loyalty and zeal, your dauntless hope and courage. May the greatest gift of all be yours by faith in this hour of testing. Let us all remember that "Christmas always comes at night! Can wise men see a star at noon? Christmas comes in deepest dark when, in despair, man sees a spark conquering the night!"

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

January	**16-17**	**N. C. Council of Churches—Greensboro**
	18-20	**Mid-winter Superintendents and Religious Educational Workers—Cleveland**
	21-24	**Missions Council Mid-winter Meetings—Cleveland**
	27	**Youth Week Begins (Interdenominational)**
February	**3**	**Elon College Sunday**
	10	**Race Relations Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	30	**Valley Mid-Year Conference—Bethlehem**
April	**1-3**	**Eastern Virginia Woman's Conference Rallies**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
	15-16	**Southern Convention Executive Board**
April	**29-May 1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Words of Tribute . . .

HARRY BEMIS CARLETON*

To write a tribute to the memory of Mr. Harry Carleton is difficult in only one respect. Where can one find enough rugged and sturdy words for the describing of this man who seemed to me to embody just about all that should be in a good layman and a faithful man of God.

Harry Carleton loved his church. There were many and varied and good interests and concerns in his life. There was his home, also his business, and the community; but always had time, plenty of it, to discuss with other church officials and his minister, the work of the church.

There was a humor in the man which was his own. It was not copied from anyone. And again and again it would appear at the moment when most needed.

However, one must take care to say that this man, who could make us laugh at his witticism, was loved and respected. He had words which could be scathing for anyone who would dare to approach him with a shoddy proposition.

My personal word is this. I loved Harry Carleton. (I never called him Harry when I was his pastor—but he will understand now.) From the first time we met we seemed to "hit it off." Both Mr. and Mrs. Carleton made their home a place of encouragement for me, and often I found there the methods with which to deal with difficult problems.

In spite of physical handicaps he lived a full life which overflowed in goodness and blesing and service for God and man.

I shall always count it one of the great joys of my ministry to have known and worked and laughed and served with Harry Carleton, and to have had him as my friend.

VICTOR B. CHICOINE.

SAMUEL WYCHE ELDER.

Samuel Wyche Elder was born in Chambers County, Alabama, March 30, 1872. He was the son of Rev. John Thomas and Joise Elder, and the grand-son of Rev. W. M. J. Elder, the founder of the Christian Church in Alabama. He not only came up in the home of a minister, but was surrounded by relatives who were ministers. He united with New Hope Christian Church, the mother church of our faith in Alabama, when he was a small boy. He spent his life on the farm. He married Lucy Stoker, and to them were born four sons and four daughters. The oldest son is a minister, and one of his daughters married a minister.

He lived a modest life. He worked hard, providing a good home for his family. He lived the slogan, "Early to bed, early to rise." In the prime of his life he would go into the field with his team and wait for light to break to see how to plow his crops. But he was no more industrious and frugal than he was honest. What he promised, he did. What he obligated himself to do, he did. He loved his family and rejoiced in them. He loved his church and was faithful to it. Unless he had a good word for a person he had no word. This characteristic is illustrated by the incident when someone was criticising his pastor. Mr. Elder asked, "Can you beat him preaching?" The man answered, "No." Then," he said, "you have no right to criticise him."

After a long illness he passed quietly into rest on December 7. The Rev. J. D. Dollar, my brother, and pastor of the family, conducted a very fitting service for him, assisted by the writer. His body was laid to rest in the church cemetery where four generations of Elder family lie in the honor and respect of all who knew them.

He was not a great man, as some men count greatness, but he was great in integrity, great in devotion to the right, great character and great in patience through his years of affliction. I know, for I married his daughter. JESSE H. DOLLAR.

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*Mr. Carleton was the father of Emily Carleton Lester. Dr. Chicoine was his pastor while at Winter Park, Fla.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor....................Robert Lee House
Managing Editor..........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

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Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

OUR FATHER'S BUSINESS

The Christ Child grew rapidly. As a young adolescent, he surprised his relatives and friends by declaring: "Did ye not know that I must be about my Father's Business?" The Christ Child grew to be a man who had some stern things to say. "If any man would come after me, let him deny himself and take up his cross daily and follow me."

The demands of discipleship during this new year will not be light nor easy. If the going becomes hard as the burdens accumulate, we will neither whine nor complain, but remember his words: "Ye have not resisted unto blood." Hardships, trials, sacrifice—these simply mean that we are discovering and experiencing the real meaning of discipleship. Religion is no longer a mere luxury, an elective; it has become the supreme business of life.

Procrastination goes out the window. Many of us are wasteful of time because we take too long to begin. There is a task to be done and so often we take more time in preparing to do it, in thinking about it, in making the arrangements, in delay because it is disagreeable, than would have been consumed in doing the whole difficult task. "The King's business requireth haste."

Dr. Edgar D. Jones has written a book on "The Great Business of Preaching." We do well to remember that preaching is a great business. The great themes of the Christian gospel will be presented in countless pulpits this year. The implicit relevance of this gospel must be made explicit. The exegencies of our age call for preaching of a high order. This should be a year an era of great preaching.

Stewardship is a great business. Tithing is great business. Here and there laymen are getting a new conception of stewardship, are taking their stewardship seriously for the first time. They are saying, in effect: "I am not willing for others to carry my part of responsibility for the work of Christ. I want to share to the limit of my ability. No one can deprive me of that privilege. It is my birthright. Never again do I want to be a barnacle on the ship of salvation, a leech on the living organism of Christendom." Miracles of grace follow when people realize that stewardship is a great business.

This is the time to link ourselves anew with God in a great and grand enterprise. God has been in business a long time. He is the Creator, Architect, the eternal Benefactor. He is engaged in an age-long effort to redeem his people—all his people.

Not even a cross has been able to thwart him in his central, avowed purpose. His amazing activity is increasing. "He that keepeth Israel shall neither slumber nor sleep." Discipleship means being "Honest-to-God" and "Honest-with-God." As we stand in awe before his holy Presence contemplating his unwearying purpose as revealed in Christ, we resolve anew to be about our Father's business.

RELIGION AND ETHICS

"The first American approach to the crucial dilema of laymen's Christian vocation in our industrial society," is the description given by a leading Protestant churchman to "The Christian and His Daily Work." This pamphlet by Rev. Cameron P. Hall of the National Council of Churches' Department of the Church and Economic Life highlights for church people and church groups "what there is about daily work that calls for an ethical response by Christians and how Christian faith is relevant to daily work today."

At this time when leaders in public life and committees of Congress speak of the "enormous responsibility of religious and educational institutions" for raising the moral standards not only in government, but in the country generally, the writer of this pamphlet calls upon church people to note that "the well-being of any people depends in a large part upon the character and measure of the senses of responsibility which they bring to their work. . . . In our industrialized society . . . the horizons of one's sense of responsibility in one's work extends beyond the individual, family, or locality; it extends to the nation."

Prepared as background reading material for delegates to the forthcoming North American Lay Conference on "The Christian and His Daily Work," to be convened at Buffalo, New York, on February 21-24, 1952, this pamphlet is also recommended for study in the local churches during the annual Church and Economic Life Week, January 20-26, 1952.

Analyzing the relation of God to daily work and why Christians particularly are concerned with its practice, Mr. Hall points out that "the Bible takes work for granted as a natural and necessary part of life . . . God is where life is and work belongs to life as God has made it. It follows then that God is to be found within a man's daily work as well as outside of it."

Student Volunteer Movement Anniversary Observed

Out into the bitter cold of the new year, more than 2,000 college students of 47 nationalities went with a beginning sense of their mission in the church.

Delegates to the 16th Quadrennial Convention of the Student Volunteer Movement at the University of Kansas closed their six-day meeting on New Year's morning with a hymn that has closed many historical Christian conferences: "Thine Was the Glory."

Going back to campuses all over the U. S. and Canada, they take with them questions they shaped in large and small discussion groups during the conference.

"This closing session," they were reminded by the Rev. E. H. Johnson, general secretary of the Student Volunteer Movement, "is the opening of the conference, not the end."

The students had come together in a time of world turmoil and disillusion in a gathering whose theme was "Christ's Kingdom—Man's Hope."

"Men talk today with sober realism about the possible collapse of Western civilization," they were told by the Rev. Charles Ranson, of New York City, general secretary of the International Missionary Council.

"The church may not save civilization today. That is not its business," he said, in one of his three addresses on God's work in "The Saving History," "The Redeeming Community," said "The Ultimate Hope."

But, he reminded them: "If we know the conference theme to be true, then we can go out into the bewildering currents of contemporary history with a kind of Christian monchalance, to pursue without panic but with a powerful sense of mission, our high calling in Christ Jesus."

One of the highlights of the conference was a ceremony honoring Dr. John R. Mott, of New York and Florida, founder of the 65-year-old student movement, and himself a reminder of the 16 generations of college students who have gone out as volunteers.

White-haired but still erect, Dr. Mott, Nobel peace prize winner and leader in establishing many of today's world Christian organizations, received a scroll expressing "deep gratitude for the outstanding leadership" he has given Christian students around the world.

Dr. Latourette, president of the American Baptist Convention and a leading church historian, told the delegates of the movement's beginning at a meeting of 251 college students, including Mott, at Mount Hermon, Mass., in 1886. He reminded his young hearers of the more than 20,000 volunteers who have gone out since to "every continent and most of the islands of the sea," founded schooles, pioneered in medicine and agriculture, translated the Bible "into more than a thousand tongues," proclaimed the gospel, organized churches and trained church leaders.

These volunteers, he said, led in the early stages of the ecumenical movement which "in our time of rising and embittered nationalism is drawing together Christians around the world."

"This is the history of the movement," he said. "What of the future? The spirit of God is there. The future rests with you."

The 16th quadrennial brought the Student Volunteer Movement to the University of Kansas campus for the second time in four years. The delegates represented a new generation but their purpose was the same that attracted their grandfathers to Cleveland, Ohio, for the first quadrennial in the gas light era of 1891. As Christians—leaders in religous life on the campus—they came to learn about the mission of the church and the kind of useful life in its service they might find, probably in a foreign land.

Some of the largest foreign delegations were from Asia, Africa and the Middle East, and this seemed appropriate at a conference that was putting a major emphasis on the Christian witness in a revolutionary time.

Over and over speakers stressed the ferment of hope and anger in Asia, Africa and the Arab world—and the need for a Christian answer in the areas of turmoil.

At the opening session, the Rev. Tracey Jones, Jr., of New York, conference secretary of the Student Volunteer Movement, a second generation China missionary, warned that in Asia and elsewhere to the old resentment against Western domination, and against poverty and want, there have been added new facets: contempt for the arrogance and pretensions of those who once ruled; hope for a way out of bondage; and, most important, a new surge of pride in their own race and culture.

"People whose colors of skin is not white, now are thanking God for it," he told the delegates. "This is something we dare not ignore. If the church cannot meet the racial issues of our time, the church will become irrelevant."

Paying tribute to the accomplishments of Christian missions in Africa in medicine, teaching, agriculture, Mr. Eduardo Mondlane, of Portuguese East Africa, a student at Oberlin College in Ohio, reminded his hearers of tremendous problems that still trouble the continent: hunger on marginal and eroded land; sickness and unhappiness in new industrial slums; frustration for those, educated in missions schools, who are unable to get work that will use their talents and training.

In the Middle East, said Dr. John S. Badeau, current tensions arise not from Communism—"the current and easy answer"—but from a reawakening of the Arab world that "inevitably clashes with Western interests."

Noting that the Christian influence has suffered less than any other from present anti-Western feeling in the Arab world, he pointed out that the missionary movement has demonstrated "a new kind of relationship between the dominant West and the awakening East" based on mutual needs and mutual services.

But unless the Christian enterprise can show that its work and mesage mean something in terms of the current problems in the Middle East, he warned, it will have little appeal to the Arab world.

Both speakers in their address and students in their conference sessions worked at this problem of relating the Christian message to the problems of an age in transition.

There was a concern about race relations that came up repeatedly in conferences. And an allied concern that Christianity was neither a means of saving Western civilization nor its exclusive property.

"Christ still lives in American youth," one young delegate wrote in a report—and then, taking thought, crossed out the word "American."

How to take Christianity from where it is to where it is needed?

"We must help the desperate nine-

(Continued on page 8.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

HANK'S CHAPEL YOUNG PEOPLE.

Pittsboro, N. C.
December 20, 1951

Dear Pilgrim Fellowshippers:

I promised our group sometime ago that I would, in the near future, write a news letter to The Sun, well this isn't exactly the near future I spoke of, but would like to get in a few lines before the year gets away.

Let me say first that, considering the year, that is going out, we have had a good year. Oh: not a lot of things to brag about, maybe nothing to reach the headlines, but a good year in that we have grown somewhat, in members, and spiritually I know. I believe that we have said before, that we formed a junior group. Well along with the junior group and our regular group, we have real good attendance, and very interesting programs. Would like to put in a good word here, for the juniors, when we have Bible quizes the juniors are more likely to come up with the correct answer, than us older folks.

Our pastor, Rev. R. T. Grissom, is with us in every meeting, and adds much to our programs. We've said it before, but let us say again, that we are indeed grateful for Rev. Grissom's presence and interest in our group. Any group should be proud to have a pastor that takes a personal interest in their group. Rev. Grissom is, fast, winning the love and respect of all our community people.

Now I will go back to halloween, thats the high spot, that, I (was) going to write about. I believe that I can truthfully say that it was the best social we have had in a long time. Everyone came dressed in some sort of costume. To name a few, we had a bride and groom, several pirates, some clowns, a monkey, some negro mammys and negro show boys, and many others. We had a time ever finding out who every one was. After several good games, and contests, which were well planed, we had all the hot dogs we all could eat. It was an evening of fun for all who came.

Just a word about our Sunday school, in which our young people always take a quite active part. Our Sunday school is growing, not by leaps and bounds but steadily, and we all hope for it to continue so. For the past 29 weeks we have had an average attendance of 140, with Sunday, November 4, bringing out the largest crowd, 164. Our juniors sing several songs or choruses every Sunday.

One of the more recent events here was at our last regular meeting, December 9, when the group cancelled plans for a Christmas party and voted instead to take the money that would be spent on a party and buy food and clothes and toys for some needy family in the country. The most note-worthy thing about this was the fact that all the members were in favor of doing this and expressing a desire to bring other things.

ARE YOU THINKING?

Have you stopped to count the blessings
You received in 'fifty-one?
Are you giving God the glory
For the Gift of His Dear Son?
Now, since 'fifty-one is ended
And we enter 'fifty-two,
Will we make our lives a blessing
In the things we say and do?

Christ is always near His children
In this sinful world below.
If we only love and serve Him,
His "sweet peace" He will bestow.
He has kept us through the old year
And has brought us to the new;
Let us love and serve each other
As He bids us daily do.

Let us not forget that Jesus
Always hears and answers prayer;
And that He will keep His children
In His tender loving care.
Then when work on earth is ended
And our Saviour says "well done,"
We shall meet again our loved ones
Where there'll be no setting sun.

—GUY H. VEAZEY.

Before this reaches print the group will have given a Christmas pageant at the home church, under the leadership of Rev. and Mrs. Grissom. Also they will have gone Christmas carroling, this has become a regular practice among our group, several of the adults find great pleasure in doing this, as do we all, going from home to home singing out the good news of our blessed Saviour's birth.

We have enjoyed reading the letters and reports of the different groups on the youth fellowship page, and hope to see more and more of them in the coming year. Lets try to send our news when it is news, while it is on our minds, that will keep us from having to write letters of reminscene.

We have been happy to see the recent good reports from Dr. Truitt at the orphanage, lets all help Dr. Truitt to have more good reports all throughout the year.

Heres hoping all of you have had a joyous Christmas and are ready to go into the new year with a strong faith and will to do God's will.

Am sending two addresses of service boys, from our group, write to them, they will be happy to hear from any of you—pray for them, and all boys in service.

Pvt. Edward D. Boone, RA 14410770
Co. C 13th Inf. Regt., 8th Div.
Fort Jackson, S. C.

Mallie N. White, S R 429-1830
Co. 409 Ist Reg. 15th Batt.
U. S. N. T. C.
Bainbridge, Maryland.

Goodbye and best wishes for now.

Sincerely,

Harold Boone.

* * * * *

KEEPING UP WITH JOSE.

HE'S COMING.

Rev. Jose Dabuet of Samar Island, the Philippines, is visiting the Shenandoah Valley for a week, and will be speaking in the churches of the Shenrock Christian Parish. He is a student at Princeton Theological Seminary in New Jersey.

A special meeting with Rev. Jose Dabuet as speaker will be held at Wissler's Chapel near Shenandoah Caverns on Saturday, December 22. Mr. Dabuet will speak also at a similar special Christmas Eve meeting in Bethlehem Church at Tenth Legion. Rev. Dabuet will preach at the worship service on Sunday, December 23 in Concord Church near Timberville at 9:30 a. m., in Bethlehem Church at 11:00 a. m., and in Palmyra Church near Edinburg at 8:00 p. m.

HE'S HERE.

Here is, in part, a letter dated December 24 from Jose to Miss Pattie Lee Coghill:

"Yesterday I had the opportunity of speaking to the church at three worship services. Rev. Galt asked me to speak to his group in Concord at 9:45 and later at Bethlehem during the 11:00 o'clock worship. In both of the services it was a real pleas-

(Continued on page 14.)

News of Elon College

President L. E. Smith, Elon College, N. C.

STUDENT RECOGNITION SERVICE.

In the Saturday issue of the *Burlington Times News* there appeared a notice from Front Street Methodist Church, Burlington, N. C., to the effect that Front Street Church would observe Student Recognition Sunday on December 30 at 11:00 a. m. It gave the names of seven members of the Front Street Church who were currently enrolled in colleges and who would participate in the morning church service. Since one of these students was an Elon College student, Mrs. Smith and I concluded that we would attend the service and worship with that congregation.

One of these college students presided. Four took the prayer period, each offering his own prayer. One sang a solo. A student preached the sermon, and a very good sermon it was. The pastor, Rev. W. L. Clegg, made some announcements, but the students opened and closed the service. The whole program was well done and effective. In the Reverend Mr. Clegg's announcements, he stated that Student Recognition Services were being held then, the last Sunday in the year, in every Methodist Church in the United States and that the Front Street Church was glad to cooperate in the program. This kind of service not only recognizes the colleges that the young people of a particular congregation attend, but it recognizes the young people in a very definite way and gives them to understand that their church is interested in them and anxious to be of service to them.

I was glad that Elon College was represented on the program. It occurs to me that this is a very excellent plan—one that would be worth a try by The Southern Convention of Congregational and Christian Churches. As a rule our more capable and more aggresive young people go to college—the type of individual that should be interested in the church—and the church should make every possible effort to increase that interest that he may make some definite contribution to the church. If we would adopt such a plan for our churches there would be, of course, some churches that would not have a member in college. Others would have more than one member in college. If the church did not have a young person enrolled in college, it would certainly have some in high school or who should be in college, and they could be used in the service. The most appropriate time for such a meeting would be the last Sunday in the old year. At that time college students as a rule are home and are glad to attend the home church service and would appreciate a share in its worship program. At any rate, I think it would be an excellent plan to give one service in a year over to the young people of the church and let them have the entire church service. They would probably not do it as well as the "tried" deacons and trained pastors, but the service would be conducted, it would make a contribution perhaps to the worshipers in the pews, and it certainly would make a contribution to the young people who took part. By giving them an opportunity to express themselves, the church has the opportunity of discovering talent and prospective leaders for the church and the organizations of the church. I would like to commend to our people the idea of "Student Recognition Sunday" to be observed by all of our churches the last Sunday in the year.

SMALL COLLEGES FACE WORST MONEY CRISIS IN HISTORY.

Mr. Jay Heavilin, National Education Association Staff Correspondent, speaking in Cleveland, Ohio, some days ago is reported in the daily press to have said, "Caught in the crush of rising costs, low endowment returns and declining enrollment, small colleges across the nation are facing the most severe financial crisis in their history.

"More than one-fourth of the nation's colleges are operating in the red. There is every indication costs will continue to soar. Enrollments, down 10 per cent from last year, are expected to dip even lower as calls to military service and the attractions of defense work increase.

"Is there a cure for the financial 'sickness' threatening the survival of colleges not supported by taxes? . . ."

Mr. Heavilin thinks that the colleges in Ohio have found a remedy in the organization of a foundation for the support of all non-tax-supported colleges in that state. I am sure that this is the remedy. I am sure, however, that by gifts of individuals, corporations, businesses and business executives, a successful and permanent remedy may be found for our privately endowed colleges now facing the most serious crisis in their history. Business simply cannot afford to see these colleges close their doors. They are the principal contributors to free enterprise and the American way of life.

Every dollar contributed to our church colleges is an investment that will bear dividends not only in human development and character but in business and financial returns on money invested.

A NEW YEAR'S MESSAGE FROM THE SUSTAINING FUND.

The purpose of this brief message is three-fold:

1. To thank each and all of you for the fine support you have given to the Sustaining Fund program since its inception. While we have not by any means achieved our goal for the conference year just closed, we have received $11,669.00. You will be happy to know that this amount enabled the college to close its year without a deficit. With a reduced enrollment we shall need the entire allotment of $35,000 to balance our budget for 1952. We trust and pray that every church may cooperate completely by securing its entire allotment of $1 per member.

2. To ask that each church in The Southern Convention (there are 194 of them) consider the advisability of making the Sustaining Fund an item in its budget for the current year.

3. To remind you that January and February, 1952, constitute the next college emphasis period and to ask that you do everything possible to bring the services and needs of Elon College to the attention of our people, beginning promptly on New Year's Day. We want to send as many speakers as possible to our churches during this period and shall appreciate your prompt requests for such speakers. Many of our churches will wish to make their special effort for the Sustaining Fund before the end of February.

We thank you again, one and all, for your fine support. We are confident that interest in our college and

(Continued on page 15.)

Christian Missions
At Home and Abroad

TESTIMONY OF POLIO VICTIM.

"Underneath are the everlasting arms. Without that how could our faith withstand the trial," so wrote Dr. Victor Fanstone Masters of Mt. Silinda, Southern Rhodesia, East Africa on October 25, following the death by polio of Carolyn Zilla, his four-year old daughter, and the acute illness from the same disease of Mrs. Masters and one and a half year old son Michael John.

On Sunday, November 4, Dr. Victor F. Masters himself died of polio. He would have been 35 years old December 1. He died in the Umtali Hospital where his wife and small son were improving slowly. Two other small children, Christopher, age 9 and Robert, age 6, were being cared for at Mt. Silinda in the home of Mrs. John F. Allen, the former Patricia Williams.

The death of Dr. Masters was doubly tragic because in addition to his skill as a physician he had a singing soul and a passion for bringing balm to broken spirits as well as sick bodies. Reports of his activities told by him with sparks of humor and the testimony of his fellow missionaries, showed that he gave himself without reservation to the call of suffering around him.

In the small hours of the morning he would answer the hurried knock at his door and travel miles by car; then tramp more miles along dew laden trails through mealie fields, eight foot kaffir patches and on past sleeping kraals to minister to frightened, suffering Africans. When it was all over, he would take time to talk to the people gathered around the dirty huts about the hospital at Mt. Silinda and of Jesus who picked babies up in his arms and loved them.

Dr. Victor Fanstone Masters was born in the Belgian Congo, but his home was in Old Hill, Chislenhurst, Kent, England. He was educated at Epsom Public School; Kings College, London University, and Charing Cross Medical School, London University, (M. R. C. S., L. R. C. P.).

Victor Masters was a 12-year old lad attending a Crusader Camp when he became a Christian. It really "took" with him. From then on he was active in various camps and conferences; boys' missions and clubs, and even after entering medical school worked in the Inter-Varsity Fellowship. He was a leader of a Crusader Class and lay preacher in a local Methodist Circuit.

In 1945, after specializing in surgery, Dr. Masters entered the British Army and saw service in England and then 18 months in the Middle East, i. e., Egypt, Palestine, and Malta, serving as a "Graded Orthopaedic Surgeon and General Surgeon." During this period of army service he was a member of the Officers' Christian Union. When this was over he wrote jubilantly as he enlisted under the American Board of Foreign Missions, for service in Africa.

"Now at long last the time is coming when I shall be freed from National Service and the Army and will be able to satisfy my greatest ambition of serving my Savior on the Mission field. This is the acme of my spiritual ambition. . . . From my conversion to the present time the call has become even more insistent and imperative to follow in the steps of the great physician in the place where most good can be done to the greatest number, i. e., on the mission field."

Dr. Master's grandparents were pioneer missionaries in Brazil and his father practiced medicine in the Belgian Congo where he was born, although he was brought to England when he was a little over a year old.

Dr. Masters is survived by his widow, Beryl Bowden Masters, and three sons, Christopher Fanstone Masters; Robert B. Victor Masters and Michael John Masters.

S. V. M. ANNIVERSARY OBSERVED.

(Continued from page 5.)

tenths of the non-Christian world out of their hunger and misery before we can preach to them," said Dr. Frank Laubach, pioneer missionary educator and literacy expert.

"Our opportunity is to help them help themselves," Dr. Laubach said. He urged a program of literacy teachers, journalists who could provide simple reading material for the newly literate, and "a hundred thousand of the finest men and women in America" to go abroad with our technical aid and skills in medicine, agriculture, sanitation and other fields. These technicians, he added, must be "willing to get their hands dirty, blind to race or nationality, friend-makers in a world which is being taught to hate us."

Agreeing, in general, with the idea of the program, many of the students doubted that it would solve all the world's problems; some feared it might tend to identify Christianity with Western culture; others felt it was more important to spread the gospel than to multiply good works.

Most specific prescription for the missionary enterprise was given by Dr. Badeau: ingenuity that will find new ways of relating the Christian mission to new situations, missionary scholarship, a mastery of the language and a real understanding of the spiritual heritage of the people the mission serves; and the highest degree of professional and technical competence.

"We need million dollar brains on missionary salaries," he said, "to serve to the glory of God with the highest intellectual and technical skills of the modern world."

That some of these skills would be forthcoming was indicated by the specialized fields many of the students were training for: dentistry. nursing, architecture, engineering, social service, accounting, teaching, dietetics, journalism, among others.

Leaders at the conference too included a young missionary doctor now preparing a report on a medical survey of the once-closed kingdom of Nepal, and a labor union executive planning to go out on a unique Christian mission in labor relations in India.

The student co-chairman of the conference, in the Student Volunteer Movement tradition, are both planning careers as missionaries. Miss Barbara Grant, 21, of Vancouver, B. C., Canadian chairman, is a student at the United Church Training School in Toronto, planning to go into home mission work in a city church. Mr. David Hoh, 22, of Lancaster, Pa., is at Mt. Airey Lutheran Theological Seminary near Philadelphia, and hopes to serve as a missionary to India.

The church's mission exists at home as well as abroad, Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Board of Home Missions, reminded the delegates, and it exists as near to them as their own campuses.

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

N. C. COUNCIL TO MEET.

The North Carolina Council of Church Women will meet on January 16 and 17 at the West Market Street Methodist Church in Greensboro in connection with the annual meeting of the N. C. Council of Churches.

The Board of Directors of the Church Women will meet on January 16, from 3:00-5:30. Officers, members-at-large, and denominational presidents comprise this board.

There will be a public meeting on Wednesday evening at 7:30, when Dr. E. H. Pruden of Washington, D. C. will speak. He is a Virginian, with Southern Baptist training plus work at Yale and Edinburgh. He has served as president of the American (Northern) Baptist Convention, as a missionary teacher at the University of Shanghai in China, and since 1936 as pastor of the First Baptist Church of Washington, D. C., where one of his parishioners is President Truman. Church men and women are urged to hear him.

Thursday morning, following a joint session with the Council of Churches at 9:00 o'clock, there will be held the business session of the Council of Church Women, with reports, plans, election of officers. *Every church woman* in North Carolina is eligible to attend. Mrs. James Wyker, national president of the Council of Church Women will be there.

At 12:30 there will be a luncheon for all church people with Mrs. Wyker as the speaker. Many of our churches are near Greensboro and it would be fine if our women would attend these sessions. I am sure that Mrs. W. E. Wisseman, 315 N. Edgeworth St., Greensboro would be glad to put in a reservation for you for the luncheon, if you would notify her how many could come from your society.

* * * * *

RECORD FOR BURLINGTON.

(FROM "THIS AND THAT").

On the first Monday of this month of December, one hundred and twenty-six women of the church (First, Burlington) joined together in the fellowship and worship of the Christmas season. Fifty-five women were present at the general meeting in the morning, the Margaret Lightbourne Circle met in the evening with twenty-four members present, while Circle 6 met at the church with thirty-four members and thirteen visitors present. We believe this to be a record attendance for our auxiliary.

> **DEFINITION OF A SAINT.**
>
> Last week we gave a definition of a saint, as quoted by Mrs. Henry Robinson at the N. C. Woman's Conference. Here is another definition which comes from an Evangelical and Reformed Missionary, Martha Herrscher, who works in Latin America:
>
> "When a little boy was asked to define a saint, he recalled the stained glass windows he had seen in Sunday school and church and so he answered: 'A saint is a man the light shines through.' Here in our little vilage of Pinalejo in Honduras there are many such saints through whom the light shines. I think they would be embarrassed if I were to mention them by name, for they, no doubt, think of themselves as quite ordinary people. But they know themselves to be Christians and indeed the light does shine through in their everyday actions and when they are presecuted. Some are fairly well educated; others are poor, humble citizens."
>
> How many of us are "saints" according to this definition?

The worship service "Light for the Way," given in the sanctuary of the church, led by Mrs. M. Z. Rhodes, was one of beauty and inspiration. Mrs. J. R. Kernodle sang "Watchmen, Tell us of the Night," and Mrs. R. W. Brannock furnished the music.

A delightful Christmas luncheon was served by Circle 3, Mrs. G. A. Kernodle chairman. The tables were beautifully decorated with Christmas greens, candles, and an all-white Madonna arrangement.

At the evening meeting Circle 6 gave a Christmas party for our DP family, the Husenovices. A lovely tree stood loaded with gifts of toys, clothing, and food. This Christmas in a new and strange land will always be remembered with joy in the hearts of this family, who look to our church people for friendship and comfort.

FOR CHILDREN'S LEADERS.

Miss Lula Woodson, Woman's Convention Superintendent of Children's Work, has prepared a fine bulletin carrying missionary education suggestions for children for the year. One copy of this is available for each local church in the convention.

You may also secure a copy of a year book for children prepared by Mrs. W. C. Seely, which is excellent. There is also available a picture to be used as a cover for a notebook for Children's Missionary Activities.

All of these children's materials may be secured by writing to Miss Pattie Lee Coghill at The Convention Office.

* * * * *

AMBASSADOR TO VATICAN.

Miss Margaret Hargrove, National Secretary of Woman's Work, is urging women in our churches to become intelligently informed concerning the question of an Ambassador to the Vatican. She says, "It is a part of our responsibility as Christian citizens to obtain accurate and impartial information on which to base decision and action and to see that such is made available to ourselves and others."

She especially recommends the November 26 issue of *Advance*, which contains excellent material in this connection, including an editorial by Dr. McCracken entitled "My Dear Senator." If you do not take *Advance* (perish the thought!), you might borrow this copy from your minister. Also excellent is "A Reference Manual on U. S. Diplomatic Representation at the Vatican" which may be secured for 30c from the National Council of Churches, 297 Fourth Avenue, New York 10, New York.

* * * * *

WOMEN'S MISSIONARY SOCIETY RAMSEUR CHRISTIAN CHURCH.

We have been following the theme set by the Women's Convention for this year, "A Highway for Our God," and have found the program most interesting and helpful in our society meetings.

Our group especially enjoyed the Christmas program, "Light for the Way," from the program book, "A Highway for Our God." The period of group participation through Bible reading and song, the period of guided prayers and the candle-lighting narrative and service were most impressive.

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Before you throw away all your Christmas cards—send them to North Carolina Orthopedic Hospital, Gastonia, N. C.

The boys and girls there will cut them out for scrapbooks or make cards that they can use next year. It will bring them joy, give their hands a job and save them money. I'm sure they wouldn't object if you sent along a jar of paste with your cards.

* * *

One of the nicest gifts we have received in a long time came from the Jacksons at Chapel Hill. It is a little Chinese boy for our doll collection. His name is Sido Bow which Mrs. Jackson tels me means "Little Brother." He is about eight inches tall and very fat because he is wearing his paded clothes. His trousers are dark blue and tied neatly at his ankles and his waist. His jacket is also quilted and padded but of a very fine print material with the lovely Chinese frogs to fasten it at the side and throat.

Sido Bow's family are very proud of him so have have given him a "cash" or coin to wear to ward off evil spirits. Around his neck is a silver necklace that looks like our arm bracelets. His hat is black with two soft rabbit ears standing up and on the front are fastened four silver plates with the virtues marked on in Chinese characters. The back of his hat has a silver tassel so he has quite a bit of wealth with his tassel, virtues and necklace.

His face is plump and typically Chinese with high cheek bones and slanting eyes. He has a pleasant look and has taken his place with our other dols and seems quite happy with the Indian children, Korean boy, Llama from Tibet and Dutch twins.

Do some of you collect dolls? It is a very interesting hobby.

Some people make their dolls, others collect theirs on their travels or collect certain kinds of dolls. It seems that everyone from nine to ninety likes dolls. We don't play with ours but keep them in a display cabinet and visitors coming comment on them and like to hear their stories. We are very grateful for Little Brother who came from Hong Kong.

By the way—have you seen the movie "Hong Kong?" It is a good story, full of adventure and beauty. A little Chinese boy plays the part "Wei Ling" and he looks very much like our "Little Brother." See it if you can.

A CHILD CAN LEARN TO BE FRIENDLY AND COMPASSIONATE.

By Helen Gregg Green.

Issued by the National Kindergarten Association.

Bright-eyed Teddy piped up, "I'm glad you're sitting by me!"

Commenting to the mother on her child's charming manner, she replied, "I'm trying to teach Teddy to feel and to express a warmth of friendliness for people."

"Delightful!" I answered. "Too many forget the rich dividends such attitudes pay."

I have a friend who has lived in many countries. "I was reared in a small town," I heard her say, "and I feel that it was a great advantage. Where the community is small people are apt to be more interested in each other, I think."

Certainly she is interested in everyone — kindly disposed and understanding. She told us of an eight-year-old boy in a Children's Home who answered the question, "Have you any money, Bobby?" with, "No! I haven't. I had a dollar, but I gave it to our television fund." Then she held out her hand to us ingratiatingly. "I'm helping with the television set for Bobby's Home. Any donations?"

Another friend of mine raised money for the younger children and widow of her daughter's former schoolteacher. This family lives on a farm. "If Ann had a deep freezer," my friend had considered, "Mary and I would keep it stocked." Now the once-worried mother has no more food problems.

I heard Dr. and Mrs. Harry Allen Overstreet speak on "Foundations of a Sound Personality." They declared that too many personalities are built on sand; that both parents and children need to keep in contact with those things which are greater than themselves. They stressed the importance of teaching a child compassion.

When children show a sincere interest in the people with whom they come in touch we know they are developing understanding, compassion, and a desire to help. There are so many ways, at all age levels, in which one may really assist. Even a smile may dispel weariness; a small personal sacrifice may bring hope and courage.

A very popular couple whom I know canceled a pleasure engagement in order to take a casual acquaintance to dinner and the theatre. She had mentioned to them, "I am so lonely!" "That settled it!" the wife told me, eyes gentle with sympathy. "We couldn't have enjoyed a gay evening thinking of that unhappy girl!"

These good people are passing on their fine golden-rule ideas to their children. When seven-year-old Carol received a birthday check from her Uncle Joe, she cried out excitedly, "Oh, Mommy—a new doll!"

Mother smiled down at the coppery curls and twinkling eyes. "Mandy's still your favorite doll, isn't she, darling? What about the children in Europe who need food and clothing?"

"And dolls, too, Mommy — that's right, we'll send them the birthday money."

Yes, even little ones become bored if life is *all* play. There are many thoughtful things they can do. They can carry a delicacy to the chum who is ill, select a gift for Gram, save for Sunday school. They can be quiet when Mommy is resting; play in another room when Sister is studying for an examination. They can invite the new, not-yet adjusted fellow pupil to come to dinner.

At a party an executive of a large corporation — a Yale graduate — quoted a Chinese proverb which he had learned, he said, from his lovely grandmother: "A bit of fragrance clings to the hand that gives you roses." I am sure he learned no better sentiment at Yale!

Every child as he matures should move into a circle of responsibility—responsibility, however, not too large nor too small for his capacity. Boys and girls need to associate with the type of persons who will give them some comprehension of what life requires of us. Are *you*, parent reader, teaching *your* children to understand? Do they daily show compassion, so that "a bit of fragrance" clings constantly to their small, loving hands?

The Rich Young Ruler

By John F. C. Green, D. D.

St. Luke 18:19-30.

The young man who is called a "ruler," in our translation, was a member of the governing council of the synagogue. He was wealthy and educated. He possessed a prominent social station and had the respect of the community among a people that respected learning and authority. Moreover, he appears to have lived a well-tempered life. He was a man held in great esteem. And so he thought of himself, as well.

Under the law, the good man was he who regulated his life according to the rules laid down. He gave his tithes to the temple; he aided the poor; he fasted; he observed the prescribed ritual of religion. And now this good man came to Jesus to secure the approbation of the Messiah.

Jesus anticipated the reasoning of the young man, when he asked "Good Teacher, what must I do to inherit eternal life?"

"None is good, save one, even God," replied Jesus. And then he recited the commandments, to which the yougn man replied with confidence that he had kept them faithfully since his youth.

But he had not expected to hear the next word of the Master: "One thing thou lackest yet: go sell all that thou hast, and give it to the poor." That there would then be laid up for him treasure in heaven. This was what he had asked: how to enter heaven! And then, for the rest of his earthly life, to follow the Master in his poverty and wandering, teaching and healing!

At this proposed high price of eternal reward the young man turned away. He could not bear to pay the cost.

And Jesus commented upon the difficulty with which rich people enter heaven. "It is easier for a camel to pass through a needle's eye than for a rich man to enter heaven."

But the people who had stood by hearing this conversation were astonished: "Who then can be saved?" If this young man, good as he is, having obeyed the law, having given freely to the needs of the poor, must pay so high a price as to abandon all that which earth had given him as a favor, to become a wandering, poverty-stricken follower of the Master, who then can be saved? What is the use of doing anything, of trying for the religious life, if this good young man has not yet earned the inestimable boon of the future life? Now the by-standers, too, were discouraged.

Hereupon Jesus gives the answer which describes the difference between the old law and the new gospel: perfection is not, with Jesus, in anything that man does; it is in the belief in the perfect God. "Ye, therefore, shall be perfect, as even my Father in heaven is perfect."

Let us be sure, before we continue, that Jesus did not mean to say that the rich as such are by him singled out as sinners. He touched this young man at his weakest point: his goodness, his self-righteousness. For a person's point of strength is also his weakness.

POST CHRISTMAS REFLECTIONS.

A hundred thousand miracles
Were wrought this Christmas morn,
When in as many waiting homes
A little child was born.

To some of us a dream came true—
A boy born yesterday!
Kneel, parents! lest this miracle
Too quickly pass away.

The angel-song at the birth of a babe
Will soon grow old and dim,
While ease and pleasure, greed and hate
Cast lots for the soul of him.

And we, in our busy carpenter shops ——
May choke the dream God sent
To some boy's heart—your son or mine—
Of His divine intent.

Till he who might have saved the world
Will listen when we say
To tempt him, "Son, don't be a fool!
The old's the safer way!"

Mrs. W. W. SLOAN,
Elon Colege, N. C.

Thus, when he dealt with Nicodemus, the wise elder of the church, he pointed out that he had to divest himself of his wisdom before he might enter the kingdom of heaven: "Except ye are born again,"—becoming a child, in willingness to learn the supreme wisdom of salvation.

A wise evangelist of the former generation was wont to say that there was hope for almost any sinner, no matter how great, but that he had never known a penurious person to be converted. That when the love of money, for the sake of money, came between a man and his soul, the man was lost. Could it not be, that here is also the tragic secret of the failure of Judas, of the apostles? That he became discouraged with Jesus, because he would not profit for himself and for his followers from his infinite powers? Why should he not, in the mind of Judas, enrich himself and give liberally to them? Surely, only a fool would so act. And would it not be folly to follow such a fool? And the end was the betrayal!

Jesus, thus always touched each person at his weakest point. At the place where the sinner thought himself strong.

Always the gospel finds that weakness. In humor there is the story of the young woman who confessed to her priest that she had sinned, because she was vain in her own beauty, only to hear the gentle retort of the confessor: "No daughter. You are not guilty of vanity. You are in error about your looks." Man is usually in error, in the over-estimation of his own excellence.

In tone of the classic stories of the American frontier, a group of poor immigrants make a settlement in the Midlle West, and by years of un-remitting toil converted their farms into gardenspots and their early huts into fine and comfortable homes. And the outstanding leader of the colony is a man renowned for wisdom as well as efficiency as a farmer and warmhearted kindliness as a neighbor. Toward the end of the first generation there returns to the community an early member, who had failed, in the scale of achievements. He was poor. He had been addicted to drink. And now he came back to his early friends, who still received him as one of them.

But the leader could not refrain from imposing upon him some good advice with the readily proffered help. To which the errant brother replied: "And you, my friend, also have a serious fault: you cannot overcome your own self-righteousness." And this criticism was received by the better man, because he was a great-heart in fact. "There is none good, save one, even God."

Another favored young man of the Jews, namely Saul, made this conversion within himself. He too had been a good man, zealous in the law. He, too, had been respected as a learned scholar and teacher. And then he was touched by the perfection of the Christ, and as Paul he surrendered "all that he had," and came and followed the Master, through "peril, toil and pain" and unto death.

And as he wrote to the new con-

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

MATTHEW BECOMES A FOLLOWER.

Lesson III—January 20, 1952.

Memory Selection: *Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance.*—Luke 5:31, 32.

Lesson: Matthew 9:9; Luke 5:27-39.

Devotional Reading: Matthew 16: 24-28.

Mr. Matthew Meets the Master.

Matthew was a tax-collector, a collector of "internal revenue." In our day that does not count against a man—it is a perfectly legitimate and honorable business, although in recent months there have been a large number of dishonest and dishonorable "collectors of internal revenue." But in Matthew's day it was, on the whole, a dirty and dishonorable business, at least for a Jew. A Jew who was a publican, or tax collector was both a traitor to his country and a renegade to his religion. He bought the "concession" of the tax list from Rome, and then proceeded to "make a killing" by squeezing the last penny from the tax-payers. Many publicans were rich, and most of them were both dishonest and unpopular. They were lonely, and unhappy men too. There was money in it, but that was about all. And men are so constituted that money alone is about the most unsatisfying thing in life. Matthew was a publican, a tax-collector, a business-man, a well-to-do man, rich but wretched, loathed by his countrymen, and despised by his employers. Few liked him, and fewer still saw any good in him.

And then Jesus came by one day, and saw him sitting at his desk. There is no record in the gospel that they had ever met before. But Jesus saw something in that dishonest, despised tax-collector. He saw the man that was, but he also saw the man that was to be. He saw what others did not see. He saw what even Matthew did not see. Forthwith he said simply, but arrestingly, "Follow me." And believe it or not, this hard-headed and apparently hard-hearted business man got up immediately and followed Jesus. It is one of the most astounding things in the gospels. He left a good income. He was inviting economic disaster, he was becoming in a way even more of a social outcast, for even the publicans now might despise him. In fact Matthew was leaving everything, it was costing him his all to rise up and follow Jesus. But there was something in that young Galilean teacher that laid hold on something inside the publican, something that made him willing to pay any price to become a follower of Jesus. It was an act of sublime faith and superb courage. The folks probably thought Matthew was crazy. They thought about what he had lost or given up. Matthew rejoiced in what he had found and received. Although he did not know it at the time, that simple and sincere act was the beginning of a career that put this tax collector among the immortals. He became "one of the Twelve." He became the author of one of the gospels. Ah if only we could see in others, what Christ sees in them! If only we could see ourselves as he sees us!

Mr. Matthew "Slings a Party" in Honor of the Master.

It took courage for Matthew to rise up and leave his livelihood and to follow Jesus. It took courage for Matthew to arrange in honor of the Master, and to invite his fellow-publicans as guests. But this is exactly what this courageous fellow did. It was his witness to the fact that he had broken with the old life, that he was on the side of Jesus. It was also an evidence of his concern for his fellow-publicans, and his desire to have them to know Jesus too. It was as gracious and generous as it was courageous. The fact that Jesus accepted the invitation is evidence, too, of his courage. It was his protest against social ostracism. It was his way of declaring that he had come to help just such people. It was his way of saying that even publicans were not incurable thieves. We do not know what they talked about that day. We do not know whether Jesus won any of the publicans or not. But it was the most amazing banquet the town had ever seen and we may be sure that the tongues of the people wagged fast and furious for a long time. We may be sure, too. that more than one publican was haunted by memory of that quiet man, so simple, so sincere, so friendly, so pure, so good that he reminded them of God himself.

The Master's Table Talk.

As they sat around the Master talked in an intimate, friendly way. Luke gives us an account of some of the things he talked about. In reply to the criticism of the scribes and Pharisees because he ate "with publicans and sinners" Jesus, with delicate and delightful irony said that like a physician, he had come to call not the righteous but sinners to repentance, that he went among the sick because the sick needed him and not the people who were well. The scribes and Pharisees had no sense of sin, they were righteous, self-righteous. Lacking any sense of need, he could do them no good. Then, too, he was saying by act as well as by word, that God draws near to those who are sick and sinful and delights to help and to heal.

These old scribes and Pharisees thought that religion was a serious, sober. somber, indeed a melancholy thing. Here was the Master, the one who made such pretentious claims, and his disciples eating and drinking and having a wholesome good time like ordinary folks, and all in the name of religion. It was disgusting, it was unnatural. "No" said Jesus, "it is natural. Religion is not a wet-blanket. There is no reason why a man cannot be religious and happy at the same time. The arithmetic of the Kingdom does not emphasize substraction, but addition. Seek first the Kingdom of God and these things shall be added unto you." We do Jesus an injustice when we picture him as "a man of sorrows." That was not his dominant mood. He spoke of his "joy" which the world would not give nor take away. He was always bidding men to "be of good cheer." He emphasized happiness. To be sure, said Jesus there will be times when men will have occasion to mourn. But enjoy life in a wholesome and legitimate way while we may. Sufficient unto the day is the evil thereof.

And to those who resented and resisted change in that day—and in this day—Jesus spoke in homely fashion. As usual he used commonplace experiences to teach great truths. Would one of you take a nice, new piece of cloth to patch an old garment, or vice versa? Or would you put wine while it is undergoing fermentation with all its expansive power into skins that were old and weak? Hardly! Well said Jesus, you cannot imprison the new spirit of faith and life of my gospel in the old forms of Judaism. The forms of Judaism are inadequate to express the spirit of Christianity. The law cannot be combined with the gospel, or at least the gospel cannot be put into law. Christianity requires new forms, new methods, new ideas, new rules, new laws. Only new wine-skins will do for the new wine. Not legalism but love, now rules but spirit, not law but grace.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

S. V. M. ANNIVERSARY OBSERVED.

(Continued from page 8.)

"Much of the university community is estranged from the Christian faith," he told them, "and it will take more than cider and doughnuts or a vesper service with organ music to change this."

"Too often we stress the picturesque and humanitarian aspects of home missions," Dr. Douglas said, "but its basic task is taking the church to people where they are, and a lot of the job is patient day-to-day janitor work."

The students who came to the convention concerned over the increasingly complex problems of the world and their own place in a complex generation, could not possibly find the answers to all their questions in six days. Confused at the start, they reached the point where they knew the questions they wanted answered.

In a divided world, what about the denominational divisions of the church? What about the divisions made by racial caste? In terms of their personal missionary obligation, how to reach their own campuses and communities with their Christian faith?

And there was a note of reassurance in the final speech by one of the country's top theologians, Dr. John A. Mackay, president of Princeton Theological Seminary in New Jersey.

"Human history is not a flower garden but a battle ground, in which a titanic struggle is taking place between God and the forces of evil," Dr. Mackay told them, a few hours before the end of the old year.

"But those who believe that the deepest forces in history are controlled by God and are on the side of righteousness trust God and do the right thing which is neareset to them. In the total perspective of history it will be seen that such people, by what they were and what they did, contributed in a very real sense to 'preparing the way of the Lord.'

"Upon the threshold of 1952 let us re-echo and live by the truth that Jesus Christ shall triumph in history and that the kingdom of righteousness is an everlasting kingdom."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

We are now planning our World Day of Prayer service, inviting the other churches of our town and community to meet with us.

We sympathize with Mrs. F. C. Lester in the passing of her father. May God's richest blessings abide with her.

Mrs. Sherman Maness.

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FINANCIAL REPORT—FIRST QUARTER 1951-52.

WOMAN'S MISSION BOARD NORTH CAROLINA WOMAN'S CONFERENCE.

Quarter ending December 15, 1951.

RECEIPTS.

WOMEN'S SOCITIES.

Albemarle	$ 56.08	
Amelia	15.00	
Apple's Chapel	69.25	
Asheboro	58.00	
Asheville	80.00	
Auburn	1.85	
Belew Creek	13.00	
Berea	10.00	
Bethel	15.69	
Beulah	17.20	
Burlington	397.45	
Carolina	3.00	
Chapel Hill	26.90	
Church of Wide Fellowship	61.54	
Concord	19.75	
Damascus	24.25	
Durham	144.17	
Elon College	187.30	
Erskine Memorial	37.50	
Flint Hill (R)	10.25	
Fuller's Chapel	31.00	
Gibsonville	19.00	
Greensboro:		
First Church	152.90	
Palm Street	81.10	
Hank's Chapel	72.00	
Hapy Home	63.65	
Haw River	28.75	
Hebron, Virginia	10.00	
Henderson	68.60	
High Point	21.25	
Hine's Chapel	121.00	
Hopedale	9.00	
Ingram, Virginia	53.85	
Liberty, Vance	98.50	
Monticello	58.00	
Mt. Auburn	40.50	
Mt. Bethel	5.34	
New Hope	36.00	
New Lebanon	17.00	
Oak Level	25.00	
Pleasant Grove, N. C.	19.35	
Pleasant Grove, Va.	33.50	
Pleasant Hill	25.00	
Pleasant Ridge (G)	52.00	
Pleasant Ridge (R)	35.47	
Plymouth	6.45	
Raleigh	71.67	
Ramseur	15.00	
Reidsville	205.00	
Salem Chapel	62.20	
Sanford	53.83	
Shallow Ford	8.75	
Shallow Well	71.18	
Spoon's Chapel	6.25	
Turner's Chapel	16.11	
Union, N. C.	95.15	
Union, Va.	36.50	
Union Grove	7.50	
Wake Chapel	50.00	
Winston-Salem	33.75	
		3,165.28

YOUNG PEOPLE.

Greensboro, First		10.69

JUNIOR SOCITIES.

Apple's Chapel	$ 5.35	
Durham	13.88	
Greensboro, First	10.67	
		29.90

CRADLE ROLL.

Apple's Chapel	$ 7.70	
Durham	6.25	
Greensboro, First	10.67	
		24.62

MISCELLANEOUS.

Rally Offering, Halifax District	$ 22.41	
Conference Offering, Ingram, Va.	80.02	
		102.43
Total Receipts		$3,332.92

DISBURSEMENTS.

Pilgrim Fellowship from Young People	$ 10.69	
World Community Day Offerings, UCW	37.00	
N. C. Migrant Work	80.02	
Conference Speaker	20.00	
Guests' Dinners at Conference	4.00	
Conference Programs	29.20	
Expense of Board Meeting	16.50	
Literature Packets	12.00	
World Community Day Programs	3.75	
Mimeograph Work	6.88	
		220.04
Mrs. W. V. Leathers, Treasurer, Woman's Board, Souther Convention, for:		
Thank Offering	$1,302.08	
Life Memberships	60.00	
Memorial	10.00	
Christian Orphanage	39.75	
Franklinton Center	31.03	
Work in Korea	5.00	
General Foreign Missions	120.00	
General Home Missions	20.00	
Missions (General Fund)	1,525.02	
		$3,112.88
Total Disbursements		$3,332.92

Respectfully submitted,

Susie D. Allen,

Treasurer.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you very, very much for the final total received into the general fund of $65,408.19. Of this sum $9,023.20 was from cash sale of hogs, pigs, milk, grain, etc. Humbly I bow in gratitude to our heavenly Father for his goodness to us all. I appreciate your help everywhere more than I can possibly tell you. So many of you I know personally. How I wish I could walk right into your homes—the homes of everyone of you—and thank you in the warmth and hospitality of your own home!

Herewith is presented our first report for 1952, and with it our prayers and best wishes for a happy and prosperous year for one and all. This first report is a good one, thanks to so many kind people. Several churches have thus already enrolled themeslves on the 1952 chart. As you know there is a list of all the churches in The Southern Convention with twelve monthly columns. See that your Sunday school or church makes an offering each month if at all possible. For while we reached our goal, our expenses for 1951 were so much we shall need your help regularly from the beginning of this year. In an address before the entire orphanage family last night I appealed to all workers and children to join with me in a crusade for the strictest of economy.

The children here had a great Christmas. Everyone was so good to them. There were many gifts of clothing, dollies, balls, toys, nuts, candies, fruits, cakes, turkeys—and toys and gifts all over again. The children and all their helpers get a very big thrill out of Christmas. Thanks for everything.

We are grateful for good health in our big family, and we set out with the purpose of training these children in 1952 in such way as children in a Christian institution should be trained. We invite your prayers, visits, and help during this new year, and pledge you that we shall give our best to the work.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

W. H. Weatherly, Eliabeth City, N. C.: Christmas candy.

Carolina Congregational Christian Church: Fruit.

Bamby Bakers, Burlington, N. : 10 cakes.

First Congregational Church, Oakland, Calif.: Clothing and toilet articles.

* * * * *

REPORT FOR JANUARY 3, 1952.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Chapel Hill	$ 34.00	
Southern Pines	20.00	
		54.00
Eastern Va. Conference:		
Liberty Spring	$142.21	
Oakland S. S., Birthday Offering	21.43	
Richmond, First, Thanksgiving Offering	110.78	
Richmond, First	121.00	
Wakefield, Thanksgiving Offering	39.38	
		434.80
N. C. & Va. Conference:		
Apple's Chapel		43.60
Western N. C. Conference:		
Hank's Chapel		25.64
Valley Va. Conference:		
Antioch, Thanksgiving Offering	$ 85.00	
J. A. Denton	10.00	
		653.04

Special Offerings.

Templeman's Bible Class, Christian Temple	$ 10.00	
Primary Dept., Second Cong. Christian Church, Albany, New York	$ 6.00	
Mrs. Belle F. Robinson, Albany, New York, for Jo Ann Arnold	5.00	
J. W. Japha, Norfolk, Va.	1.00	
Dr. and Mrs. W. M. Joy, Bendersville, Pa.	5.00	
Mr. and Mrs. B. C. Haskett, Norfolk, Va.	2.00	
D. H. Carlton, North Wilkesboro, N. C.	25.00	
Ed. H. Loy, Graham, N. C.	2.00	
Young Men's Onward Bible Class, S Norfolk Church, for David and Woodrow Haith and Frances Rowland	30.00	
Pisagh S. S., Pisagh, Ala.	10.00	
Louise Seely Bible Class, Wakefield Christian Ch.	50.00	
Special Gifts	164.15	
		310.15
Total for the Week		$ 963.19

YOUTH AT WORK.

(Continued from page 6.)

ure to witness for the church in the Philippines and to share experiences with the people. Then later in the afternoon Rev. Newton came over to the parish house and brought me to his church in Leaksville. We had a lively time in his church.

"Tonight I am going to Bethlehem Church again to speak at their Christmas Eve service. The church is having some sort of program and somehow the stranger in their midst has found a place in the whole thing.

"I am happy that I was able to spend my holidays in this part of the country. Thank you for making arrangements so that I could met the people to whom I am indebted for my stay in this country this year. My visit to Hepewell was most pleasant and enjoyable. I only wished I had more time to spend with the fine people of the church there."

HE'S GONE.

That Jose gained many friends during his short stay is made evident

FOR SALE—PIPE ORGAN

Good playing codition, suitable for large or possibly a small auditorium as well. Remodeling church. Real bargain at $200.00, complete with electric motor

UNITED CHURCH

P. O. Box 1329 Chapel Hill, N. C.

Phones 2458 & 2-5658

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

in this letter from Rev. Galt to Miss Pattie Lee Coghill:

"We certainly appreciated very much the visit of Jose Dabuct, and thank you again for letting him come to us. He was most cooperative, humble, and helpful. He preached the Christmas Sunday morning sermon at Bethlehem, at which service we received 14 new members. We gave up one scheduled meeting with Jose so that he could speak at Leaksville on Sunday evening. He did much pastoral calling with me, helping to dig car out of snow bank, pushing the car, etc. . . ."

Jose Dabuet left the Valley of Virginia Conference on Christmas Day, boarding a train for Lawrence, Kansas, where he attended the Quadrennial Student Volunteer Conference. Then it was back to Princeton and more days of classes. Say! It's quite a job keeping up with Jose.

January 7, 1952.

RELAX WITH MAX.

Here's a letter I received this week from Pattie Lee:

"The young people of the Happy Home Church—A. J. Martin, president—had the nerve to set up a banquet for which they charged $5 a plate to raise money for their new educational plant. They raised $400 in this project. I was their speaker so they did not get their money's worth there, but they did from the banquet because the food was delicious."

I think this was a very nice letter. This might be a godd idea for your group. Sometimes Miss Coghill can be persuaded to talk for less than a five dollar plate too.

* * *

A Mohammedan went to his judge and said: "If I eat dates is that breaking the law?"

"No," said the judge.

"Not even if I add water to them?'

"No," said the judge again.

"And a little yeast?"

"Also allowed."

"Well, date wine consists of only these things. Why is it forbidden?"

The judge replied: "If I throw some dust on your head, will that cause pain?"

"No," said the man.

"And If I add water?"

"It still would not hurt me."

"Well, if I knead the dust and water together and burn it into a brick and hit you on the head with it, what then?"

The man got the idea and went home.

—*The Young Soldier.*

* * *

"You say he left no money?"

"No. You see he lost his health getting wealthy, and then lost his wealth trying to get healthy."

* * * * *

To Rev. Robinson, Burlington, and other lovers of Texas the following joke is dedicated:

A new arrival in heaven found everything just as wonderful as he had expected except for one thing. There was a man sitting in one corner with a ball and chain tied to his leg. "How come this man is always tied?" the new arrival asked St. Peter.

"Well," replied St. Peter, "that man's from Texas, and every time we turn him loose, he tries to go back!"—*Progressive Farmer.*

NEWS OF ELON COLLEGE.

(Continued from page 7.)

in the Sustaining Fund program will continue to grow through 1952. Let us make the best possible showing in our report to The Southern Convention next May.

W. M. B.

APPORTIONMENT GIVING.

We are in the New Year, 1952, but all money to date was received by the churches during 1951. The college is operating on the calendar year. This would necessarily place the report today in the year 1951, which gives a total of $13,200.99 received by the college on conference apportionments for 1951. I wish to thank every church, Sunday school and individual that has contributed to the support of the college during the past year and to express the hope that you will stand by during 1952 and exert your influence in every way possible for the good of the college.

Many thanks for your cooperation and help during the year that is now history.

Previously reported		$12,923.30
Eastern N. C. Conference:		
Fuller's Chapel	$ 33.00	
Liberty (Vance)	50.00	
Mt. Auburn S. S.	5.50	
Eastern Va. Conference:		
Liberty Spring S. S.	$ 24.00	
Portsmouth, Shelton Memorial	15.00	
Mt. Carmel S. S.	22.34	
Spring Hill S. S.	2.45	
Western N. C. Conference:		
Reidsville S. S.	36.00	
Needham's Grove	$ 15.46	
N. C. & Va. Conference:		
Long's Chapel	$ 7.54	
Mt. Zion	23.00	
New Lebanon S. S.	10.30	
Valley Va. Conference:		
Dry Run S. S.	$ 2.00	
Newport S. S.	22.76	
Winchester S. S.	8.34	
		277.69
Grand Total		$13,200.99

THE RICH YOUNG RULER.

(Continued from page 11.)

gregation in Rome, he thought of the perfection of God over against human achievements, and said, of himself "The good that I would, I do not; but the evil that I would not, that I do. . . . . Who will deliver me out of the body of this death? . . . I thank God through Jesus Christ."

A great poet pointed this principle by saying: "Let no man be like unto another; but let every man become like unto the highest!" You ask, how that can be: "Let each one be perfected in himself"—by patterning after the Christ.

In 1810 five young men, students at Williams College, took upon their hearts the burden of the evangelization of the world. They met in a field to pray, where they were overtaken by a storm. Against it they took shelter under the lea of a haystack. Here, during the storm, they dedicated themselves to the cause of missions. And so, by their consecration, the first American missionary society was born: the mother-missionary society of this country: The American Board of Commissioners for Foreign Missions. The churches and the seminaries followed their vision, their devotion. From that small seed has grown the vast and fruitful missionary work of America's churches. They obeyed the Master's command, to leave all and follow him.

Always there have been those who have heard and heeded the Master's call to seek perfection, like St. Paul of old, and these young men in our land and church. And always this word of the Master returns to haunt the selfish good of wordly standard.

The pilgrim spirit moveth
Across the world this day.
Uniting youth in service,
To Jesus' holy way.
It knows no race or kindred,
No narrow, selfish plan,
But only the fulfillment
Of what our Lord began.
We are fellow-pilgrims
In the Master's plan
To make of all the nations
One brotherhood of man!

AMEN.

DOUBLE GOLDEN WEDDING ANNIVERSARY CELEBRATION

By LOWRINE HALSTEAD, Church Secretary.

Left to right: Dr. I. W. Johnson, Mrs. Johnson, Mr. H. C. Hedley, Mrs. Hedley.

On Sunday, November 25, "open house" was observed in the Rosemont Christian Church social hall honoring the golden wedding anniversaries of two beloved couples—Dr. and Mrs. I. W. Johnson, and Mr. and Mrs. H. C. Hedley.

Maude Chase and Henry Chester Hedley were married on November 27, 1901, in Portsmouth, R. I., Episcopal Church by the late Rev. Mr. Pearce.

The Hedleys moved to Virginia in 1920 and became members of the Rosemont Church the same year. Both were active in the work of the church for a long time. Mr. Hedley sang in the choir for many years, taught the Men's Bible Class, and has served as trustee and deacon for thirty-one years. In September, 1951, he was one of five members presented with a loving cup for long and active service in the church. Mrs. Hedley has likewise rendered loving service in her church. She was active in the Ladies' Missionary Society and taught a Bible class from 1924 to 1944, when her health caused her to give up this work. The class has since been named the Maude Hedley Bible Class.

The Hedleys have three children: Mrs. Ruth Hassell of South Norfolk, Mrs. Elva De La Barre of Blacksburg, and Henry Hedley of Chesapeake Beach. They also have four grandchildren: Marjory and Betty Jane Hassell, and Peggy and Ronny Hedley. All were present at the celebration.

Bertie Ellenor and Isaac Walter Johnson were married in the Whaleyville, Va., Methodist Church, November 20, 1901, by the late Rev. E. M. Jordan.

Dr. Johnson began his pastoral work in 1898, becoming pastor of the churches at Oakland, Isle of Wight, Holland and Windsor. In 1903 he gave up the Isle of Wight and Windsor churches, but added Liberty Spring to his pastorate. Later, in 1906, he left the Holland church and went to Berea, Nansemond. From then until January, 1950, when he retired, he served the Oakland, Liberty and Berea churches. Since last July he has served as supply pastor for Rosemont, and he and Mrs. Johnson have endeared themselves to all of the people here.

During his ministry, Dr. Johnson has married 2827 couples. It would be wonderful if these couples could get his recipe for a long, happy married life.

Mrs. Johnson has been active in church work, too. She has been teacher, organist, choir member, leader in missionary work, and constant companion and helper to her hisband in all his work. This happy team is still about the "Lord's business."

The social hall at Rosemont was decorated with candles and beautiful flowers, the gifts of the John Morrison and Maude Hedley Bible Classes. There was a lovely wedding cake for each couple, and other refreshments. Each couple was presented a $50 check to be sent the Elon Orphanage as a special offering in honor of their anniversaries. Edward Drinkard sang: "Smiling Through the Years," "I Walk Beside You," "Until" and "Because. Many friends were present to extend best wishes

Rosemont had a rare treat in helping these two couples celebrate fifty years of devoted married life. Our great wish for them is many more years of happy traveling on "life's highway" together.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, JANUARY 17, 1952 NUMBER 3

Elon College Library X

When All Is Done

While yet the morn was fresh and new,
I rose from out my couch of rest
And all the hours, the hot day through,
I tried to do my very best.
So in the field I plowed all day,
And with the oxen kept my pace;
And I grew weary in the way—
Great beads of sweat stood on my face.

I planted later, all day long
I sowed the seed with thoughtful care;
And, as I toiled, I sang a song
That seemed to fill with joy the air.
The rolling stones I raked aside,
So that the wide field faultless stood,
And I can say with honest pride,
I did the very best I could.

When, later, little weeds appeared,
I toiled with rake, and hoe, and spade;
Nor till the eventide had neared,
My earnest work aside I laid.
I strove the noisome weeds to kill,
To give the seed a chance to grow;
And, that I used some share of skill
I think the field will plainly show.

So I have plowed, and sowed, and toiled,
As best I knew and understood;
With faith my life was being filled
The harvest would be fair and good.
And, now, that I have done my part,
At early morn and evening late,
I can but with a trusting heart
The harvest of my efforts wait.

—*Author Not Known.*

News Flashes

The editor is teaching Homilitics and church music at Franklinton Institute this week.

Rev. Eugene Tally received eight members at Elm Avenue Church, Portsmouth, last Sunday.

Enthusiasm, interest, and attendance are at a high level in all the organizations and worship services in the Reidsville Church.

The Rev. Tucker G. Humphries, pastor of the Reidsville Church, has been elected as president of the Reidsville Ministerial Association for the year 1952.

Sympathy to Mrs. Duane Vore whose father, Mr. George Blackman, was killed in an accident last Sunday. Mr. Blackman resided at Haw River, N. C.

Dr. George Shepherd, former missionary to China under the American Board, has accepted a call to Central Congregational Church, Middleboro, Mass.

Representatives from the Southern Convention attending the Mid-Winter meeting of the Missions Council in Cleveland include Supt. W. T. Scott, Rev. H. E. Robinson, Mrs. W. E. Wisseman and Mrs. W. B. Williams.

College Day will be observed in our churches on February 17 instead of February 3 as announced earlier. Include this in your calendar of events. Materials for a program and other suggestions will be mailed to the ministers soon.

Miss Sarah Jane Douglas and Mr. Clyde L. Bryan were united in marriage on November 29, 1951, at four o'clock in the afternoon, at the Long's Chapel parsonage. The vows were exchanged in the presence of Rev. E. J. Clawson, pastor of Long's Chapel. The bride is the daughter of Mr. and Mrs. W. Douglas of Burlington, N. C., Route 5. Mr. Bryan is the son of Mr. (deceased) and Mrs. Henry Bryan of Garner, N. C. Following a wedding trip to the mountains the couple are at home at Garner, N. C.

Rev. H. G. Councill of Elizabethtown, New York, writes: "We have a new addition to our family, a son, Geoffrey Duerson Councill, born December 17, 5:47 p. m., at the Moses-Ludington Hospital, Ticonderoga, New York, 7 pounds 12 ounces, a perfect baby in every respect. We are very happy over this addition to our family which now gives us three boys and two girls. Quite a coincidence that our last baby should be born at the same place that our twins were born and with the same doctor."

RAMSEUR CLASS HOLDS ANNUAL PARTY.

The Philathea Class of the Ramseur Christian Church held their annual Christmas party this year with Miss Mary Lee Craven as hostess. The class members usually exchange gifts among themselves but this year decided instead to bring gifts to wrap for the orphanage, giving a small prize for the most attractively wrapped gift. In this manner the class entered into one of the most interesting and enjoyable parties ever held. The gifts were delivered to the orphanage Sunday, December 16, by some members of the class. The class also remembered their teacher, Mrs. Sherman Maness, with a most attractive and useful gift.

The Bible class and young men's class have purchased an outdoor bulletin board for the church and expect to erect it as soon as the weather permits on the church grounds.

The Sunday school sponsored the annual Christmas program, "A Christmas Pantomime," depicting the Birth of Jesus.

Our many thanks to our new pastor for the printed programs and assistance he has given us for this service.

We feel that we have a good year before us and hope to accomplish much under the leadership of our most capable pastor, Rev. Clyde R. Fields.

Mrs. Sherman Maness.

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

January	**18-20**	**Mid-winter Superintendents and Religious Educational Workers—Cleveland**
	21-24	**Missions Council Mid-winter Meetings—Cleveland**
	27	**Youth Week Begins (Interdenominational)**
February	**10**	**Race Relations Sunday**
	17	**Elon College Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	30	**Valley Mid-Year Conference—Bethlehem**
April	**1-3**	**Eastern Virginia Woman's Conference Rallies**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
	15-16	**Southern Convention Executive Board**
April	**29-May 1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

BEVERLY HILLS PASTOR RESIGNS.

Rev. Robt T. Woodruff, Jr. has resigned as pastor of Beverly Hills Community Church, Burlington, N. C. He will remove to Winston-Salem, where he will engage in private business, continuing, however, to do supply work and other speaking engagements.

During his ministry at Beverly Hills a church has been organized and welded into a strong basic working organization. The grounds have been graded and seeded to lawn, and the parish house of Beverly Hills has been painted and waterproofed outside and decorated and equipped in the temporary sanctuary. The parsonage has been completed, being an ample dwelling for the pastor and his family and also providing auxiliary space for church activities in the full basement.

The church has developed a Junior Choir under the direction of Mrs. R. O. Wilkins, Jr., which has, in addition to taking part in several worship services, put on a well rounded musical program in connection with the church's Christmas Pageant. The church also has a going Sunday school with facilities for both young and old.

During the past year Beverly Hills has provided the community with opportunity to see several of the year's best religious films, and developed a church social life as well as religious services.

The church will announce next week the name of a pastor to continue the work.

W. T. S.

MID-WINTER MEETING IN CLEVELAND.

Over 300 key Congregational Christian laymen and clergy will meet in Cleveland, Ohio, January 21-24, at the Cleveland Hotel for the Mid-winter Meeting of the Missions Council.

Primarily a working conference responsible for formulating the program of the Christian World Mission of the Congregational Christian Churches in America for the year 1952 these meetings will be conducted under the general theme, "Let the Church Bear the Message."

The Chaplain for the meetings will be Rev. Allen Hackett, minister of the Pilgrim Congregational Church, St. Louis, Missouri, recently of Honolulu, Hawaii. The program Chairman is Rev. Daniel Bliss of Greenwich, Connecticut, ex-U. S. Army Chaplain in World War II. Dr. Albert D. Stauffacher of New York City, minister of the Missions Council which is the joint promotional and educational unit of the various mission boards, is in general charge of the sessions.

Among the outstanding speakers will be: Dr. John C. Schroeder, Master of Calhoun College, Yale University, New Haven, Connecticut, Professor Charles J. Kennedy, Department of Economics of the University of Nebraska; Dean Liston Pope of Yale Divinity School; Dr. Alfred W. Swan of Madison, Wisconsin, and Rev. Howard F. Schomer of Chambon Sur-Lignon, France.

The Division of Church Extension and Evangelism of The Board of Home Missions will hold a pre-session luncheon Monday noon, January 21, with speakers fresh from unique and strategic pieces of service in high potential areas of Florida and northern California; the flood areas of Kansas, and sections of Utah where Protestants are a minority group among the Mormons.

To serve humanity where it needs us most. That is *Our Christian World Mission.* The American Board needs 45 new missionaries in 1952.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor....................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

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One Year............................$3.00
Two Years........................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

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From the EDITOR'S Desk

AN EDITORIAL TOUR

When one has traveled from Southern Pines to Newport News, he has touched two geographical extremities of the Southern Convention. The Editor left Southern Pines on Monday afternoon of last week to attend a meeting of the Eastern North Carolina Ministers at Chapel Hill. It was a privilege and joy to hear the devotional service conducted by Rev. Kenneth M. Lindner of Fayetteville, and "The Reflections of a Christian Educator" by Dr. W. W. Sloan of the Elon faculty. Perhaps he will share these reflections with our readers.

A Sunday School Planning Conference was held following the ministerial meeting. Rev. Fred Register, president of the Sunday School Convention, conducted the conference. The good news is that Beginners and Primary teachers will have an all-day session with Miss Lela Anderson at Youngsville on February 2nd. Another Superintendents Conference will be held at Sanford on March 6. That program, practical and varied, is being planned.

We could not visit Chapel Hill without sensing the fact that Pastor Jackson and his people are highly elated over the prospect of having their church remodeled. Architectural feats were planned under the aegis of Dr. John R. Scotford. The Sunday School Planning Conference adjourned in time for the Missionary Society to come to order and hear a message by Mrs. F. C. Lester, ye Women's Page Editor.

The editor visited and spent the night with his mother, who has read The Sun throughout her married lifetime and still reads it from "kivver to kivver."

The Mission Board met last week at the Second Church, Norfolk. Those present for this policy-making meeting were: Mrs. John G. Truitt, who presided; Dr. F. C. Lester, Dr. H. S. Hardcastle; Revs. H. E. Robinson and T. G. Humphries; Mrs. W. B. Williams, Mrs. Russell Powell, Supt. W. T. Scott, Miss Pattie Lee Coghill, Mrs. Wm. T. Harrell, and the writer. Mrs. Truitt succeeds Dr. W. B. O'Neill as president. Some of us were surprised to learn that the net receipts for the year were not less than $72,872.05. What an achievement! Can we do better this year? We shall need to, for budgetary demands indicate that $80,000.00 will be asked. Details of our Missionary opportunities at home and abroad will appear as we approach Easter.

Members of the Board were pleased with the new location and construction of Second Church. Happy in location, adequate in facilities and striking in appearance, this church has taken a new lease on life. Pastor Neese and his congregation are to be commended for their vision, sagacity and courage on moving into this strategic situation. We hope to give you a pictoral view of this new church soon.

This meeting adjourned just in time for the Editor to reach Suffolk for a conference with Rev. Duane Vore, chairman of the Board of Publications. Chairman Vore reported that the financial status of The Sun is improving steadily. Publication notes were exchanged and agreement reached on a number of projects which may become apparent soon.

A trip back to Newport News to get the writer's family brought the opportunity of attending a Church Night Supper with Rev. A. Lanson Granger and members of his congregation. We returned to Southern Pines on Thursday and attended the annual supper and business conference of The Church of Wide Fellowship on Friday evening.

Grand work is being done on many fronts. There is abundant evidence of vitality among the churches of our Convention. We thank God, and take courage.

The Life of Mary

By MRS. JAMES M. PINNEY

It is not possible to consider Mary apart from Jesus, so what we will try to do in this story is to put ourselves, as far as possible, in Mary's position and go with her step by step as she faces the greatest privilege and the greatest problems that have come to any woman.

Who was this woman? Where was she born? Our data is meagre. She is mentioned in the Old Testament prophecies once; in the Gospels of Matthew and Luke, and twice in the Gospel of John. Only once is she mentioned in Mark and once in Acts. From these Scripture passages we have to construct her life.

The Gospels say nothing about her birth or family although the Apocryphal accounts give us the names of Anna and Joachim as her parents.

Mary was betrothed to a young man named Joseph, a carpenter by trade. He was a descendant of the House of David, and it is believed that Mary also belonged to that royal line.

According to the custom of the day, Mary remained at home for a year after her betrothal and perhaps it was during this time that her parents died. It was during this year also that the angel, Gabriel, appeared to Mary and told her that she was to be the mother of Jesus. It was enough to overwhelm the mind and heart of any maiden. She felt she had to tell someone her wonderful secret, and the only person she could talk to was her kinswoman, Elizabeth. So covering her head with a veil and carrying a basket containing food and gifts, she probably joined a caravan to go up to the hill country to the city of Juda. Here she found a surprising welcome, for Elizabeth, who was also with child by Divene favor, knew at once that Mary was to be the mother of the Messiah. These two women understood each other—Elizabeth had no jealousy but only joy, and she sang a hymn of praise to Mary. In Mary's response, she reveals herself as a woman of deep piety, of faith and spiritual insight.

Mary remained with Elizabeth for three months, and then made the long journey back to Nazareth. At home, she resumed her ordinary life among her people, but was now faced with the problem of Joseph's attitude on learning of the Annunciation. It would be impossible to imagine the disturbance in Joseph's heart, but he was a just man, and when the angel came to him he fully believed the words of the heavenly messenger and took Mary as his wife.

When it was time for the first general census, Mary accompanied Joseph to Bethlehem, and here it was that she met her great hour with simple fortitude under the most trying of circumstances. The birth of her son attracted no attention in the city of Bethlehem, but soon the shepherds came in great haste and told Mary that angels had appeared before them and told them that "a Saviour, Christ the Lord" was lying in a manger. How Mary must have rejoiced at the homage to her Son.

Mary and Joseph went to the temple in Jerusalem to present their child to the Lord as was required by law. Here they were met by Simeon, the prophet, who recognized the Christ Child. As the old man spoke they rejoiced in his wonderful testimony, even though it contained a prophecy for Mary's own life—"Yea, and a sword shall pierce through thine own soul." Every mother expects some sorrow, so Mary may not have paid too close attention to the poignant warning. At any rate that was in the future—now, she was filled with joy and thanksgiving.

We need not dwell on the flight to Egypt to escape the wrath of Herod, but we know that Mary's heart was filled with fear and forebodings. We know nothing of her life there, but it must have been a relief to Mary when they at last returned to their home in Nazareth. Here she watched her Son grow in wisdom and strength with the keenest of interest. Perhaps these years were the happiest of her life.

When Jesus was twelve years old, Mary and Joseph took him to the annual Passover in Jerusalem. It was on the return trip when they had gone a full day's journey that the absence of Jesus was noticed. Mary had trusted her Son to run ahead of the caravan and play with the other children, as he had never given her cause for worry. So we can easily imagine Mary's distress when her Son could not be found. After three days' search they found him in the temple, and Mary, because of her anxiety, spoke in a reproving voice to Jesus. When Jesus answered her, "Did you not know that I had to be in my Father's house?" Mary must have realized that her Son was slipping beyond her control into a realm where she found it difficult to follow.

During the next eighteen years Jesus worked as a carpenter in Nazareth and was the mainstay of the family because Joseph had died. Mary watched her son "cut his way forward in wisdom and stature and in favor with God and with men." She knew this was the plan of God for him and was happy.

When Jesus was thirty years old he began his public ministry, and Mary is kept in the background more and more, but her heart was with him all the time. She was present at the wedding feast in Cana with Jesus, and when there was no wine, she told her Son. She met with an apparent rebuff when Jesus said, "Woman, what have I to do with thee? My hour is not yet come." There is no disrespect in the word "woman" instead of "mother," but this translation implies that Mary had stepped beyond her prerogative in making suggestions about his Messianic work. Mary must not have been displeased or disconcerted, as she turned to the servants and said: "Whatever he may say to you, do it." These are the last recorded words of the Virgin Mary. Whether Mary had expected her Son to turn water into wine we do not know, but surely that miracle added to her joy and pride in her wondrous Son.

At least two years passed before we have another definite word of Mary. She heard that Jesus was so busy in his ministry that he scarcely had time to eat or rest. We can imagine her solicitude for her Son; she felt she must interfere. So Mary made the journey to Capernaum and sent word to Jesus that she and his brethren were outside desiring to speak with

(Continued on page 15.)

Note—The above article was sent in by Mrs. Ruth H. Strong of Chapel Hill, N. C., who writes: "Our devotional study in our Women's Fellowship this year has been the lives of various women in the Bible. 'The Life of Mary' was written by one of our members, and I think it will be enjoyed by all readers for Christmas. The various sources of her information were 'Women of the Bible,' Rev. A. T. Lundholm; 'The Apocryphal New Testament,' translated by M. R. James; 'The Mother of Jesus,' A. T. Robertson, D.D.; 'Mary of Nazareth,' I. Giordani." The story was received too late for the Christmas issue, but we believe it may still be enjoyed.—Mg. Ed.

Among Our Churches . . .

CHRISTMAS PROGRAM.

The annual Christmas Program of the church was presented at Long's Chapel on Sunday night, December 16, 1951, at 7:30 p. m. The program was planned and directed by teachers of the younger classes in the Sunday school. The program presentation was highly commendable and most favorably received. Following the program a Christmas treat was presented to all members of the Sunday school.

Edgar J. Clawson.

ROSEMONT CHURCH.

In the annual business session of the Rosemont Church, held at the beginning of the first quarter of the present conference year, three of our faithful deacons: H. C. Hedley, O. S. Mills and A. M. Pugh were presented with a beautiful silver loving cup each for the many years of devoted service rendered during their term of office. Mr. H. L. Bondurant, who has served for 34 years as church treasurer, was also presented a silver loving cup by the church and a number of the friends of the church presented to him a Hamilton gold wrist watch as a token of their appreciation of his faithful service. Then Mr. H. R. Morrison who has been a faithful superintendent of the Sunday school for many years was also presented with a silver loving cup. These tokens of appreciation reflected the spirit of the church and paid due tribute to these worthy workers in the church.

In November the church honored deacon H. C. Hedley and his wife and the supply pastor and his wife in a double reception celebrating the golden wedding anniversary of the two couples: the Johnsons having been married November 20, 1901 and the Hedleys November 27, 1901. This was a very happy occasion for all who attended.

In December the church sent to the Christian Missionary Association a total of $250.00; the amount paid in December, 1950, was $25.00.

At the quarterly conference held recently the treasurer's report showed a balance on hand of more than $2,000.00 for current expenses. The church has voted to meet the Convention and Conference apportionments in full for the current year. Plans are under way to raise the full request for the Elon College Sustaining Fund for this year.

At a called conference this week a call was extended to Rev. Melvin Dollar of Hunterdale, Franklin, Va., to serve as pastor beginning in March. He was indicated that he will accept this call.

Rosemont is located in a rapidly growing part of South Norfolk, and this church faces the greatest opportunity of its history. A new addition to the Sunday school building is contemplated, and should be under construction at an early date. Congratulations to Rosemont.

I. W. Johnson.

THE McCAULEYS RECUPERATE FOLLOWING ACCIDENT.

On December 27, 1951, after having visted our son, J. Franklin, at Raleigh, N. C., we started to see our youngest son, Larry and family, in Burlington, N. C. Just two miles out from Raleigh we had a headon collision with another car, from Greensboro, N. C. All of us suffered shock, bruises and general shake-up. I received a fractured knee-cap and some internal injuries; Larry a head and nose cut. Geraldine was cut over eyes by flying glass and bruised on body. Jane and Mrs. McCauley had ligaments pulled from shoulders and back, with head and neck injuries —none of which we hope will be too serious.

Both cars were taken in by the wrecker. I dont know whether they can be repaired or not. All of us were treated at Rex Hospital.

I'm confined in my room, which is pretty hard on me as a teacher and preacher. But could you see the cars involved in the wreck you would marvel, as everyone else has, that we could possibly be alive. For that we are most grateful.

On arriving home, we found our home being re-decorated; so our good friends and neighbors, the Lewis Tomlinsons, took us in, bag and baggage, for seven days. Such generosity and thoughtfulness of everyone overwhelms us. Everyone has been so kind and good, that we can't find words to express our feelings. Daily we thank God for these folks who have been so kind and have made our burdens easier to bear.

Even though our family reunion was interrupted (we never arrived at Larry's home) we have so much to be grateful for.

We would like to take this means of expressing our appreciation to all who have sent telegrams, cards, letters, called, and taken us into their hearts and homes during these days. Our prayer daily is, that, in some way, we may in part repay them and be of greater service to them and to Him, whom we feel sure was near and around us.

Joseph E. McCauley, and Family, *Waverly, Va.*

NEWS FROM REIDSVILLE CHURCH.

The Christmas season at the Reidsville Church was a happy and a busy time for its entire membership and its many friends. From December 8 on almost every night some class or organization was celebrating with a party, and in many instances there were several on the same night. Each was well attended, and each was well carried out.

One of the highlights of the entire program was the Sunday school Christmas party which Mr. Charlie McKinney and his able staff of teachers planned well. The young people's department of the church was decorated beautifully and was filled to an overflow with the young children of the church and their parents and friends. Mrs. Emma Gerringer, Superintendent of the Young People's Department, presented a lovely Christmas program which was climaxed by the coming of Santa Claus with his box of gifts and treats for all.

Another feature of the Christmas program was the Women's Auxiliary party at which time all eleven circles of the society met together, and a Christmas program was presented under the leadership of Mrs. Humphries, assisted by the spiritual life committee. Carols were sung, gifts were exchanged, and a white Christmas was brought for less fortunate people.

The highlights of the entire Christmas program was the service of carols and lights, which was presented on Sunday night, December 23. All three choirs of the church, numbering about sixty voices, under the direction of Miss Marian Foust, minister of music of the church, participated in the service. All of the glorious carols of the season were sung as the Christmas story was read from the Holy Bible. The Rev. Tucker G. Humphries, pastor of the church, brought a Christmas message, "Every-

(Continued on page 14.)

News of Elon College

President L. E. Smith, Elon College, N. C.

ASHEBORO.

Sunday morning, January 6, Mrs. Smith and I dove to Asheboro, North Carolina, to attend services in our church there and worship with that congregation. Dr. F. C. Lester is the pastor. It was a most unfavorable day to get away from the home fireside. Unusual for this section of the country, there were constant snow flurries. At time for church the snow was coming down in a hurry. In spite of the unfavorable weather, there was a good congregation, men, women, and children of all ages. A junior choir, ages eight to ten, opened the service with a prelude very well done. The whole service was a semi-formal service with the minister in charge. He gave a good message for the New Year, an impressive communion service, and a worshipful occasion. It was good to be there.

This congregation worships in a comparatively new building. It is not an expensive structure but an adequate one, sufficient to house a live, spiritual congregation and a growing church. It is a growing church. There were 40 additions to the membership in 1951. They have set as their goal 100 for 1952. I believe in setting goals. If our churches would think more about winning the unsaved in the communities to Christ and into the membership of the church, more about quickening the lives of the indolent members of the church, and less about "dead members" as they call it, and the "revision" of their rolls, the churches would grow more rapidly and the kingdom would come faster and more powerful.

One visitor who is a member of the church elsewhere remarked to me, "We have needed a church in Asheboro for a long, long time, and now we have it. I am delighted to see it." I am sure that this faithful member expressed the feeling of many other members in the Western Conference and in The Southern Convention as for that. Years ago, as church history relates and many who are now living remember, we did have a church in Asheboro, located on Main Street. It was a fairly good church with a good membership. At one time this church entertained The Southern Convention. The church was lost in a severe storm that swept Asheboro, and it was never rebuilt. The lot, which is a most valuable one at present, was disposed of and I presume at a low figure compared with current prices. It seems unfortunate that our denomination has lost all these years in this thrivng and growing city, but it is gratifying that we have there now an inviting church, a growing congregation, and a very efficient minister. Mr. Lester and his family are doing excellent work and making a significant contribution, not only to the church in Asheboro and to to the churches of the Western Conference, but to The Southern Convention as well. This comparatively new church is supporting all the enterprises of the denomination including the college. At present there are three members of this congregation who are students at Elon College, one a ministerial student. The church meets all its apportionments for the college including the Sustainng Fund. More power to this church, and the blessings of God upon their efforts during the year 1952 and all the years thereafter.

THE SUSTAINING FUND.

We are now in the College Period. Our churches have the privilege and are given the opportunity of complying with The Convention's request by contributing to the Sustaining Fund in the amount of $1 per member. We should be reminded that in The Convention's request for this additional and much needed support for our college, it directed that the amount for each local church should be determined by the enrollment reported to The Convention the previous year. This was intended to remove the temptation of a church, if a church may be tempted, to "revise" its membership roll that the obligation might be lowered to what is called "active" membership.

Only 91 of our churches complied with the request of The Convention, but the ones that did comply gave in sufficient amounts totaling $11,669.00 which made it possible for the college to stay "out of the red' as of June 1, 1951, which is the close of the college fiscal year. While we did not reach the goal, the amount contributed saved the college a tremendous amount of trouble and of embarrassment. It is to be hoped, to be sure, that the Sustaining Fund will be more successful this year than last. Surely it will. Our churches know of the need and of the plight of the college and how important it is to give this meager assistance to our institution that is so essential to our program and progress.

Liberty Spring Church has already sent in its 1952 Sustaining Fund amount, $350. Ingram Church has sent in $75 on its 1952 allotment. These are good examples for the other 190-odd churches in The Convention.

Let every church make its resolve now that for the sake of our entire church program, it will raise its Sustaining Fund money.

APPORTIONMENT GIVING.

This is a new year, 1952. This is the College Period, January and February,—not a very favorable time to raise money but an excellent opportunity to do some good pulbliczing, to tell our people about the college, its magnificent history of service to the denomination and to the whole program of Christian education, of its fine and effective service to the hundreds of young people who come to its campus annually for instruction, preparation and guidance. How empty our church appeal and our church program would seem without our college, and how impoverished our church leadership would be without the contributions of Christian higher education that are made week after week and year after year by our college. So important is this service that it must be supported generously and adequately that its flow of results may continue to our church's pulpits and to other denominations and to the whole Christain movement.

This is a fine time for the ministers of the churches to talk to their young people about Elon College, about the necessity of our own church people attending our own church college, that together we may know about our church and its workings so that in the years to come we shall not only an informed membership but a membership with a solidarity of purpose and determination. Our churches not only help their young people when they direct them to Elon College, but they make a contribution to their church in the days and years to come.

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

MISS CREW IN THIS AREA.

Miss Angie Crew, missionary to Japan on furlough in this country, will be in The Southern Convention for several week, having arrived in our area yesterday (Wednesday, January 16). Because her time is short, her visits to churches will be limited to those who have written Miss Pattie Lee Coghill inviting her visit to them.

While there may be changes in her schedule, at last report she would speak in the following places:

Tentative Schedule.

January 16, arrive in Asheboro; 17, Albemarle; 18, Spoon's Chapel; 19, Mt. Bethel; 20, Union Ridge; 21, Elon College; 22, Winston Salem; 23, Asheboro; 24, Southern Pines; 25, Fuller's Chapel; 27, Holland Church; 30, Newport News; 31, South Norfolk.

The Union Christian Church near Burlington is especially inviting all those in nearby churches who would like to hear Miss Crew to visit them on Sunday evening, January 20.

Let us make the most of this opportunity to hear Angie Crew before she returns to Japan this spring.

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AN APOLOGY.

Our life is about as calm as a "three ring circus" and we are often the perfect example of an unorganized family. Therefore, it is not strange if sometimes mail becomes misplaced—although it might be a good reason for changing editors for this page!

Recently when my husband cleaned out his desk in the study at the church there came to light two reports from local women's socieites which should have been published on this page some time ago. I apologize for the delay. The articles are given below. (Incidentally, if any other society has sent their report to me and it has failed to appear, please let me know so I can check on it.)

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UNION GROVE.

The Ladies' Missionary Society of Union Grove Congregational Christian Church have held monthly meeting this year with good programs using the packet.

At our March meeting Mrs. Clyde Fields told the story of the Crucifixion using a flannelgraph board.

At our April meeting we were fortunate to have Miss Edith Preusse, a returned missionary from India, to come and speak to our group and some visitors.

Rev. Dick Jackson came to our church and showed some beautiful pictures of China and gave an interesting talk. This service was well attended.

We sent a box of clothing to the Christian orphanage at Elon College, N. C.

Flavoring and cards were sold to make money. From the proceeds we gave a donation of $100 to the Building Fund to help brick veneer the church which is nearing completion.

Our members participated in "World Day of Prayer" and sponsored a "May Fellowship Day" program by having a family picnic at the church, after which Rev. Clyde Fields, our pastor, gave an interesting talk.

We attended a joint book review at the parsonage where Mrs. Fred Allen reviewed "Once There Were Two Churches."

We reorganized at our August meeting. We have 26 members and are striving for more members and better work in the coming year.

Mrs. Paul Wilson,
President.

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SHALLOW WELL.

The Maggie I. Morgan Missionary Society of Shallow Well Church held its September meeting in the home of Mrs. James Watson with twenty-eight members present.

Mrs. Lillian Rosser presided over a brief business session, after which Mrs. R. T. Grissom gave the charge for the installation of the new officers in an impressive candlelight ceremony.

Officers instaled were:

Mrs. Lillian Rosser, president; Mrs. Robert Buchanon, vice-president, Mrs. James Watson, treasurer; Mrs. Lonnie Watson, treasurer of Ladies' Aid.

Mrs. Lila Mae Campbell was given a Life Membership for her faithful work in our society and also in our Woman's Conference.

Mrs. Lila Mae Campbell, Mrs. Lois Watson and Mrs. Paul Rosser gave an interesting program on "Democracy in the Home," after which the hostess served lime sherbet, ginger ale, nuts and cookies.

Mrs. Lonnie Watson.

MISS ANGIE CREW TO SPEAK AT WAKEFIELD, VA.

Miss Angie Crew will be the guest of a group of Eastern Virginia Missionary Societies on Tuesday evening, January, 29, at the Wakefield Christian Church. This will be one of the few chances that our women will have to hear Miss Crew before she returns to Japan. Miss Crew is a pleasant speaker and one who can speak with the authority of experience. No one who has the opportunity to hear her should fall to do so. Members of the societies of the Windsor, Franklin, Hopewell, Waverly and Bethlehem groups are especially urged to join with the Wakefield group upon this occasion. Of course, women—and men too—from other groups will be more than welcome. The Youth Fellowship of the Wakefield Church will conduct the devotionals for this meeting and also will render special music.

Mrs. Garland, Spratley.

EASTERN VIRGINIA WOMAN'S MISSSIONARY CONFERENCE.

Quarter ending December 31, 1951.

Balance on hand last report	$ 46.52
Offering Women's Meeting, October 4, 1951	88.05

WOMEN'S SOCITIES.
(On Apportionment).

Antioch	$ 17.88
Berea(Nans.)	25.00
Begonia	10.00
Bethlehem	60.00
Cypress Chapel	40.00
Cypress Chapel (Agnes Brittle Circle)	15.00
Dendron	19.00
Eure	16.60
Franklin	75.00
Great Bridge	20.00
Holland	40.00
Holy Neck	37.50
Isle of Wight	20.00
Liberty Spring	55.00
Mt. Carmel	17.25
Mt. Zion	7.50
Newport News	35.00
Norfolk:	
Bay View	21.25
Christian Temple	93.75
First, Norfolk	20.00
Litle Creek	8.75
Rosemont	50.00
Second, Norfolk	20.00
Oak Grove	9.60
Oakland	22.50

Portsmouth:		
Elm Avenue	15.00	
First, Portsmouth	30.00	
Shelton Memorial	15.00	
Richmond, First	15.00	
South Norfolk	15.00	
Suffolk	217.50	
Sunbury (Damascus)	25.00	
Union, Southampton	36.10	
Wakefield	18.20	
Waverly	18.00	
Windsor	28.00	
		$1,189.38

YOUNG PEOPLE.

Berea (Nans.)	$ 12.50	
Bethlehem	40.00	
Burton's Grove	7.00	
Dendron	8.00	
Eure	10.75	
Franklin	9.00	
Holland	12.68	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	7.00	
New Lebanon	6.60	
Newport News (Y. P. C. E.)	4.00	
Norfolk:		
Bay View	1.75	
Little Creek	2.50	
Rosemont (Does not include P. S. P.)	5.00	
Oak Grove	2.20	
Suffolk	8.21	
Sunbury (Damascus) (Paid in full)	40.00	
Windsor	5.00	
		207.19

JUNIORS.

Antioch	$ 4.00	
Berea (Nans.)	6.25	
Bethlehem	5.00	
Cypress Chapel	2.00	
Dendron	.40	
Eure	1.25	
Franklin (W. W.)	7.75	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.85	
Mt. Carmel	4.00	
Newport News (Jr. C. E.)	3.00	
Norfolk:		
Bay View	1.50	
Little Creek	2.00	
Oakland	2.50	
Portsmouth, First	3.00	
Union, Southampton	1.00	
Windsor	4.52	
		65.02

CRADLE ROLL.

Cypress Chapel	$ .50	
Dendron	2.00	
Eure	1.25	
Franklin	2.00	
Liberty Spring	5.00	
Mt. Carmel	1.00	
Mt. Zion	1.00	
Oakland	5.63	
Portsmouth, First	1.00	
		19.38

THANK OFFERING.

Antioch	$ 10.96	
Antioch (Juniors)	1.50	
Berea (Nans.)	50.00	
Bethlehem	42.77	
Bethlehem (Y. P.)	20.00	
Bethlehem (Juniors)	10.00	
Burton's Grove (Y. P.)	5.00	
Cypress Chapel (Women and Agnes Brittle Cr.)	13.00	
Dendron	15.00	
Franklin	100.00	
Holland	24.89	
Holy Neck	44.00	
Holy Neck (Y. P.)	5.00	
Isle of Wight	15.00	
Johnson's Grove	15.00	
Liberty Spring	51.00	
Liberty Spring (Y. P.)	10.00	
Liberty Spring (Jrs.)	5.00	
Liberty Spring (C. R.)	5.00	
Mt. Carmel	20.50	
Mt. Zion	10.00	
New Lebanon	3.00	
Newport News	100.00	
Newport News (Jrs.)	48.20	
Norfolk:		
Bay View	14.00	
Christian Temple	65.00	
Little Creek	28.19	
Rosemont	58.85	
Oak Grove	15.00	
Oakland	50.00	
Portsmouth:		
First	18.28	
Shelton Memorial	11.00	
Shelton Memorial (Y. W.)	11.00	
Richmond, First	16.46	
South Norfolk	15.00	
Suffolk	170.00	
Sunbury (Damascus)	8.80	
Union, Southampton	12.63	
Wakefield	15.00	
Waverly	9.15	
Windsor	14.50	
		$1,157.68

Special (T. O.—Dr. and Mrs. Riggs)	$ 10.00	
Special (Young People for Philippine Student)	40.00	
		50.00

LIFE MEMBERSHIPS.

Richmond, First	$ 10.00	
Christian Temple	10.00	
		20.00

MEMORIALS.

Holland	$ 10.00	
Christian Temple	10.00	
		20.00
Grand Total for Quarter		$2,863.22

DISBURSEMENTS.

Dr. W. T. Scott (Elon Kitchen)	$ 13.45	
Dr. W. W. Sloan (Conference Speaker)	30.00	
Gurley Press (Conference Programs)	12.50	
G. D. Colclough (Children's Yearbooks, Annual Binders)	32.10	
Suffolk Insurance Corp. (Treasurer's Bond, $5,000.00)	12.50	
Treasurer's Supplies	4.52	
Sussex and Surry Dispatch (Stationery)	16.00	
Suffolk Office Supply (Rubber Stamps)	3.16	
Mrs. W. V. Leathers, Treasurer	2,659.59	
Miss Barbara Bradshaw, Treasurer of Youth Fellowship (one-third of Y. P.'s Funds)	69.06	
		2,852.88
Balance in Treasury		$ 10.34

Respectfully submitted,
Mrs. Geo. M. Cornell,
Treasurer.

ANNUAL RECREATIONAL WORKSHOP FOR NORTH CAROLINA PLANNED.

A steering committee has announced plans for a State-wide church recreation workshop to be sponsored in Greensboro April 16-18 by the North Carolina Council of Churches.

R. E. Fakkema of Fayetteville, chairman of the committee, said the workshop will feature training in handicrafts, children's recreation, creative drama, and folk dancing.

Recreational leaders from throughout the State are expected to attend the workshop.

Leaders will be E. O. Harbin of the Methodist Publishing Company, Nashville, Tenn.; Fakkema; the Rev. Harold E. Hipps of Greensboro; and the Rev. Troy Barrett of Broadway.

Steering committee members are Barrett, Hipps, Martin, Curtz, executive director of the N. C. Council of Churches, Mrs. Gertrude White of the City Recreation Department, Marjorie Glenn of Fayetteville, Vernon Johnson of Durham, and Robert Buckner of the University of North Carolina.

APPORTIONMENT GIVING.

(Continued from page 7.)

This is a good time to begin our contributions to our college, such contributions to be credited to the anmaul apportionments for the college.

Eastern N. C. Conference:		
Piney Plain S. S.	$ 15.16	
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 20.32	
Cypress Chapel	25.00	
Dendron S. S.	2.90	
Newport News S. S.	21.00	
Wakefield	8.33	
Waverly S. S.	21.66	
		99.21
N. C. & Va. Conference:		
Bethel	$ 5.00	
Bethlehem S. S.	10.00	
Durham S. S.	20.77	
Hines Chapel S. S.	6.01	
Ingram S. S.	16.04	
Pleasant Grove S. S.	7.05	
Rocky Ford	6.00	
Union (Va.)	15.00	
		85.87
Western N. C. Conference:		
Bennett S. S.	$ 5.00	
Flint Hill (M)	2.36	
Hank's Chapel	30.00	
Mt. Pleasant	7.84	
Shady Grove	3.50	
Zion	44.05	
		92.75
Valley Va. Conference:		
Concord S. S.	$ 10.00	
Linville S. S.	7.50	
Mt. Olivet (R) S. S.	7.87	
		25.37
Total		$ 318.36

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Today is the birthday of Benjamin Franklin who was a very great American. He was one of the first men in the New World to propose that the colonies unite. Soon after the Declaration of Independence was signed he went to Paris wearing an old brown coat that he planned to wear until real independence was achieved. He was very popular with the French people; so popular, in fact, he persuaded the French to give money and aid to the Americans.

He loved Philadelphia, his home city, and there founded the magazine *Saturday Evening Post* which is still on newsstands, or so the story goes. He experimented with electricity with a string, key and kite and a thunderstorm made by God; or so the story goes. And he was well known in his day for witty sayings and curious attitudes. Ben Franklin was known by some as a "free thinker" which meant he was a liberal.

One wonders if his old, shabby, brown coat lasted until freedom was a reality in America. One can almost see the portly old gentleman as he shuffled around in comfortable clothing shocking and attracting people at the same time with his ideas and funny sayings. He was the kind of American we need today: free thinking, individualistic and sturdy.

* * *

Since last week's column mentioned "Honk Kong" we have seen the Jackson family and Mrs. Jackson said the Chinese spoken was Mandarin and carried with it a very heavy American accent! We really didn't know! The Chinese nursery tune was authentic however as were the street scenes of the city. Mr. and Mrs. Jackson sailed on the sister ship of the President Line which was shown in the Hong Kong Harbor.

* * *

While traveling in Virginia last week we stopped at one of our favorite places, the Chuckatuck Mill which has been grinding corn meal for over a hundred years, since 1820 actually. A visit to a mill is a treat that many present day boys and girls have missed. Located by water the great wheels turn, the meal runs out and a great white cloud settles on the miller, floor, rafters, walls and visitors. Oldtimers claim that water ground meal is far better than machinery made meal. Chucktatuck Mill must be one of the oldest in Tidewater now running and has long been in the Godwin family.

The ancient god for whom the month of January was named had two faces: one to face the past, one to face the future. In a visit to an old mill one realizes that the past does mix with the present, even the future, and often does it profitably. As you grow up, young friends, do not lean to the past nor to the future but take a happy mixture of both.

AND ONE TO GROW ON!

By Janice A. McDonald.

Issued by the National Kindergarten Association.

"Happy birth-day, dear Bobby; happy birth-day to you!" Everyone sang to Bobby. He stood there smiling, enjoying it. Yesterday he was four. Now he was five and a "big boy." He had a birthday cake with a candle for each year and an extra one "to grow on."

And one to grow on. What a wonderful phrase that is to a child. Why? Because he thinks to himself, "Someday I'll be big and grown-up and can do anything I want to do!"

But it seemed like a slow process to Bobby. First he must go to kindergarden, and then—so slowly—to one grade after another: first, second, third, fourth, fifth, and so on, until, finally, he finishes the eighth and is ready for high school.

Bobby grew out of childhood. Now he was older, wiser, intellectually more inquiring. From a wied-eyed youngster, who believed that everything his parents said was wonderful and true, he became a thoughtful youth, who sometimes criticized his parents and spent time planning what he would do for his life work.

Bobby was a nice "clean-cut" boy. He grew into a self-reliant young man. He had friends, hobbies, and a definite aim in life. He became interested in his parents as people, and he was annoyed when his mother harked back to his babyhood days. His conversation became a mixture of boyish talk about "the crowd" or his "girl" and serious comments about world affairs; at one time the football team, at another deep thoughts about life.

Bobby might have stopped *growing* when he was graduated from high school. Many boys do. The responsibilities that come with maturity sometimes force all the youth's energies into doing well with his job and settling down to marriage. Thus evenings and week ends are often spent in mere time-passing social activities and empty evenings.

Only a few individuals out of large groups of people realized that education should continue all through life, that *growing* — learning new skills and having new interests—keeps the batteries of the mind charrged, the personality alive, and prevents the sieges of boredom that must be the lot of the many whose leisure is continuously spent in "killing" time by going out with "the crowd."

As Bobby's fifth birthday is celebrated and he is given wishes to be happy and a candle "to grow on," the guests are not thinking of this kind of growth, and, of course, Bobby knows nothing of it. It is later, when he is an adolescent, that he becomes critical of all who influenced him in his growing or in his lack of it.

What stimulus is there, for instance, for Bobby to go further in school, to be a boy scout leader, to become a "ham" radio operator, to take lessons on a musical instrument,or to sing in a choir if Dad just yawns behind a newspaper, listens to the radio, and goes to the movies once a week- What spur to his growing ambitions is his Mother if she merely listens to the radio, crochets, and turns the pages of a woman's magazine as her only occupations outside of housework?

Bobby and his parents would be happier and, also, more interesting to themselves and others if all three of them were bent on *growing*. This might come about through gardening, photography, carpentry, painting, studying a language or music. It does not so much matter *what* the avocation is just so long as it is something different from the daily routine.

Growing, after you have left school, is like opening windows. It takes patience, pressure, and tenacity of purpose to let in this kind of fresh air. The wise adult keeps on doing it, nevertheless, and influences his children to do likewise.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

"I WAS SICK, AND YE VISITED ME."

About 20 of the Congregational Christian girls at Woman's College in Greensboro have organized a fellowship group, which meets the first Friday of each month. Already they are making their influence felt by the community. During the month of January they have taken as their project a Sunday school. This Sunday school is unable to come to them, so they go to the pupils. These young ladies are going each Sunday evening during this month to the Polio Hospital in Greensboro. There they teach words of Jesus and the ways of the Christ to about 65 patients.

Billie Masters, of Henderson, is the chairman of this group; Joan Scott, of Greensboro, the program chairman; Ann Grissom, Liberty Vance, the membership chairman; and Nancy Shankle, Troy, is the service chairman.

There is a committee from the First Congregational Christian Church in Greensboro that works with this group. This committee includes Mrs. W. E. Wisseman, who is counselor for the group, Mrs William O. Truitt, Mrs. J. H. Rountree, and Miss Margaret Rowland.

Friday night, January 11, a group of boys were invited from Elon to share in their program. Rev. Wayne Peck, assistant pastor of the First E and R Church in Greensboro, addressed the group on the many interesting jobs awaiting young Christians. After the worship service came a delicious supper and several games, which were greatly enjoyed by everyone present. Miss Pattie Lee Coghill, Director of the Board of Religious Education of The Southern Convention of Congregational Christian Churches, was guest of honor.

* * * * *

COLLEGE STUDENTS IN WINSTON-SALEM CHURCH.

"What Makes the Church the Church?" was the topic discussed the last Sunday morning, December 30, 1951, at the morning service in our Winston-Salem Church. This was taken in part from the Youth Fellowship Kit, Volume 8. Those taking part and their subjects were: Scripture Reading (Matt. 2:11-21), Warren Batell of the Brown Gray Medical School; "A Letter to the Emperor," Roger Jackson of State College; "The Church of the Middle Ages," Johnny Penry of University of N. C.; "The Modern Church," Irvin Kelly of High Point College; "Pliny Goes to Church to see what makes the Church the Church," Helen Jackson of Elon College; "The Secret of the Church," Rita McKerley of Duke University. The pastor gave connecting thoughts between each speech.

Highlights of the service came when Miss Rita McKerley and her parents united with the church on letter of transfer. It is good to have such fine young people in our Winston-Salem Church. They give to all of us a sense of striving to become better prepared for the work of tomorrow. All of the above students are now members of the church and are doing their share in the work of the church.

Came the end of the year and they gathered at the parsonage with the parsonage family for breakfast and devotions. Following breakfast the most enjoyable "bull session" took place. College students are on their toes in these days and it behooves any church to learn to know them and keep them associated with the church.

W. J. Andes.

* * * * *

LENTEN DEVOTIONS.

Thirty-three years ago the war to end wars closed with an armistice. A day was set aside to commemorate this happy event.

Now, six years after a vastly more disastrous second World War, the American people have learned that "armistice" means only a temporary peace. We have learned that peace, justice, reason, are only empty words unless backed by force. We have learned that national policy is not a matter of white papers and diplomatic meetings, but something we must be prepared to die for.

To our young men who are doing the fighting today, there are no small wars. In Korea, or anywhere, "the guns are just as heavy and the dead are just as dead."

Twice in one lifetime we have tried to build peace. Both times we have failed. And both times God has been kept from the peace table—the first time because the world was "too busy"—the second time because God was barred by Communism. Despite the Bible warning that "Unless the Lord build the house, they labor in vain that build it," we have tried to build a world peace without his aid.

As we enter the Lenten season of this year, let us as young people turn to Christ for help and guidance. Upon the shoulders of our youth of today rests the destiny of our America of tomorrow. And if we return to religion and to our individual faith in God, our labors will not be in vain. Let's all help by truly practicing day by day the principles of Christianity.

As the Southern Convention Personal Action Chairman, I urge our young people to us the Lenten Devotions for Young People. These readings will help you grow in spiritual discipline. Each day's reading indicates one of Jesus' teachings. You will learn a great deal about what Jesus had to say in regard to some of the deep experiences of life.

Thousands and thousands of copies of these booklets are sold each year, not only in our denomination, but in many other denominations as well. Lent begins February 27, and I urge you to order your copies now. The booklets cost five cents per copy in any quantity. Your orders should be sent to The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. Get your orders in as early as possible because the supply sometimes is exhausted.

Bill Simons.

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FELLOWSHIP RALLY AT RAMSEUR.

On Sunday afternoon, December 30, 1951, the Pleasant Ridge Congregational Christian Church, on Ramseur, Route 1, was host to the Pilgrim Fellowship Rally of the Western North Carolina Conference.

Everyone of the approximately two hundred and fifty persons present seemed to enjoy the program of the afternoon. A panel discussion proved to be interesting to all.

After supper in the recreation room of the church, the Pleasant Ridge young people presented a Christmas Cantata entitled, "The Lost Carol."

* * * * *

RELAX WITH MAX.

I was one of the boys who went to Woman's College last Friday night.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

NICODEMUS, A HESITANT FOLLOWER.

Lesson IV—January 27, 1952.

Memory Selection: *Truly, truly, I say unto you, unless one is born anew he cannot see the Kingdom of God.*—John 3:3.

Lesson Text: John 3:1-10; 7:45-52.

Devotional Reading: Matthew 10:32-39.

Pen Portraits of Nicodemus.

We have four pen portraits of Nicodemus. John gives us three of them. And the apocryphal Gosepl of Nicodemus, gives us the other. The ones in the Gospel of John, which are more or less familiar to the readers of the Bible—and John is the only Gospel writer who tells us anything about Nicodemus—will be discussed in more or less detail. It might be of interest to state that according to the Gospel of Nicodemus and other legendary works, Nicodemus gave evidence in favor of Christ at the trial before Pilate, that he was deposed from his office as a member of the Sanhedrin, and that he was baptized by Peter and John. He is said to have been buried in a common grave, alongside of Gamaliel and Stephen. So much for information about Nicodemus outside the gospels. Now for such information as the Gospel of John gives.

Nicodemus Comes to Jesus at Night.

The fullest and best known story about Nicodemus concerns his visit to Jesus by night. In it is embedded the teaching which Jesus gave concerning the "New Birth"—*its necessity, its mystery, its reality*, and appended to it are the immortal and well-known words, John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," and the comment on these words. In this story, there is more than enough to fill many pages of The Christian Sun if any detailed exposition of the words were given. But inasmuch as the lesson is a study of the character of Nicodemus as a follower of Jesus, emphasis will be placed upon that. What kind of man was Nicodemus? What did he do? What was his relationship to Christ? In what sense does he belong in this series of lessons which is devoted to "The Early Followers of Jesus?"

He was, of course, Jew. He was "a ruler of the Jews" a member of the Sanhedrin which was the highest ecclesiastical tribunal of the Jewish nation. This meant that he was a man of prestige, power, and perhaps of possessions. He was a "teacher, at least Jesus referred to him as such. Perhaps most significant of all he was a Pharisee, a member of the "anti-Christ party, which fought Christ from the start, and finally stained their hands with his blood. He was cultured, refined, respectable, thoughtful, and devout and religious. In spite of all this, he was dissatisfied, spiritually hungry. It was this fact that led him to come to Jesus. His contacts with, or his information about Jesus, convinced him that this young Galilean peasant had something that he did not have. Unlike most of his fellow-Pharisees, he was teachable, humble, willing to learn.

Much has been made of the fact that Nicodemus came to Jesus by night, as if he were afraid of what people would say, or was ashamed to have it known that he had come. Much has been said about his lack of courage. More ought to be said about the fact that he came to Jesus at all, and of the courage that it took for him to come to Jesus. It took a lot of courage for this older man, wealthy, well-established, acknowledged religious leader to come to this young Galilean, unaccredited teacher to learn from him the secret of a richer, fuller inner life, and the way of the Kingdom of God. To be sure, Nicodemus was faint-hearted in faith, and timid and hesitant in action, but he did not lack courage, either physical or moral, as his later actions demonstrated. The tragedy in the situation is, of course, the fact that when Jesus did initiate him into the deeper mysteries of the way into the Kingdom, and invited him to yield to the nfluence of the spirit which alone could make it possible for him to "see" and "enter" the Kingdom, Nicodemus did not go all the way. He was a friend of Jesus, an admirer of Jesus, *but not a follower*. That is bad, but alas there are a great host of Nicodemuses in the world and in the church today, men and women, young people who admire Jesus but who do not adventure with him, who are his friends but not his followers, who yearn for him but do not yield to him. Like so many people today, he thought he could get into the Kingdom by intellectual quest, that he could find peace and joy in an explanation, instead of through an experience. Like so many of us, he lacked decision of character. He knew what to do, but he was unwilling to do it. He missed the joy of the waters of salvation because he stood on the bank and refused to take the plunge.

Nicodemus Defends the Civil Rights of Jesus.

In his second pen-portrait, John show Nicodemus as a friend of Jesus, defending his "civil rghts." Flustrated and frustrated because the officers which they had sent to arrest Jesus, had returned without him, and impressed by him, these Pharisees were about to resort to violence against Jesus. Nicodemus reminded them of the rights of a Jewish citizen under law, stating that they had no right to judge Jesus, until they had first heard him, and knew what he was doing, or had done. It took courage to say this. Nicodemus's friendship for Jesus was deepening, and coming closer to discipleship. He was met with scorn and ridicule, but he stuck by his guns. One wishes that those who are friends of Jesus would more often bear witness to their loyalty to him as did Nicodemus.

Nicodemus Openly Professes Discipleship for Christ.

The last pen-portrait, shows how Nicodemus, by an act of reverence and in a public way, shows his discipleship for Christ. Out of his wealth he provided a hundred pounds weight of myrrh and aloes and helped to embalm the body of his dead Lord. It took courage to do this—never had the cause of Christ been more unpopular. Never were his fortunes at a lower ebb, humanly speaking. But Nicodemus bodly nailed his flag to the mast and let all the world know that at long last he was a disciple of Jesus. It was, of course, too bad that it was too little, too late. But it is a dramatic expression of how the man's naturally hesitant faith and timidity of action were overcome by the working of God's Spirit, and of how belief in the Son of Man is in truth a new birth, and entrance into eternal life.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Among the very large number of Christmas cards I received at the Christmas season was this one:

Dear Dr. Truitt:

I hope you have a Merry Christmas. You are very good and I love you. Love.

Ella Jean.

It was a pretty card, and was written with lead pencil, and the writing was wobbly as though it might fall down any time. It did not begin at the right place, and it ended very shortly after it began, but it said something! She is a freckle-face, and too fat, but everybody here thinks she is big with being kind and helpful and ready to do everything just as right as she can. The little card didn't say a word about "Happy New Year," but it made quite a bid for my happiness without saying so. That is just like kindness, it talks right on days and days after the deed is done.

And speaking of kindness, night before last I carried a car load of our high school girls to see one of our basketball games. I had worked hard all day, but at supper time the telephone rang: "Please, Dr. Truitt, take us to see the game tonight." I stammered and stuttered but went. I hated to let the girls down on one of the conference games. Well, sir, during the half I stepped out the door for a bit of fresh air, and to rest my ears from two high school's yelling supporters. A gentleman followed me. Was I the superintendent of the orphanage. Yes, sir. I thought so, you know I have a little piece of money for you. I told him I was glad I came to the game. He handed me $50.00. I have three children myself, said he, and their mother and I appreciate God's goodness to us so much we wish to express a part of our gratitude in this way. (Yes, said the girl, just like you say, Dr. Truitt, kindness pays).

From Saugertie, New York, comes today a check for $15.00: "The money was a special collection through mite-boxes and given at Christmas time." The letter went on to say other nice things. And how about those checks from Newport News? There is a big story of kindness back of them—the kindness of our good friend, C. D. West. It is so good to have others helping the orphanage. That is the secret of its success—others! True we try pretty hard here to do our part, but after all the final results rest upon others—the good people who think of us, and pray for us, and help us. Thank you everyone.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. C. G. Griffin, Reidsville, N. C.: 12 pillow cases.

Mrs. Stanley R. Waterfield, Fayetteville, N. C.: Clothing.

* * * * *

REPORT FOR JANUARY 10, 1952.

Sunday School Monthly Offerings.

Amount brought forward		$ 653.04
Eastern N. C. Conference:		
Auburn S. S.	$ 24.92	
Damascus S. S.	7.00	
Fuller's Chapel	33.00	
Mt. Auburn S. S.	13.48	
Mt. Herman, Thanksgiving Offering	15.00	
Pleasant Union	115.00	
		208.40
Eastern Va. Conference:		
Centerville	$ 10.00	
Liberty Spring S. S.	20.00	
Mt. Carmel S. S.	19.10	
Norfolk, First	28.07	
Portsmouth, First S. S. Thanksgiving	31.35	
Portsmouth, First S. S.	7.55	
Spring Hill S. S., Thanksgiving	10.25	
Spring Hill S. S.	10.04	
Suffolk	250.00	
		386.36
N. C. & Va. Conference:		
Haw River, Thanksgiving Offering	$ 22.50	
Durham, Thanksgiving Offering	192.93	
New Lebanon	73.00	
New Lebanon S. S.	13.00	
		301.43
Western N. C. Conference:		
Sophia		20.00
Valley Va. Conference:		
Dry Run S. S.	$ 2.00	
Mt. Olivet (R) S. S.	13.50	
Newport S. S.	21.38	
Winchester S. S.	8.34	
		45.22
Total		$ 961.41
Grand Total		$1,614.45

Special Offerings.

Amount brought forward		$ 310.15
Mr. and Mrs. A. P. Coble, Greensboro, N. C.	$ 10.00	
John Morrison Bible Class (for Jo Ann Arnold)	20.00	
A Friend from Mebane	4.00	
Elder Cong. Christian Ch., Dadeville, Ala.	5.92	
Little Creek Cong. Christian Ch. (Special)	93.00	
Hank's Chapel Missionary Society, for Roy Black	6.56	
A Friend, Reidsville, N. C.	100.00	
Phillip W. Murray, Newport News, Va.	25.00	
Charles K. Hutchens, Newport News, Va.	25.00	
C. D. West, Jr., Newport News, Va.	50.00	
L. U. Noland Jr., Newport News, Va.	100.00	
A. L. Owen, Smithfield, Va.	25.00	
Liberty, N. C., Route 2	50.00	
Mr. and Mrs. Allen D. Moore, Burlington, N. C., in memory of Mrs. J. E. Gant	10.00	
Mrs. C. C. Griffin, Reidsville, N. C., in memory of Mrs. C. C. Griffin	5.00	
Special Gifts	272.31	
		801.79
Grand Total		$1,111.94
Total for the Week		$1,763.20
Total for the Year		$2,726.39

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

AMONG OUR CHURCHES. . . .

(Continued from page 6.)

where, Everywhere, Christmas Tonight.'' The climax of the service was reached when in a blackened out church each individual worshipper lighted his candle from the candles of the ushers and held them high as "Silent Night, Holy Night" and the benediction concluded the service. In spite of competition from every church in Reidsville on this date, our church was filled to an overflow. It was a glorious service, and as our pastor expresses it, perhaps the most beautiful service of the year in this church.

There were other things besides parties and good times indulged in by the church at this holy season of the year. Through the services of worship, entertainment, and gatherings the real spirit of the day was caught, and every organization and most of the members shared in some way in making the less fortunate of our community happier. On the Saturday before Christmas our pastor, Mr. Claud Somers, and Mr. Claud Garrison loaded a truck with baskets of food, toys, and presents and played Santa Claus to some who would have had no Christmas but for the generosity of the people of this church. It was a busy season; it was a happy season for all.

WARREN MATTHEWS PREACHES AT LIBERTY VANCE.

"The Importance of Beginning" was the topic used Sunday, January 6, by the Rev. Warren Matthews at Liberty Congregational Christian Church (Epsom). He chose for his scripture reference Joshua 3:1-11, a descripton of a group of people about to make a beginning.

The Hebrews were camped beside the river Jordan. On the other side, they could view the Promised Land, the place they had longed so much to reach; the place they had been told was flowing with milk and honey. Were they selfish in their efforts and was each one trying to secure the best place? No, they wanted a new beginning and were seeking a good one. So they turned to Joshua to direct them. Joshua made a few things clear to them. First, he said, you have not been this way before. Some will tell you it s a place of plenty flowing with milk and honey, others will say the place is full of giants to capture you. But Joshua told them he thought there was trouble ahead and they had to be ready to do their best.

What is ahead for us this New Year? asked the young minister. Some forecast the best year yet. others predict war and doom. But he said the year of 1952 is a Gift from God, and should be used accordingly. Ask yourself the question, "How am I going to use this gift?" He urged that we have faith and make the most of it. He insisted that we make a new and better beginning in order to make this year a most successful one. He directed his listeners to do what Joshua said do: Sancitify yourself, clean up. We must have a physical and moral cleansing. A Divine Plan is what Joshua offered.

What does this command mean to us? What is the meaning of "Sanctify Yourself?" What and how does it affect a new beginning for a New Year? What about our resolutions? Do we search for loopholes to get around doing the things we resolve to do? Do we have a fault-finding attitude? he asked! Are we doing anything about it? Or are we sitting around criticising? Often what we find wrong with other people are faults we ourselves possess. Let's get ourselves right, so we can begin the new year in the right way. Sometimes the inablity to understand others causes criticism. This we would avoid if possible.

Joshua admitted he didn't know what was ahead, but said follow God's will and you will come out victorious. What are we going to follow this year? Leaders are needed. Where are we going to get our leadership? When so many leaders will take over new responsibilities, follow God's plan in choosing these leaders.

The young minister offered the Bible as a guide and direction for following God. All that follow this guide will come out victorious. To take advantage of the new year and to make the best of it, study your Bible, and it will enable you to begin a new year acording to the Divine Plan of God which the year of 1952 is a part of. Listen to the teaching of Joshua when he says, "Sanctify yourselves, clean up. This is a Divine Plan. Let's make a new beginning."

Mrs. Fletcher Fuller.

THE FAMILY FARM.

What does it mean to be a Christian family on a farm?

The Reverend Kenneth McCrea, pastor of Church of Christ, Greensboro, Vermont, thought the question worth taking time and trouble to answer. With the aid of interested laymen he initiated an Institute on the Church and the Family Farm. Seven other parishes in the area supported it.

An enthusiastic group of more than 90 people attended the Institute to listen to qualified speakers and to discuss the basic principles of Christianity, applying them specifically to the life of the farm family. They anchored their discussion to a definition of an ideal family farm written by Christians who believe that the God-given responsibilities and relationships of the home are still central in the life of Protestant Christianity.

At the end of an all-day session, the members of the Institute outlined their conclusions. They found that (1) 4-H clubs promote the best in farming life; (2) Discussion groups such as theirs, *followed by subsequent action,* can be highly successful; (3) Special action groups which help young people to become good farm owners through financial or advisory aid must be established; (4) Similar Institutes should be held annually, and the topics they promote carried over for discussion in local churches.

TESTIMONY FROM AFRICA.

There is no place in all the world where we would rather be than in S. Africa today. For nowhere in the world is there greater need for the good news of juctice, brotherhood, and love in the Gospel of Jesus Christ. It is a rare privilege to be here, with the opportunity of trying to share that "Good News." The hatreds, fears, and suspicions among the five major groups are at times terrifying. The anomisities are mainly economic, political, and social. The five groups, and their approximate sizes are: Africans, 8 million; Coloreds (mulattoes), 1 million; Indians, ¼ million; and two groups of whites, totaling 2½ million, one group loyal to the British Commonwealth; the other ardent nationalists, favoring a republic. At times the antipathies seem to be so great and so intense that there can be no hope for solution save by the grace of God, working through dedicated people of all groups. Our own job will be primarily, working with the Africans, in and through the chuhches, trying to help them to become mature, consecrated "doers of the Word." Secondarily, we hope to be able to serve as bridges of fellowship and reconciliation among all the groups.

Chama & John Leple.

In Memoriam

BAGGETT.

We the members of Bethlehem Christian Church wish to pay loving tribute to the memory of little Mahlon Baggett, Jr. who left us so suddenly.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.
2. That we know his way is always best.
3. That we extend to his loved ones our love and prayerful sympathy, and leave with them the words of the Master who said, "Suffer the little Children to come unto me."

Mrs. MERRITT JOHNSON,
Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Committee.

WILLIAMS.

It is with deep sorrow that we, the members of Mt. Carmel Congregational Christian Church, record the passing of our beloved sister, Mrs. Ella Spivey Williams on the 12th day of November, 1951.

We shall miss her and wish to express our appreciation for her friendship.

Be it resolved:

1. That we let our will be lost in God's will in dealing with his children.
2. That we extend anew our sympathy to her family, praying that in their sorrow they may find peace of God that passeth all understanding.
3. That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy be recorded on our church record.

Mrs. JULIAN CARR,
Mrs. Otis V. JOYNER,
Committee.

SMITH.

The death angel knocked at the door of one of our homes to bring sorrow and heartache to all who were left when he took from us Mrs. Mary Ellen Smith, a much beloved member of Bethlehem Christian Church. The many years of service and friendly smile made her but the more endeared to the hearts of those who knew and loved her best. Because then, of the love and esteem of our hearts for her, be it therefore resolved.

1. That we honor her life not only with our lips, but by being true in service to the cause she loved and served.
2. That we as a group of God's children purpose to do his will that some day we may stand in the same groups where our ranks are not broken and death cannot come.
3. That we extend our deepest sympathy to her family and remind them of the words of him who said, "In my Father's house are many mansions."

Mrs. MERRITT JOHNSON,
Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Committee.

THE LIFE OF MARY.

(Continued from page 5.)

him. Jesus recognized their concern for his welfare, but took this occasion to tell his followers that the one condition for relationship with Jesus is the doing of the Father's will. Some of his brethren took the words to be a rebuke, but Mary must have understood his words and most likely remained to listen to her Son or to leave some new garment she had made for him.

Now events moved swiftly to their inevitable end, and Mary had to stand aside in helpless anxiety. She knew her Son was innocent, pure and holy, and when others forsook him she followed him to the cross — saw him bleeding from his wounds—heard his cry of agony—and still would not leave him. With the exception of Jesus, no human being has ever suffered as this mother did during those hours. Jesus in the very moment of death entrusted her to the care of the disciple that he loved. John was true to that trust and took Mary into his own home.

There is only one more direct mention of Mary in the Bible. The scene is an upper room in Jerusalem, and the time is between Ascension and Pentecost. About 120 disciples had met for prayer, and among that number was "Mary, the Mother of Jesus." She was there as one of the worshippers who had learned to know and love the Master.

Here the Bible takes leave of Mary. We know nothing of her last days—where she lived or how long. She has not left us a single word about Jesus, though she could have told us more than anyone.

"She kept all these sayings, pondering them in her heart."

LOOKING FOR HONORS.

Were you looking for honors today?
Dear one, being a disciple of Christ:
Just doesn't work that way.
Said Jesus, "If my disciple you would be,
Take up thy cross daily, and follow me."
"But Master," "We're cultured, and intellectual,
Don't you see?"

"Yes, my child, Our Saviour's answer;
With a Smile;
"Are ye humble and surrendered?
Do you go the Christian's second mile?"

When we began this pilgrimage to glory,
We were ready for storms, even some disappointment too—
But didn't realize there'd be a cross of Sorrow;
Even a burden to bear, like you!
Often misunderstood by loved ones,
Seem lost, weary, and alone—
Then we remember her, if we follow our Lord—
We're passing by another mile-stone!

We're like the woman at the well,
We too, have a new name,
After truly meeting Jesus—
Life is never again the same!

Honor for worldly fame is ashes, never again—
But Oh! the joy to help another, in Jesus' name!

To climb heaven-ward in our aim,
One thought, one hope, one reward—
To live for Christ—Our risen Lord!

Oh! God of our Fathers,
Jehovah, Creator, Saviour, and King—
Give to us daily, Thy Love—Thy Power.
Thy guidance—and through Thee,
We, as disciples, can conquer the world!
And by His grace—subdue everything!

HAZEL T. WILLIAMS,
Norfolk, Va.

YOUTH AT WORK IN THE CHURCH.

(Continued from page 11.)

This is elaborated on in another article on this page. Anyway, they introduced to us a game called logic. Maybe it's not new to you. See if you can find the answer to the one below. Send in the answer to me along with any other hypothesis you think may stump the other readers. You might send the news from your group at the same time! If you send a logic problem, please send correct answer. Okay, see if you can answer this one?

Early one morning a man was found hanging by his neck from a rope, which was fasten to the chandalier. It was a case of suicide. The room was barren, having absolutely no furniture. The night before this man had called the desk clerk of his hotel requesting two articles. Name these two articles and you will know how he managed to hang himself.

* * *

Don't feel too bad if you can't get the right answer. Pattie Lee couldn't get it, either.

Editor: "You wish a position as a proofreader?"

Applicant: "Yes, sir."

"Do you understand the requirements of that responsible position?"

"Perfectly sir. Whenever you make any imstakes in the paper, just blame them on me, and I'll never say a word!"

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A Pastoral Prayer

By WILLIAM ROBERT CATTON

O OUR LORD, we give thee thanks this day. We give thee thanks because, beyond our poor deserving, far beyond our little merit, life has been so good to us. Life, and people, and thou, our God, all have been so good to us. Only now, within this house, as we have sung together and prayed together and thought together, have we been sure of this—that thou art good to us. Sometimes we have complained. We have been impatient. If many things were well with us, but not quite everything, we have allowed ourselves to be unhappy. We have sometimes even been guilty of self-pity. The little, unimportant things we could not have, loomed larger in our thoughts than all the bounty we so freely had, and we allowed ourselves to wail and to lament that life was harsh with us. But not so, now. Now we give thee thanks; thanks for all the goodness of life that has made us know thee as our loving Father. Even we, being evil, know how to give good gifts to our own children: how much more our Father in heaven!

We thank thee for life, with all its splendid chances; the chance to grow, the chance to love, the chance to give and share, the chance at beauty, the chance to know the truth, to understand the ways of God himself, to think thy thoughts after thee, the chance to work, to strive, to build and to achieve.

We thank thee for this growing world, and for the strange and awful responsibility thou hast laid upon us that we should make it grow aright. God be thanked who has matched us with this hour. God be thanked who has given to us the keys of the Kingdom of Heaven.

We, that are matched to these demanding times, make us strong and brave, our God. Let us not flinch. Let us not hesitate. Let us not waste our talents, mis-apply our energies, letting the work of the Kingdom of God remain undone while we occupy ourselves with trifles.

Give us true insight, even now, in answer to our prayers this day. Show us the work that lies before our hands just now; here in thy church, in our homes, in the community. Show us now that we must be about our Father's business, and that our Father's business lies close at hand and must be done today, tomorrow, right away, and not at some other time, by someone else.

There are sorrows all about us we should try to heal. There are hungry people in our midst that we should feed. There is doubt that we can turn to faith. There are fearful people we can help to be brave again. There are temptations we can help to overcome. There are sins that we can conquer. There are lies that we can show for what they are, and truth that we can make prevail. Show us thy will, and let us then be up and doing.

God, we thank thee most of all for God. We thank thee for our faith. We thank thee thou art ever troubling us with visions of a fairer world, a nobler life. We thank thee thou hast loved the world, even in its littleness and shame, thou hast so loved the world that thou dost enter into our very hearts to redeem them, to claim them for thyself. And now our hearts respond to thee, and move in answer up to thee. O Lord and Master of us all, we own thy sway, we hear thy call, we test our lives by thine.

Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All T harity

VOLUME CIV RICHMOND, VA., THURSDAY, JANU NUMBER 4

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RE-DEDICATION *at* HOPE MILLS

By LIEUTENANT L. ROY KYLE

"To the glory of God, our Father, by whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, the source of life and light: We dedicate this House."

The Litany of Dedication resounded solemn and clear as the afternoon sun of June 11, 1939, played hide and seek with the fleecy white clouds that dotted a blue summer sky. Those assembled were proud of this moment, as only those who have seen a cherished dream come true can be proud. This church, built three years earlier and organized as the Union Sunday School, was at last taking its place among sister churches of like mind and purpose, dedicated to the glory of God and service to fellowmen. The First Congregational Christian Church of Hope Mills was a reality; a fond hope, a cherished dream, a wish, a prayer, come true.

It had not come easy, this moment of dedication. Events leading up to this day were a cross-section of human emotions: Fear, hope, despair, faith, joy, and sorrow. Many present could recall how, not too long before, they had watched with saddened hearts as the church of which they were a part was completely destroyed by fire. Very little was saved, and rebuilding would take money, more money than was available in that year of 1934.

Discouraged, down-hearted, but with a faith that characterizes a Christian people, those few members set about rebuilding their place of worship. Those few pieces that were salvaged from the fire were repaired or renovated. A new site was chosen for the new building, on land that was the gift of the late Mr. John Cameron. In the spring of 1936, actual work was begun. Both labor and materials were a gift of the people. Much of the work was completed at night, after most of the men had completed a day's work at their regular jobs. It was only natural that as each stone was laid, each board fitted, each pew completed, this building (Please turn to page 5)

News Flashes

Miss Angie Crew spoke at the Church of Wide Fellowship in Southern Pines on Thursday of this week.

Elon will stage its third annual High School Day on Wednesday, February 6. Mrs. Judy Burns, field secretary, will be in charge.

Dr. Ferris E. Reynolds of the Elon faculty is the writer of the 1952 Young Peoples' Quarterly for the Evangelical and Reformed Church.

Our church at High Point has begun work on a parking lot. Miss Lela Anderson visited the church recently and led a conference on church school work.

A Seminar on "The Christian Farmer and His Government" will be held in Washington, D. C. on February 4-6. Registration will be held at the First Congregational Church.

Rev. Richard M. Petersen, graduate of our Piedmont College, Demorest, Georgia, Vanderbilt School of Religion, where he received his B. D. degree, and from Scarritt College Peabody College, where he received his M. A. degree, has just become pastor of the Shallow Ford Church, near Elon College. Mr. Petersen began his work at Shallow Ford on January 13. Mr. and Mrs. Petersen have one small daughter.

WESTERN CAROLINA PULPIT EXCHANGE.

Realizing the need for better acquaintance and closer cooperation with the ministry and laity of the churches in Western North Carolina Conference of Congregational Christian Churches, the pastors have planned an exchange of pulpits for the morning services on February 10. Every pastor with the exception of only a few, will be a visiting minister that day. Since there are more churches than pastors, every church will not have a visiting minister.

The plan is that each minister pay his own expenses and accept no remuneration from the church he visits. The schedule is as follows:

Dr. F. C. Lester, Albemarle;
Rev. T. D. Sutton, High Point;
Rev. M. A. Pollard, Pleasant Ridge;
Rev. B. H. Loudermilk, Liberty;
Rev. Clyde Fields, Hank's Chapel;
Rev. J. O. Pugh, Seagrove;
Rev. E. C. Brady, Pleasant Union;
Rev. G. H. Veazey, Sophia-Bailey's Grove;
Rev. L. M. Presnell, Pleasant Hill;
Rev. W. T. Madren, Flint Hill (M);
Rev. R. T. Grissom, Asheboro.

A Mass meeting of the laymen of this conference is being planned, with able speakers and a supper, for the purpose of getting more laymen's groups to organize.

G. H. VEAZEY,
Secretary.

HOLY NECK HIGHLIGHTS.

The year 1951 in Holy Neck Church was marked by several important occasions. First was the arrival of our new pastor, Rev. Allen Hurdle, who came to us in March. Since then, both he and his wife have endeared themselves to all of us.

Our Daily Vacation Bible School in June, under the direction of Mrs. George D. Parker, was a great success. Between ninety and one hundred children were enrolled.

In September, our annual revival was held. Rev. Melvin Dollar, pastor of the Union (Southampton) Church, conducted the services.

The newest member of our church family, a Laymen's Fellowship, was organized in November. We are expecting great things from this group of fine men under the leadership of the following officers:

Harry Lee Weaver, president; C. C. Copeland, vice-president; James C. Jones, secretary-treasurer; J. C. Davidson, chaplain.

The climax of the entire year was reached on December 30, when dedication services were held for the beautiful electric organ presented to the church by the children of the late Mr. and Mrs. Brock D. Jones, as a memorial to their parents. Dr. John G. Truitt, son-in-law of Mr. and Mrs. Jones, preached the morning sermon, and Mrs. Baxter Twiddy, their granddaughter, rendered a vocal solo. Seven of the Jones children were guests for the occasion. Dr. Darden W. Jones, Franklin; James Jones, Holland; Dr. Brock D. Jones, Jr., Norfolk; William Thomas Jones, Franklin; Mrs. John G. Truitt, Elon College; Mrs. E. H. Stephenson, Suffolk;

(Continued on page 15.)

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

January	**27**	**Youth Week Begins (Interdenominational)**
February	**10**	**Race Relations Sunday**
	17	**Elon College Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	30	**Valley Mid-Year Conference—Bethlehem**
April	**1-3**	**Eastern Virginia Woman's Conference Rallies**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
	15-16	**Southern Convention Executive Board**
April	**29-May 1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

WALSTEIN SNYDER CALLED TO BEVERLY HILLS.

Rev. Walstein W. Snyder, of Route 3, Burlington, N. C. has accepted a call from the Beverly Hills Community Church (Congregational Christian) located at the corner of North Church Street and Friendly Road of Burlington. He will begin his ministry about March 1 in the new church organized in 1951 and sponsored by the First Christian Church, Burlington, and the Mission Board of The Southern Convention of Congregational Christian Churches.

On Sunday, January 13, Mr. Snyder announced his resignation at Bethel, Concord, Mt. Zion Congregational Christian Churches, near Burlington, where he has served as pastor for the past eight years. Mrs. Snyder is the former Miss Nellie Gray Mann of Burlington. The Snyders have a young son, Coy Wesley.

Mr. Snyder is a native of Elkton, Virginia, where he received his public school education. He graduated from Elon College in 1945, receiving his B. A. degree. He received his B. D. degree from Duke University Divinity School in 1950. While a student at Elon College he was active in the campus life, and served as president of the Student Christian Association. He was elected a member of PI GAMMA MU. a national honorary social science fraternity, and was elected to "Who's Who Among College Students" in 1945.

He has been active in the affairs of his denomination, having served as president of the Virginia Valley Young Peoples' Conference, president of the North Carolina and Virginia Conference Missionary Association, and he is currently president of the North Carolina and Virginia Conference.

Beginning his services as pastor of Bethel, Concord, Mt. Zion Churches during his student days at Elon College, Mr. Snyder has guided these churches in steady progress. At Concord a new and modern church and Sunday school plant valued at $45,000 has been erected. A strong youth organization has been developed. At Bethel Church a thorough remodeling program has been completed, including the addition of Sunday school facilities, a pastor's study, new pews, and a chancel. Funds are on hand, raised by the young people, for the erection of a youth building. A playground with electric lights was put into operation in 1946. It is a community center for the young people, with equipment for tennis, basketball, horseshoes, badminton, and folk games. It has a dutch-oven for picnics. At Mt. Zion the exterior of the church building has been remodeled and brick-veneered, and a second story to the Sunday school plant has been erected. An automatic heating plant has been installed. Funds are now being raised for remodeling the interior of the church sanctuary. The young people's work was organized in 1946, and as a project they purchased an army barracks, dismantled and reconstructed it on the church grounds as a community building. The parsonage owned jointly by the three churches of the parish has been weather stripped. The churches furnished the living room, and installed an electric stove, electric refrigerator, and hot water heater.

In each of the churches there are active missionary socities, and each summer Vacation Bible Schools have been held, with large number of children attending. The churches under the leadership of Mr. Snyder have more than doubled their budgets, and large numbers of lay leaders have been developed. During his ministry there have been 133 new members added to the churches.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

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Elon College, N. C.

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From the EDITOR'S *Desk*

Parsonage Problems and Possibilities

There is new hope and new life at New Hope Church in the Eastern Carolina Conference this week. A new parsonage has been erected, and the pastor, Rev. Carl Wallace, is moving in. The congregation has a resident pastor for the first time in the history of the church.

Thus churches, as well as individuals, have new and stimulating experiences. New Hope and Beulah are linked in a pastorate under the vigorous leadership of Carl Wallace, who is now in his third year at the Duke Divinity School. Here is a happy situation which is geared to progress. New Hope and Beulah will bring new strength and vitality to the Eastern Carolina Conference.

No one can estimate the benefits which may result from the construction of a parsonage. Many congregations are discovering that the surest way to build a church is to build a parsonage. The history of every great church is influenced by the history of the parsonage.

Now the fact that our Franklinton parsonage is empty poses a problem. The possibility of reviving our work in the town of Franklinton is being considered. No minister appears to be available at the moment to occupy the parsonage. It is our hope and confidence that a solution to this problem will be found soon. It can well be that the fact of a parsonage at Franklinton will cause the revival of that church.

The Fact and Fate of Franklinton

This editorial is being written at Franklinton Center. The winter Institute for our Negro Congregational Christian ministers is in session, and is extending for a period of five weeks. None of the pastors in attendance have had college or seminary training, and yet many of them are rendering most acceptable work in our churches.

Practical courses are being offered in the Bible, preaching, church administration, worship, sacred music, the church, and the family. Teaching here is a good experience. One is reminded of a quotation from Bishop Denny: "Don't preach above people's heads; the man who shoots above the target does not prove thereby that he has superior amunition. He just proves that he can't shoot!"

The friends of Franklinton are multiplying. Rev. Galen Weaver of the American Missionary Association, and Miss Lela Anderson of the Division of Christian Education, are on the current faculty. The Board of Home Missions is sharing in the support of the Center. Dr. Stanley U. North has given invaluable assistance in numerous ways and serves on the Board of Trustees. The women of our Convention are giving substantial assistance this year, thereby furthering the program of repairs and improvements to the property. The Negro churches of the area will observe Franklinton Day during March to raise $3,000.00, the cost of the new furnace. Here and there through the Convention, a church takes an offering for Franklinton on Race Relations Sunday.

Good purposes have been confirmed and strengthened at Franklinton. Ministers and laymen have gained new conceptions of Christian truth and service. Preachers have gained a new lease on the ministry. New channels of stewardship have been opened. Miracles of grace have occurred.

Franklinton is a home missionary project worthy of priority from many considerations. Missions, race relations, Christian education, church extension, all offer full and immediate opportunities at Franklinton to those who would further these causes.

The fact that Franklinton Center is in our midst brings us joy and gratitude. The fact that its needs are not fully met brings us regret. The fact that more people are interested and participating brings hope. Let all who are likeminded work and pray that God's fullest purposes may yet be realized at Franklinton.

Thirteenth Annual Institute Of Religion at Raleigh

The thirteenth annual Institute of Religion—sponsored by the United Church, Raleigh, N. C.—opened Monday night, January 21, at 8 o'clock and will be held on successive Mondays thereafter through February 25, as announced by Dr. George A. Gullette, chairman of the 1952 Institute of Religion Committee.

"Foreign and Domestic Issues Confronting Our Democracy" will be the theme of this year's Institute. All sessions will be held at The United Church and will be open to the public.

An address by William Agar, the United Nations' acting director of the Division of Special Services, opened this year's Institute. His topic was, "The United Nations Today."

Other speakers will be: Henry Field, anthropologist and archeologist, who will speak January 28 on "New Light on the Bible"; Oscar Ross Ewing, Federal Security Administrator, whose subject will be "Health Alternatives Facing the American People"; Col. Ben C. Limb, chief of the Korean mission to the United Nations, who will speak on "Can Asia Be Saved from Communism"; Dr. John C. Bennett, Professor of Christian Theology and Ethics at the Union Theological Seminary, whose subject will be "Christian Strategy in the World Conflict"; and Elizabeth Gray Vining, author and tutor to the Crown Prince of Japan, who will speak on "Young People of New Japan."

"The United Church takes special pride this year in inviting its friends, old and new, to participate in the thirteenth annual Institute of Religion," Dr. Gullette said, on behalf of the Institute committee. "The church finds itself this year without a full-time minister, but it has gone forward with its plans for the winter Institute program in the belief that this community forum has become too important a part of the intellectual and moral life of this area to be discontinued.

"The Institute, we believe, has become an institution, and we have been encouraged in this belief by the warm support and assistance that has come from our sister churches, from the colleges, and from the community at large.

"This year the program is more varied than usual. . . . Though no one can say that international tensions have eased in any perceptible degree during the last year, we have felt that some attention should be paid to domestic and general issues, as well as to matters connected with foreign policy. We are therefore presenting a mixed program which we hope will reach an even wider range of thoughtful people than we have reached in the past.

"The Institute again reaffirms its basic faith that a proper concern of any virgorous religion is the open discussion of all affairs that vitally affect mankind. . . . ."

Three courses will be given this year. They are: Judical Protection of Civil Rights and Political Privileges, led by Dr. P. W. Edsall, head of the Department of History and Political Science at State College; Toward an Understanding of International Relations, led by Charles F. Blanchard, Raleigh lawyer: and The Relation of the Church and State in a Modern Democracy, led by Dr. Edwin McNeill Poteat, pastor of the Pullen Memorial Baptist Church.

The courses will come at 7 o'clock on Institute nights.

As usual, a fellowship dinner will be held on Institute nights at 6 o'clock. Reservations should be made before 1 p. m. of each day of the Institute. The church telephone number is 2-1119. Seats will be reserved in the auditorium for all who attend the Institute dinners or courses.

RE-DEDICATION AT HOPE MILLS.

(Continued from page 1.)

became more and more a part of every member participating in its construction. At last it was finished, and the Union Sunday school was organized.

As the weeks went by it became apparent that a Sunday school alone could not meet the needs of this rapidly growing organization. Regular worship services were needed and wanted. To meet this need, Dr. F. C. Lester, then Promotional Secretray of The Southern Convention of Congregational and Christian Churches was called on, and with his help, this church submitted its petition for membership in the Eastern North Carolina Conference. Accepted as such and governed by the five cardinal principles of Congregational and Christian Churches, the twenty-one charter members were at last pledging themselves and their handiwork to the Glorification of the Kingdom of God. Rev. Allyn P. Robinson of Raleigh served as the first pastor.

From that small beginning thirteen years ago "the little church on the hill," as it is affectionately known to the residents of Hope Mills, has continued to grow and to serve. The church is free of debt and has never failed to meet its apportioned share of the work of the Eastern North Carolina Conference. New members have been added and organizations formed.

In 1951, a decision was reached to renovate and enlarge the facilities of this house of worship. A Beautification and Building Committee was appointed to study plans and to submit recommendations for this project. A Building fund was established in order to provide for adequate funds when actual construction is begun. This is to be no small project, but instead, through the Grace of God, we envision a complete and modern physical plant, including a parsonage. Envelopes were used for the first time last year, and the income has more than doubled.

That this vision will soon become a reality is evidenced by the unselfish devotion, the untiring efforts, and the sincere desire on the part of every member of the congregation to build a house truly worthy for the worship of God.

The minister's too have left their indelible mark on the growth and service of this house. The Reverends A. P. Robinson, F. C. Lester, W. J. Andes, J. F. Apple, Kenneth Register, C. C. Dollar and Tucker G. Humphries have inspired us during their service, and left upon our hearts a memory that even time cannot erase. Dr. Robert Lee House has been our pastor for the last two years.

Upon entering this New Year, we the people of the First Congregational Christian Church of Hope Mills, pausing to consider the work of the past year and our goals for the future, believe this to be an appropriate time in which to consecrate ourselves anew and re-dedicate ourselves and this building "In the name of the Father, and of the Son, and of the Holy Ghost."

We do so re-dedicate.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

LAST CHANCE TO GET YOUTH WEEK PACKET.

Youth Week Packets may be ordered from the United Christian Youth Movement, 79 East Adams Street, Chicago 3, Illinois. Price—35 cents.

Virgina people may order a copy from the Virginia Council of Churches, 109 West Grace Street, Richmond, Virginia.

North Carolina people may order from the North Carolina Council of Churches, College Station, Durham, North Carolina.

* * * * *

PLEASANT RIDGE.

The Pleasant Ridge Christian Church is happy to report that on Monday night, December 24, the senior choir presented a cantata for the parents and friends. On the fifth Sunday, December 30, we cordially welcomed everyone from churches all around to attend our youth rally. The program was very interesting. A huffet style supper was served with drinks furnished by the host church. We ended the happy day with our cantata. "The Prodigal Son," presented by the young people's choir.

CAROLINE BRITT.

* * * * *

NEW GROUP AT LIBERTY SPRING.

After having a series of planning meetings, at one of which Miss Pattie Lee Coghill was the speaker, the young people of the Liberty Spring Church have organized a Junior High Pilgrim Fellowship.

The following officers were elected: Bobby Harrell, president; Mary Ann Bradshaw, vice-president; Martha Leigh Bryant, secretary; Herman Smith, treasurer; Jean Powell, pianist. The program committee is composed of Mary Ann Bradshaw, Jane Moore, and Antha Copeland. Joseph Bryant, Barbara Ann Byrum, and Barhara Byrum make up the membership committee. Jimmic Airece, Joe Copeland, and Mary Bryant were elected to serve on the Social Committee. The project committee is composed of Martha Leigh Bryant, Bobby Harrell, and Mary Ann Bradshaw. The director is Dr. J. H. Dollar, and the advisors are Mrs. J. H. Dollar, Mrs. R. W. Harrell, and Mrs. N. H. Bradshaw.

KEEPING UP WITH JOSE.

Below is a portion of a letter received by Miss Pattie Lee Coghill from Mrs. Frank Sodomka, Hopewell, Virginia. Here again we learn of the fine impressions being made by Jose Dabuet.

"Thanks for letting Jose come to us for the week end before Christmas. He came to us a stranger and when he left he had won a spot in our hearts, and we were sorry to see him leave. While he was with us he showed his willingness to help wherever he could. Jose conducted the morning worship service and then in the evening he spoke to the young people — a very inspiring message. Then on Monday when Frank took him to the bus, we were saddened by his leaving. The young people want to know when he can come back again."

* * * * *

UNITED FELLOWSHIP IS ORGANIZED.

The young people of the Kallam Grove, New Lebanon, and Mt. Bethel Churches have organized a united Pilgrim Fellowship. These young people have seen the importance of working together, and they have received the full support of Rev. C. Fred Allred, who is the pastor of the three churches.

The sponsor of the group is Mrs. Ralph McCollum; the councilors are Martin Barham, Essie Simpson, Mr. and Mrs. Paul Moore, and Mr. and Mrs. M. M. Joyner. The officers of the group are as follows: O. L. Tysor, president; Edmond Albert, vice-president; Martha Payne, secretary; Marilyn Sharp, assistant secretary; Beth Ann McCollum, treasurer; Mrs. Irma Albert, corresponding secretary. The program committee is made up of Carelene Joyner, chairman; Jay McCollum, and Jerlene Joyner.

This group has made an important step toward building a better Pilgrim Fellowship in the Southern Convention. The young people of other pastorates might profit from this fine example. The following are charter members of this new Pilgrim Fellowship group. Jay McCollum, Donald Sharp, Shirley Joyner, Carelene Joyner, Nancy Jo Ashburn, Jerlen Joyner, O. L. Tysor, Mrs. Fred Allred, Mrs. Pearl Kallam, Shirley Kallam, Jean Foulks, Annie Belle McCollum, Madie Foulks, Fay Foulks, Leonard Foulks, Mrs. E. W. Simpson, E. W. Simpson, Maric Simpson, Phyllis Simpson, Glenda McCollum, Agnes Barham, Maxine Barham, Anamerel Sharpe, Julia Sharpe, Ovilda Moore, Betty Jo McCollum, Drita Moore, Beth Ann McCollum, Mrs. Joe W. McCollum, Donald McCollum, Claylette McCollum, Irma Mae Albert, Sylvia Humphrey, Mrs. S. E. Albert, H. D. Kallam, Thomas Kallam, Raymond Fuquay, Edmond Albert, James Lee Albert Lilly Middleton, Rev. C. Fred Allred, Die Ann Washburn, Marlyn Anne Sharpe, Sherman Smith, Mary Frances Hawkins, Agnes Hawkins, Martha Payne, and Rachel Fuquay.

* * * * *

RELAX WITH MAX.

Timothy Chang, who is specializing in the study of poultry at State College has made an alarming discovery—he is allergic to feathers. He is making all A's on his subjects. Maybe if he'll keep studying hard, he'll invent a featherless chicken.

* * *

How many of you have ever visited Pattie Lee Coghill's office in Elon. Well, I was lost in there for an hour this afternoon; so I'll attempt to describe it. It has no deminsions. It stretches endlessly in all directions. As you enter the door, Ruth Dunn will be on your left side and Pattie Lee will be on your right (keep looking, they're there somewhere). The air will be filled with papers which will be important some other time. Ruth is hunting tirelessly for the one important paper of the moment—the one on the bottom of the 69th pile—while Pattie Lee gives directions on how to get to Flint Hill to Dr. Scott. The floor of the office is laced with a network of wires, leading to various instruments. The surest way to get out is to follow these wires, because they lead to the light switch beside the door. If any of you would like a conducted tour, just let me know.

* * *

Mechanic: "The horn on your car must be broken."

Motorist: "No, it's just indifferent."

Mechanic: "Indifferent? What do you mean?"

Motorist: "It just doesn't give a hoot!"

News of Elon College

President L. E. Smith, Elon College, N. C.

MID-YEAR MEETING OF THE BOARD OF TRUSTEES OF ELON COLLEGE.

The Board of Trustees of Elon College met in regular mid-year meeting on Tuesday, January 15, at ten o'clock in the morning. There were 18 members of the board present. The main item for consideration was the campaign to complete the two million dollar fund for the college. This campaign was launched in 1946 and was for a ten-year-period. 1951 marked the half time alloted to the campaign. From 1946 through 1951 the college realized nearly one million dollars in cash and capital improvements including faculty houses, student apartments, and additions to the endowment fund. The major task for the college, the church, alumni and friends is to reach the two million dollar goal. This money will be used for the erection of a new dining room, a new dormitory for girls, a new dormitory for boys, two additional dormitories, and further additions to the permanent funds of the college.

The college administration and the Board of Trustees realize that more than one million dollars will be required for the proposed buildings. A resolution was passed to request The Southern Convention through its Finance Committee to allow an additional amount of $250,000, making the total amount to be raised from 1946 to 1956 two million, two hundred and fifty thousand.

It is encouraging to note that even though the organization through which to conduct the campaign has not been completed, a total of more than $130,000 has been secured in cash and pledges, $37,000 of which has been paid in cash. Every reasonable effort is being made to complete the organization and increase the pledges and cash for this purpose.

The Board of Trustees also expressed appreciation of the contributions made by the churches of the Convention for the support of the college, particularly the Sustaining Fund. The goal for the Sustaining Fund was $1 per member for each year. The first year a total of $11,699.00 was received by the Convention Office. This was far short of the goal, but it was of great assistance to the college. The board voted to request the Convention, through its Finance Committee, to continue the Sustaining Fund program until the financial condition of the college improves perceptibly.

The preamble to the President's report read as follows:

> "The small privately endowed college is facing situations without parallel. It is facing serious economic conditions recognized by all, but at the same time industry, business and professional men and women, people who are able to offer solutions to its problems, are aware of its perils and will do something about it if properly informed and effectively approached. The way is open, and the money is available, but the interest, time and effort of men and women who 'speak the language' of people of means will be required. There is not much promise in sending a person who has failed, to solicit a man who has succeeded. You must match success with success if you are to succeed. There are one hundred men and women among Elon College supporters who, if they would take the time to properly inform themselves of the needs of the college, the issues and possibilities involved, and devote one-tenth of their time and a reasonable share of their earnings to the campaign for four months beginning in February, could secure in cash and pledges the $1,250.000 sought. The money is available to the right people with the right spirit and the right approach and the right determination."

The President also carried in his report quotations from Alfred B. Sloan, Jr., President of General Motors Corporation; Mr. Irving S. Olds, President of U. S. Steel Corporation; Mr. Frank W. Abrams, President of Standard Oil Company, and Dr. J. Spencer Love, Founder and Chairman of the Board of Directors of Burlington Mills Corporation, calling attention of citizens of the United States in general, business, industrial and manufacturing interests of the country in particular, to the serious financial plight of the privately endowed colleges of our country and to the opportunity and responsibility of business and industry to give support to these colleges in their present economic distress.

Mr. Sloan said, ". . . never have our schools of higher learning so needed financial help as they do now. . . . It seems to me that, in its own interest, corporate enterprise should support the sources from which fundamental knowledge flows. . ."

Mr. Olds stated, ". . . Surveys show that one-half of all our private, liberal arts institutions are now operating in the red. . . . I want to say emphatically that—in my opinion—every American business has a direct obligation to support the free, independent, privately-endowed colleges and universities of this country to the limit of its financial ability and legal authority."

Mr. Abrams in a public address called on big business to pool its resources in the formation of a foundation for education to give direct financial assistance to the privately endowed colleges of this country.

Dr. Love stated in a public address, "I know that all of you have your own responsibilities — your community, your church, and your college. I have the same, but we all have a responsibility for the support of Elon College, our local institution of higher learning."

APPORTIONMENT GIVING.

When the Convention considers the needs of its boards, institutions and causes, and arrives at a figure which it proposes to request the churches through the conferences to contribute for these various causes, each individual concerned adds up these apportionments, takes a look at the totals, and some of us have a hope that our institutions and causes may receive the amount apportioned. We ask the churches to contribute only the amount that the Convention apportions.

Speaking for Elon College, our only educational institution, it has not yet received the amount apportioned in any one year. During 1952 the Convention is making two requests of our churches for the college—$15,000 through conference apportionments and approximately $35,000 for the Sustaining Fund. If the churches would contribute these amounts, and it is entirely possible, the college could entertain the hope of balacing

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

WORLD DAY OF PRAYER.

NORTH CAROLINA SUPERINTENDENT.

The World Day of Prayer, February 29; Theme: "Christ, Our Hope."

Christians all over the world will again come together in a fellowship of prayer and in the one thought, "Christ, Our Hope," on the first Friday in Lent, which falls on February 29, 1952.

Offerings given on the World Day of Prayer are equally divided between home and foreign missions. This is a wonderful oportunity to share our Christian faith. Some African women writng to their Christian sisters in England expressed it so well in the following words: "Even though we do not see one another face to face yet we can know each other through the conversation of our hearts."

Mrs. B. B. Johnson, *Supt.,*
Interdenom. Coöp.

* * *

EASTERN VIRGINIA SUPERINTENDENT.

Now that Christmas holidays are over and we are well into January, it is high time to plan for World Day of Prayer, which we observe on February 29.

Order material at once if you have not already done so. Our theme this year is "Christ, Our Hope." Let's make the service universal in all our communities.

1. Arrange places for the service in churches, schools, jails, hospitals, old people's and children's homes.

2. Plan leaders for each of these services.

3. Get volunteers to assume the responsibility of publicity through newspapers and theaters, radios, television and churches.

4. Distribute "A call to prayer" in all public places.

5. Pray for the success of the committee as it prepares the churches and community for World Day of Prayer.

Mrs. W. H. Johnson, *Supt.,*
Interdenom. Coöp.

JAPAN—CENTERED PROGRAM AT WAVERLY.

Our group of church women here at Weverly, Va., held our Thank Offering on December 16. We had a good attendance and a most interesting program.

Our little folks have been studying about children of Japan and have become very interested. They brought a very nice offering which they had been saving for weeks.

A couple of us have sons recently returned from Japan, so a very attractive display of Japanese articles and curios added to the interest of the program. On one side of the display were exhibited flags and swords, symbols of the old Japanese Imperialism. On the other side the Bible and Cross.

Mrs. W. H. Johnson.

World Day of Prayer

Elsewhere on this page are articles concerning the World Day of Prayer from two superintendents—both named Johnson.

Order your material from:

Central Department of Publication and Distribution, National Council, the Churches of Christ, 297 Fourth Avenue, New York 10, New York.

A sample packet of World Day of Prayer material costs 40c. Individual items and their cost are: Worship Service, 5c; Children's Service, 5c; Call to Prayer, per 100, 30c; Guide for Committee, 15c; Poster, 10c; Skit (set of 8 copies), 15c.

No orders will be shipped after February 15, 1952. Do not send stamps—use check, money order, or cash.

Order your material at once and plan for a fine World Day of Prayer service.

* * * * *

A SECOND CHANCE.

At this time of year, quarterly reports to your conference treasurer have been received and properly valued. The question which is asked more often than any other is: "How much was our Trank Offering?"

There are forty-one women's socities in the Easter Virginia Conference. Thirty-two sent in a Thank Offering. Nine of our group of our group took no part this quarter in helping to establish a Christian University in Japan. Is your society one of this group?

If your group did not participate this quarter, I sincerely feel sure that they will respond next quarter which ends March 30. Take advantage of your second chance!

May I urge each treasurer to get her report to me before the deadline. In that way only can your group be given full credit at the proper time. Don't let your members down by being a tardy treasurer!

I should like to take this opportunity to thank each one of you for the wonderful cooperation which you have given me in this first quarter as your new treasurer.

Mrs. George M. Cornell,
Route 2, Suffolk, Virginia.
Treas. of Eastern Va. Woman's Missionary Conference.

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TREASURER'S REPORT.

The following is the quarterly report of the Treasurer of the Woman's Missionary Convention of The Southern Convention of Congregational Christian Churches, third quarter, first year, biennium 1951-1953.

RECEIPTS.		
N. C. Conference:		
Women	$3,058.36	
Juniors	29.90	
Cradle Roll	24.62	
		$3,112.88
Va. Valley Cent. Conference:		
Women	$ 163.43	
Young People	30.38	
		$ 193.81
Eastern Va. Conference:		
Women	$2,287.36	
Young People	218.13	
Juniors	129.72	
Cradle Roll	24.38	
		2,659.59
Total Receipts		$5,966.28
DISBURSEMENTS.		
Home Missions:		
General Fund	$1,437.23	
Young People	71.64	
Franklinton Center	31.03	
Christian Orphanage	39.75	
General	20.00	
		$1,599.65
Foreign Missions:		
General Fund	$1,437.22	
Young People	71.64	
For Philippine Student	40.00	
Dr. and Mrs. Riggs	10.00	
Work in Korea	5.00	
General	120.00	
Thank Offering, University of Japan	2,562.77	
		4,246.63
To Geo. D. Colclough, Treas.		$5,846.28
To Mrs. Leathers, Treas.:		
80 Life Memberships		80.00
40 Memorials		40.00
Total Disbursements		$5,966.28

Mrs. W. V. Leathers,
Treasurer.

Broadcasting and Film Commission Of National Council Reports

Light Sheds Light.

Nearly 200 stations across the country are now broadcasting the new weekly transcribed series, *"Let There Be Light"* which tells dramatically the many-faceted story of the cooperative work of the Protestant and Eastern Orthodox Churches. The distribution of this series marks an attempt to set a new pattern in the use of transcribed religious programs. The Broadcasting and Film Commission, through local expediters, has asked that stations carrying the series sign a broadcast agreement which stipulates that (a) the station will carry the programs for a full fifty-two weeks; (b) that the time of broadcast will not be changed without the consent of the local religious radio expediter; (c) that the programs will not be sponsored commercially. Times of broadcast offered by the stations have also been examined carefully. Where possible, we have tried to keep the program away from a Sunday or Saturday time, partly because most weekend time is poor listening time and partly because we feel this series should help reinforce the idea that religion is *not* just a weekend luxury, but something which pervades all of life. Thus, *"Let There Be Light"* is not only a dynamic religious program series but it also serves as a medium to help interpret the public service responsibility of stations in religious broadcasting.

Is TV Here to Stay?

What effect is TV having on the life of our nation? Latest surveyor to try to find answers to that question is Good Housekeeping magazine, who queried 1,403 subscribers in 22 TV cities. As reported in *Television Digest,* the survey shows that 70 per cent of the set owners have cut down on movie-going; 82 per cent on radio listening; 47 per cent on "going out"; 47 per cent reading books; 35 per cent reading newspapers; 35 per cent reading magazines; 9 per cent cut down on home entertainment. But among those who have had TV for one or two years, 20 per cent now do more entertaining at home than before they had TV and 65 per cent do about the same amount.

For Your Convenience.

Mr. John Groller, recently appointed Secretary for Religious Broadcasting for the Presbyterian Board of National Missions, has prepared a packet of religious radio helps which any broadcaster or anyone responsible for religious programming will find most useful. The packet includes suggested formats and ideas for a radio Sunday school lesson, a religious newscast, and devotional programs of varying lengths, as well as some practical suggestions for improving religious programs. Two sample scripts are also included. Mr. Groller has very graciously offered to send the packet to any religious broadcaster requesting it, regardless of denomination. Write him at 156 Fifth Ave., New York City.

Public Service Pointers.

At workshops and institutes, and in connection with the distribution of the *Let There Be Light* series, questions keep coming up about the responsibility—if any—of radio stations to carry religious programs. There is no easy answer to these questions but perhaps a brief review of the facts of the case will help. Under the Federal Communications Act, radio and television stations are licensed to operate on a given frequency in "the public interest, convenience, and necessity." Licenses are issued by the Federal Communications Commission normally for a period of three years (there have been instances in which licenses have been given stations for as short a time as six months), at the end of which time the station requests that the license be renewed. When a license comes up for renewal, one of the factors which the FCC weighs very carefully is the matter of public service. While no one has ever defined precisely what is meant by "public interest, convenience and necessity," it has generally been interpreted to mean that the station should give from 10 to 15 per cent of its broadcast time to public service programs. Again, no one has been able to define clearly just what is public service programing, as opposed to commercial broadcasting, but it has generally been interpreted to mean religious broadcasts, school, or other educational programs, programs of civic and service organizations, such as Red Cross, Community Chest, Rotary, etc. In addition, the station may, of course, produce public service programs of its own, such as newscasts, public forums, educational broadcasts, on-the-spot coverage of events in the community, and even dramatic or documentary programs of a public service nature. If the station is a network affiliate, the network public service programs which it carries are also counted as broadcasting by the station. There has been no clear decision as to whether a commercial program such as a sponsored newscast or a commercial religious program is really public service broadcasting, but in practice many such programs have been so considered. . . .

The airwaves of the nation belong to the people of the nation. The people, through the Federal Communications Commission only lease them to the broadcasting stations. While the broadcasting industry is one of the nation's largest commercial enterprises, by its very nature it must also perform a service to the communities it serves—a service which is greater than the merchandising of detergents and corn flakes. The cooperating religious groups can also perform a real service by helping the broadcasters keep sight of their greater calling. One of the best ways to do this is by constantly improving the quality of religious programs that are offered to the stations for public service broadcasting.

APPORTIONMENT GIVING.

(Continued from page 7.)

its budget without embarrassment. If these funds are not received, it would not take a wise calculator or a divine prophet to determine what the results would be.

The college has a very fine record for past years. Conditions are different on practically all college campuses today. Elon College is no exception. Our people are loyal to the college and generous. I am confident that they shall come to its rescue, lighten its burdens, and make it possible to continue its progressive program of education.

Previously reported		$ 318.36
Eastern Va. Conerence:		
Bethlehem (Disp.)	$ 15.00	
Burton's Grove	10.00	
Isle of Wight	15.00	
Oakland S. S.	17.67	
N. C. & Va. Conference:		
Gibsonville	$ 6.60	
Lebanon	17.02	
Shallow Ford	20.00	
Western N. C. Conference:		
Pleasant Grove	15.00	
Miss Bruce Walker	10.00	
		126.29
Grand Total		$ 444.65

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

To suffer any accident which scars, mars or cripples is a very unfortunate thing. Having grown up in a family with impaired hearing it became my conviction that the loss of sound was the greatest tragedy that can befall man, and doctors of the mind and emotions say that is true. The average person, however, thinks of blindness as the greatest sorrow. Have you ever known a blind person? I went to school with a boy who lost his sight before he was two years old. Once a group of us were returning from school and he commented on the chance remark of one of us that the moon was visible. "How," he asked, "Can you see the moon in the day?" Then we told him of its late afternoon visibility, thinnish white and misty looking.

Just a hundred years ago Louis Braille died, the great man without sight, who brought new worlds to his sightless friends and to those who have followed. When he was three he went into his father's leather shop to make something to surprise his father and the sharp awl used for punching slipped from his babyish grasp and pierced his eye. This being long before the day of our "miracle" drugs he soon lost the sight of his other eye from infection. He was a very bright boy who loved school and his friends, and life even though he could not see.

Many had tried to find a system of "reading" for the blind but their efforts were not successful. The letters were too clumsy, too long or hard to learn. One man made a system using twelve dots, but Louis Braille reduced it to six and the same kind of instrument that punched out his sight, first punched the dots of the alphabet onto paper. All was not smooth, some people doubted his system, but finally it became universal.

Helen Keller, a famous American woman who is blind, has given her words of thanks for the development of the Braille system. She says it would be impossible to teach blind children without it. Blind children today are taught to mix with other children, to feel their way into a happy life. Their parents are taught not to pity them, to cry over them or protect them from every day accidents that happen to all normal children. Any adult would protect children from a bully, but other than that, sightless children are taught to fend for themselves be it feeding, climbing a jungle gym or dressing.

Betsy Barton who has suffered two major accidents once wrote: "It isn't what you lose that matters, but what is left that counts!" Miss Barton is right! With ears to hear, noses to sniff and smell, voices to speak, sing, cry and talk, and legs and arms for motion and feeling there is indeed much "Left." If you know a person without sight do not pity them, but take pride in their friendship and treat them as normal people. Never, no never think of them as being so different for they have "the hearing ears, the seeing ears."

WHEN GRANDPARENTS COME TO VISIT.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"How I wish my parents could have heard Dr. Buxton's talk this afternoon!" Marian Fraser spoke earnestly.

A small group of mothers in the clubroom at the city library were ligering to discuss an address that had been given by an eminent doctor who was visiting in our city. The subject has been *Mental Health in Childhood.* Since my work in the juvenile department of the library is related to all that benefits children, I had joined the listeners.

"I wish mine could have heard him, too," Adele Foster responded. "I am sure my parents' visit would be happier if the dear people would be willing to let the children follow their regular schedule of eating and rest."

"My problem is the same," added Ellen Robbins. "I want my parents to have good times with little Marcia, but when the child is denied needed sleep she is so irritable that nobody is very happy at our house. Now, I remember that my mother was careful when I was Marcia's age to see that nothing interfered with my afternoon nap."

"My parents supervise my little boys too much," Marian Fraser continued. "Donald and Ted received such constant attention when their grandparents were with us last month that both boys have been dissatisfied ever since. It is difficult for them to occupy themselves independently."

"Since we all have a similar problem," volunteered Ann Salter, "there should be some solution. Can you give us some advice, Miss Mallory?" she inquired of me.

"I think I know someone who can help you," I replied, turning to Grace Bryant, the only one of the group who had not yet spoken. "Please tell us, Grace, how you and your mother have dealt with the situation of having two mothers in your home."

"I believe the answer is mutual cooperation," Grace responded. "Grandparents sometimes need to be gently reminded that children are potential adult human beings, and not just entertainers or playthings.

"After my father's death," she explained, "it was necessary for my mother to make her home with us. Knowing that she was very lonely, I wanted her to feel at ease in our home. For this reason I hesitated to make her unhappy by protesting when she suggested that Sharon be permitted to stay up an hour later than usual when we had company. Then, too, if the ice-cream wagon came by just before dinnertime and Mother bought Sharon an ice-cream cone I let Sharon eat it, instead of having her place it in the refrigerator to save for desert.

"It wasn't long before a rather petulant whiner took the place of our cheerful little girl, and I realized that something must be done. I talked the problem over with my husband, and we decided that our only course lay in frankly telling her grandmother that some things were not best for the child's mental or physical health. Jim assured me that my mother was actually as much concerned about Sharon's welfare as we were.

"Keeping that thought in mind helped me through the difficult time of remonstrating when grandmotherly indulgence prompted the omission of Sharon's afternoon nap or the postponement of her bedtime. I told Mother that Sharon would be benefited, as I had been many years before, by regularly allotted hours of rest.

"After I had banished my feeling of anxiety over hurting my mother's feelings, I found that she was completely cooperative in carrying out

(Continued on page 11.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

At the Christian Orphanage we put the child in the center of all our planning and thinking. We have set for ourselves a seven-point program as follows as we look forward to the year ahead.

1. *Better understanding of the child* as to its background, its needs, —physically, intellectually, socially, and spiritually,—and a determination on the part of each worker in the home to help meet those needs in each child.

2. *Cleaner, fresher and more homelike buildings* by repairing, painting, plastering and equipping the present buildings until they are adequate and homelike.

3. *Neater, trimmer and more beautiful campus and more adequate playgrounds and recreational equipment;* teaching a love of beauty, shrubs, flowers and orderliness and cleanliness.

4. Increasingly good records in public school, learning to study and *make the grade*, also to take a good and normal part in all school activities.

5. *More adequate training in the common courtesies, kindnesses, manners, and cooperation:* as well as such ordinary arts as cooking, cleaning house, housekeeping, sewing, mending, and keeping clothes in good repair; also gardening, farming, cattle-raising, dairying, hog-raising, handling machinery, firing furnaces, etc.

6. *Implanting in each child a sense of belonging*, letting him know the worth of *real loving friendship*, and teaching him to know how to offer it in return both in their youth and later in the homes which they themselves may establish.

7. *A regular day of rest* for every matron and worker in order that each employee may do a better job.

Again I thank you for all your help.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. J. Davis Reed, Jr., London Bridge, Va.: Clothing.

Waynesboro Nurseries, Inc.: 2 apple trees.

* * * * *

REPORT FOR JANUARY 17, 1952.

Sunday School Monthly Offerings.

Amount brought forward		$1,614.45
Eastern N. C. Conference:		
Niagara	$ 10.00	
Turner's Chapel	42.00	
Turner's Chapel, Thanksgiving Offering	30.35	
		82.35
Eastern Va. Conference:		
Barrett's	$ 10.00	
Bethlehem (Nans.) S. S.	34.69	
Dendron S. S.	16.50	
		61.19
N. C. & Va. Conference:		
Bethel	$ 5.41	
Durham S. S.	25.64	
Hines Chapel S. S.	6.00	
Liberty S. S.	38.00	
Long's Chapel	7.64	
Pafftown	32.25	
Pleasant Grove S. S.	36.93	
		151.87
Western N. C. Conference:		
Flint Hill (M)	$ 18.61	
Pleasant Ridge	40.00	
Shady Grove	2.50	
		61.11
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
Linville S. S.	5.83	
		7.83
Ned Shoemaker, Ramseur, N. C.		5.00
Total		$ 369.35
Grand Total		$1,983,80

Special Offering.

Amount brought forward		$1,111.94
Congregational Sunday School, Saugerties, N. Y.	$ 15.00	
Frank O. Blechman, Newport News, Va.	20.00	
National Bank of Burlington (Interest)	27.00	
Miss Patti Adams, South Boston, Va.	15.00	
Miss Florence Pannebaker, Virgilina, Va.	15.00	
Drucker & Falk, Newport News, Va.	10.00	
Percy Smith, Newport News, Va.	25.00	
I. M. Goldberg, Newport News, Va.	15.00	
Wake Chapel Missionary Society (for Betty Jean Proctor)	30.00	
Lawrence S. Holt Fund	150.00	
V. R. Holt, Burlington, N. C., in memory of Joseph E. Gant	7.50	
Burlington Duplicate Bridge Association, in memory of Joseph E. Gant	5.00	
Special Gifts	360.00	
		694.50
Grand Total		$1,806.44
Total for the Week		$1,063.85
Total for the Year		$3.790.24

FOR THE CHILDREN.

(Continued from page 10.)

our plans. We had a quiet talk and agreed that we would make it our practice never to discuss Sharon in the child's presences—never to argue before her about a ruling one or the other of us had made. In matter of minor concern each would respect what the other had said. Important questions would be quietly discussed by her two mothers before our decision was made known to Sharon.

"We three adults, my mother, my husband, and I." Grace concluded, "are doing our best to keep Sharon from feeling an exaggerated sense of her own importance, at the same time seeing that she shares to the full in the security and contentment of a happy home."

FOR SALE—PIPE ORGAN

Good playing codition, suitable for large or possibly a small auditorium as well. Remodeling church. Real bargain at $200.00, complete with electric motor

UNITED CHURCH
P. O. Box 1329 Chapel Hill, N. C.
Phones 2458 & 2-5658

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A PHARISEE AND A REPENTANT WOMAN.

Memory Selection: *If we confess our sins, he is faithful and just, and will forgive us our sins and cleanse us from all unrighteousness.* — I John 1:9.

Lesson: Luke 7:36-50.

Devotional Reading: Psalm 32.

Exhibit A—A Sinner.

The woman in this story by Luke, told in his inimitable way, was a sinner. Perhaps she was a harlot. Certainly she was a sinner, a shameful, sordid, sensual, stained piece of humanity. But somewhere, somehow, sometime, she had met Jesus. And by a great act of faith on her part, and by a gracious act of mercy on his part, she had found forgiveness. The old burden had been lifted, the stain had been washed away, the sense of guilt had been taken away, she had beauty for ashes, and a song in her heart. It all seemed too good to be true. But it was true. She knew it was true. *Comment number one.* Forgiveness comes by an act of great faith on the part of man, and by an act of great grace on the part of God. It takes faith for the sinner, especially if he or she is a hardened, habitual sinner to believe that God can and will forgive anything, everything. It seems too good to be true. But it is true. If a man is genuinely sorry for his sins, if he confesses his sins, if he forsakes his sins, he can through faith receive forgiveness for his sins. It requires, sometimes, a prodigious act of faith. But we have God's own word for it—if we confess our sins, he is faithful and just, and will forgive our sins, and cleanse us from all unrighteousness. I John 1:9.

The woman's heart was filled to overflowing with gratitude. So when she heard that Jesus was a guest at dinner in the home of a Pharisee in the town, she slipped in quietly and stood directly back of him as he reclined at the Pharisee's table. As she thought of his grace and mercy, the fountains of the deep were broken up and tears flowed down her cheeks and fell upon his feet. Perhaps embarassed, she took the long tresses of her haid and wiped off the tears. And then impetuously she took a small alabaster cruse, filled with expensive ointment—it probably represented an extravagance on her part, and anointed the Master's feet. It was all unstudied, unrehearsed, spontaneous. *Comment number two.* The consciousness of pardon begets a deep sense of gratitude. Alas for the man or woman whose sins have been forgiven, who does not have a deep and abiding sense of gratitude to God in Christ for the miracle of his grace and goodness. Sinners saved by grace should sing long and loud in thanksgiving unto God in Christ. *Comment number three.* Gratitude should find expression in the way we give and give and serve. This woman was grateful, and she was grateful enough to do something about it—more than than simply feel a sense of gratitude. She said something and she did something about it. She said something by what she did. The fact is that in the story, the woman never spoke a word. But her actions spoke more eloquently than mere words. Let the redeemed of the Lord say so not only with their lips but with their lives.

Exhibit B—A Sinner.

The Pharisee in this story was a sinner too. To be sure he was respectable and he was religious and he was righteous according to the law, but he was a sinner, a despicable, dirty sinner. In a way he was a worse sinner than was the woman, because if anything sins of the spirit are worse than sins of the flesh. This fellow was smug, satisfied, self-righteous, superior, scornful, sneering, stubborn, snobbish. He was discourteous and not even decent toward Jesus. He had invited the Master to be his guest, and when Jesus came to his house he did not show him even the most elemental acts of courtesy as practised in that day—no water with which to wash his feet, no friendly kiss on the cheek, the usual salutation to guests, no anointing with oil, a special token in honor of special guests. The fellow was a boor, a conceited, consummate ass. And as he had no respect for Jesus, he had none for this penitent woman. He haughtily referred to her as "this woman that is a sinner." What mattered it to this sanctimonious sinner that this broken piece of humanity had been rescued from the scrap-heap, that one who had been lost was found again! No note of joy, no word of encouragement, no hand of fellowship, but sneers and scorn and suspicion for both the Master and the woman. This fellow was closely akin to the elder brother in Luke's story of the Prodigal Son. The tragedy in both situations is the fact that both men were blind. They were sinners and they knew not that they were sinners. They had no sense of sin and no sense of need for forgiveness. There are none so blind as those who will not see.

A Story With a Point.

As was so often the case, Jesus met the situation with a simple story, a story with punch and point. He told a story about two men who owed another man sums of money, one of them five hundred shillings, the other fifty. Recognizing the inability of either man to pay the debt, the man marked both accounts "Paid" and forgave the debts. "Now," said Jesus "which of these men will love him most?" Sneered Simon, "That's easy. The one who owed the most, the one who was forgiven most." Smart guy, this Pharisee. Or was he? Come to think of it, he was plain dumb. It never occurred to him that like the woman, he too was a sinner. The only difference between him and the woman was the fact that she had repented of her sins and had found pardon—and he hadn't! One wonders whether he got the point of the story. At any rate there is no evidence in the story that he did anything about it.

Luke, more than any other Gospel writer has much to say about sinners and about Jesus's dealings with sinners. Jesus is the friend of sinners in Luke's gospel. Jesus sought sinners, and saved sinners. The Son of God, the Perfect Man moves among publicans and sinners, seeking and saving that which was lost. And whenever and wherever men and women turn to him in pentience and confession and faith, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. And men and women who have had that cleansing, liberating experience will never want to presume upon his grace and goodness, and will try to serve him with gladness as well as worship him in the beauty of holiness.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

RECOMMENDED CHANGES IN THE CONVENTION GOVERNMENT.

The following are the recommended changes in the Government of the Congregational Christian Churches of the Southern Convention, as thus far worked out by the Revisions Committee of the Convention. They are printed in accordance with the provisions of the rules of the Convention.

CHAPTER I.—CHURCHES AND MEMBERS.

SECTION I.

Congregational Christian Churches.

The first paragraph now reads:

In the union of the Congregational Christian Churches it is provided that each local church shall have the right to determine whether it shall use the name Congregational or Christian, or Congregational Christian to indicate its denominational status; and it is understood that the adherence to the name used shall, in no case, be construed as a lack of loyalty to the United Churches.

Changed to read:

In the merger of the Congregational and Christian Churches it is provided that each local church shall have the right to determine whether it shall use the name Congregational or Christian, or Congregational Christian to indicate its denominational status; and it is understood that the adherence to the name used shall, in no case, be construed as a lack of loyalty to the denomination.

SECTION II.

Organization of Churches.

First paragraph now reads:

Those wishing to organize a new church within the bounds of the Southern Convention may use the form of organization set forth in the "Manual of Congregational and Christian Churches," by Dr. Charles Emerson Burton (1936 edition, pages 73-76), or the following:

Suggested change:

Those wishing to organize a new church within the bounds of the Southern Convention may use the form of organization set forth by the General Council of Congregational Christian Churches, or the following:

Third paragraph now reads:

Those who have signed the agreement as set forth in the Manual referred to above, or as set forth in this section . . .

Suggested change:

Those who have signed the agreement above . . .

SECTION III.

Duties of Churches.

Fifth paragraph:

Every church should celebrate the Lord's Supper at least four times a year, preferably once a month.

Omit the phrase:

preferably once a month.

CHAPTER IV.—MINISTERS.

Section I, *Candidates*, reads as follows:

1. A candidate for the ministry in the churches of the Southern Convention shall make application to the Committee on the Ministry or similar committee of the Conference to which his church belongs.

2. Such condidate shall be of approved moral character and religious experience, shall give promise of ability to make suitable preparation, and shall be recommended by the church of which he is a member.

3. The Committee shall examine him as to his fitness and qualifications, and if he is accepted, shall have oversight of his training and preparation; and he shall report annually to the Committee. Failure to report, or to make satisfactory progress, shall be sufficient ground for dismissal from the roll of cadidates.

4. All applications for aid from the Conference or Convention shall be presented through the Committee.

5. It shall be the duty of the secretaries of the Conferences to enroll the candidates for the ministry with the Secretary of the Convention, who will include their names in the Ministerial Directory of **The Annual.**

Change to include the following introduction to the chapter. Also make the following changes in Section I:

The ministry is the highest office in the Congregational Christian Churches. To it come the people who believe that God has called them to this specialized type of Christian service.

In the Southern Convention there are four divisions of the Christian ministry, each with its particular duties and responsibilities. A member of either group is entitled to all the rights and privileges of the ministry, limited only as stated in the following Sections.

Section I—The Biblical Class.

1. Members of the Biblical Class are enrolled by Conference and are given the privilege of preaching wherever there is opportunity. Members may not serve as pastors of churches, but may work under the direction of an Elder.

2. A candidate must be a member of a church of the Conference in which he seeks membership, be recommended by his church, have good moral character, and show promise of becoming an effective minister.

3. Application must be made to the Conference through the Committee on the Ministry. The committee will examine the candidate on his call to the ministry, his Christian experience, his knowledge of the Congregational Christian Churches, and his willingness and ability to pursue further training.

4. Candidates found worthy will be recommended to Conference in session, and, if approved, will be directed in further education by the Committee on the Ministry.

5. Members will report to the Conference through the Committee on the Ministry annually. Failure to make report will indicate that the member no longer desires such standing, and he shall be dropped from the roll. Promotion from the Biblical Class to a Licentiate depends upon the prograes made by the candidate.

Chapter IV, Section II.—*Licentiates.* 3. (b) now reads:

. . . his knowledge of the Principles and Government of the Convention.

Suggested change:

. . . his knowledge of the Principles and Government of the Convention and the organization of the denomination.

The phrase, "And the organization of the denomination," shall be added in a similar way in Section III. 3 and 5.

6. now reads:

Only under emergency circumstances shall an Executive **Board** feel justified in granting licensure ad interim.

Change to:

Only under emergency circumstances shall an Executive **Committee** feel justified in granting licensure ad interim.

Section IV, *Local or Conference Pastors.* 1. now reads:

In the case of persons not expecting to continue their education and who are not qualified for ordination as elders, but who testify to a call to preach and who are in respect to moral character and Christian experience well qualified, it is provided that they may be set apart as local or conference pastors and ordained as such.

Changed to read:

In the case of persons not expecting to qualify for ordination as elders, but who testify to a call to preach and who are in respect to moral character and Christian experience well qualified, it is provided that they may be set apart as local or conference pastors and licensed or ordained as such for one year.

2. now reads:

Local or conference pastors shall have standing only in the conference or conferences ordaining them, and their standing in the conference shall be renewed annually.

Suggested that the word *shall* be changed to *may.*

3. now reads:

If a local or conference pastor accept a call to a field within the bounds of another conference than that ordaining him, he shall forfeit his ministerial standing, unless by due procedure he secures like recognition and ordination from the other conference.

Suggested that the words, *and ordination,* be omitted.

It is recommended that the following be added to this section:

6. Local or conference pastors shall be expected to pursue a course of study as prescribed by the Committee on the Ministry.

CHAPTER V.—CONFERENCES.

Section I, *Membership,* 2. now is as follows:

Every church shall have lay representation, and each Conference shall fix its own ratio, provided that each church shall have at least one delegate and that no church shall have more than four.

Suggested change reads:

Every church shall have lay representation, and each Conference shall fix it own ratio. However, it is recommended that each church shall be entitled to two delegates. Churches having more than 200 members shall have an additional delegate for each 100 members, or major fraction thereof, provided that no church has more than four delegates.

Section II, *Organization,* 3. Suggested that the following sentence be omitted:

"An appropriate address should be delivered by the president.

Section IV, *Business of Conference,* 3. through 17, now reads:

3. Conference may appoint the following standing committees: Executive, Ministry, Home Missions, Foreign Missions, Christian Education, Evangelism, Social Service, Religious Literature, Stewardship, Moral Reform, Superannuation, Apportionments, Ministerial Ethics, Memoirs, Woman's Board, a Board of Trustees, and others when deemed advisable.

4. **The Committee on Ministry** shall be composed of elders; all questions and matters pertaining to candidates for the ministry shall be under their charge; applicants for licensure or ordination shall be examined by them; and all ministers applying for admission into the Conference shall be referred to them.

5. **The Committee on Home Missions** shall have charge of all matters pertaining to Home Missions within the bounds of the Conference.

6. **The Committee on Foreign Missions** shall keep in touch with and report upon the Foreign Mission interests of the Congregational and Christian Churches.

7. **The Committee on Christian Education** shall report on the general condition of Sunday School work within the Conference and shall make recommendations for its development, with special emphasis upon the promotion of Leadership Training. It shall also include Christian Endeavor and Pilgrim Fellowship in its program of promotion and development, seeking to enlist the cooperation of young people in every department of our Church. It shall include also the interests of higher education, especially as they are represented in Elon College.

8. **The Committee on Stewardship** shall seek to promote the emphasis upon systematic giving, and otherwise develop the latent powers of life and service in the denomination.

9. **The Committee on Moral Reform** shall report and act upon the cause of temperance and other matters affecting the public or private morals of church members.

10. **The Committee on Superannuation** shall bring to the attention of the Conference the actions of the Convention related to the support of the ministry and the provision for the care of the retired and infirm ministers and the widows of ministers. It shall also make recommendations to the Board of Superannuation of the Convention concerning appropriations for assisting retired ministers of the Conference and the widows of ministers.

11. **The Committee on Apportionments** shall make a report each year on Conference Apportionments for the local churches, indicating the various amounts to be raised.

12. **The Committee on Ministerial Ethics** shall report on any matters pertaining to the moral and spiritual standards for the ministry.

13. **The Committee on Memoirs** shall report suitable resolutions upon the death of ministers or Conference officials each year.

14. **The Committee on Evangelism** shall endeavor to intensify the spiritual life of the churches, to awaken a general evangelistic spirit among them, to furnish evangelistic information, and to suggest a program.

15. **The Committee on Social Service** shall suggest service programs for the churches, that the church may be the community center in ministering to the whole life of the membership.

16. **The Committee on Religious Literature** shall assist in circulation of the church organ, denominational publications, and recommend the best literature for the people.

17. **An Executive Committee** of three, two of whom shall be elders, the president of the Conference being chairman, shall be appointed to transact necessary business between sessions of Conference.

Beginning with 3, it is recommended that this section shall read as follows:

3. Conference should appoint the following Standing Committees: Executive, Ministry, Missions, Christian Education and Literature, Evangelism, Stewardship and Apportionment, Social Action, Memoirs, and others when deemed advisable. A Board of Trustees should be elected, if required by state law, or as may be determined by Conference. The duties of these committees are as follows:

(a) **An Executive Committee,** two members of which shall be the president and secretary of the Conference. This committee shall transact necessary business between sessions of Conference.

(b) **The Committee on Ministry** shall be composed of elders; all questions and matters pertaining to candidates for the ministry shall be under their charge; applicants for licensure or ordination shall be examined by them; and all ministers applying for admission into the Conference shall be referred to them. The committee shall promote the interest of the ministry.

(c) **The Missions Committee** shall have charge of all matters pertaining to Home Missions and Ministerial Relief within the bounds of the Conference; shall acquaint the churches with the denominational work in Home Missions; shall keep in touch with and report upon the Foreign Mission interest of the denomination; and shall encourage adequate support for the missionary enterprise of the Conference, Convention and denomination.

(d) **The Committee on Christian Education and Literature** shall report on the general condition of Sunday School work within the Conference and shall make recommendations for its development, with special emphasis upon the promotion of Leodership Training. It shall also include Christian Endeavor and Pilgrim Fellowship in its program of promotion and development, seeking to enlist the cooperation of young people in every department of our Church. It shall include also the interests of higher education, especially as they are represented in Elon College. The committee shall assist in the circulation of denominational publications and recommend the best literature for the people.

(e) **The Committee on Stewardship and Apportionment** shall seek to promote the Christian principle in the acquisition and use of material possession, time and talents; shall promote effective emphasis upon systematic giving for the support of the local church, Conference, Convention, and denominational program at home and abroad. The committee shall make a report each year on Conference Apportionments for the local churches, recommending the amounts to be raised by the churches for the enterprises of the Conference, Convention and denomination

(f) **The Social Action Committee** shall study the moral, social and economic health of the local community, state, nation and world, and shall suggest courses of action on all such matters; shall seek to promote peace, brotherhood, temperance; shall seek to promote consistent Christian attitudes and action on the part of church members in particular.

(g) **The Committee on Memoirs** shall report suitable resolutions upon the death of ministers or Conference officials each year.

(h) **The Committee on Evangelism** shall endeavor to intensify the spiritual life of the churches, to awaken a general evangelistic spirit among them, to furnish evangelistic information, and to suggest a program.

It is recommended that paragraph 18, in this section, shall be omitted. It reads as follows:

18. **The Board of Trustees** shall hold in trust for the Conference and local congregations such deeds as may be entrusted to it, and serve in other official capacities having to do with material values.

Paragraphs 19, 20, 21 and 22, of this section, shall be renumbered as paragraphs 4, 5, 6 and 7, respectively. Otherwise they shall be unchanged.

CHAPTER VI.—THE CONVENTION.

ARTICLE II.—*Area.*

This article reads:

The area of the Convention shall be the territory served by the constituent conferences, namely: Virginia Valley Central, Eastern Virginia, Eastern North Carolina, Western North Carolina, North Carolina and Virginia.

It is suggested that the following phrase be added:

. . . ; and, or such others as authorized or recognized by the Southern Convention.

ARTICLE VIII.—OFFICERS.

Section 3 reads:

Election and Term of Office. At least three months before each biennial session, the Executive Board shall elect a Nominating Committee. This committee shall nominate all officers of the Convention, except the Superintendent, who shall be nominated by the Executive Board, and the Editor of The Christian Sun, who shall be nominated by the Board of Publications. Nominations may also be made from the floor for any ffice. Officers and Board members shall be elected to serve for the biennium unless otherwise designated, or until their successors are elected and qualified.

Suggested change:

Elction and Term of Office. All officers and Board members (except those otherwise provided for) shall be elected by the Convention upon nomination of the Nominating Committee, but nominations for any office may also be made from the floor. They shall be elected to serve for the biennium unless otherwise designated, or until their successors are elected and qualified.

Section 4, *Duties*, reads:

The Superintendent shall be a . . . He shall be a member ex-officio, without vote, of all Convention Boards and Committees, and of Boards of Convention Institutions.

Suggested change:

. . . He shall be a member ex-officio, without vote, of all Convention Boards and Committees, and of the Boards of Trustees of Elon College, the Christian Orphanage, and of the Boards of other Convention Institutions.

ARTICLE X—BOARDS.

Section 2, *Mission Board,* reads:

Section 2. **Mission Board.** This Board shall work according to the purposes of its charter for the promotion of missionary activity among the churches, and shall serve as the Extension Division of the Convention. This Board shall be composed of eleven members, ten members elected by the Convention, five of whom shall be elected biennially for a term of four years, and one of whom shall be the president of the Woman's Board. This Board shall have representatives from all constituent conferences.

Section 4, *Board of Superannuation,* reads:

Section 4. **Board of Superannuation.** This Board shall survey the needs and promote the adequate support for the Convention's retired and disabled ministers and their dependents. Its current funds shall be administered through the Division of Ministerial Relief of the Board of Home Missions of Congregational Christian Churches, the Board of Superannuation recommending beneficiaries for such grants. The Board shall endeavor to enroll all ministers of the Convention in the Annuity Fund of the denomination.

Suggested amendment, combine the two sections as Section 2, *Mission Board,* reading as follows:

Section 2. **Mission Board.** This Board shall work according to the purposes of its charter for the promotion of missionary education and activity among the churches and conferences. It shall serve as the Church Extension and Ministerial Relief Divisions of the Convention. In addition to its usual work for the interests of Home and Foreign Missions, it shall survey the needs and promote adequate support for the Convention's retired and disabled ministers and their dependents. Its current funds designated for Ministerial Relief (or Superannuation) shall be administered through the Division of Ministerial Relief of the Board of Home Missions of Congregational Christian Churches, and the Board shall designate a committee from its members to receive applications for, and recommend to the Board beneficiaries for grants from the National Board.

This Board shall be composed of fifteen members, fourteen members elected by the Convention, seven of whom shall be elected biennially for a term of four years, and one of whom shall be the president of the Woman's Missionary Convention. As far as possible the Board shall have representatives from all constituent conferences.

Section 5, *Board of Publications* becomes Section 4. The last sentence reads:

. . . It shall be composed of five members, elected biennially by classes.

It is sugested that the last sentence shall read:

. . . It shall be composed of six members, elected in two classes.

Section 6, which concerns the Christian Orphanege and Elon College, shall become Section 5. It is recommended that the last phrase of the section, " . . . and shall report biennially to the Convention," shall be omitted.

Section 7. Add "and Institutions" in first line and omit "6" in second line. This section becomes Section 6.

ARTICLE XI.—COMMITTEES.

Section 2, *Special Committees,* subsection b, reads:

b. **Nominating,** composed of five members appointed by the Executive Board at least three months before the regular session of the Convention. This committee shall make nominations of all officers of the Convention, and members of Boards, except those otherwise provided for.

Suggested change: The word "appointed," shall be changed to "elected."

BY-LAWS.

Section 6, *Executive Board,* reads:

The Executive Board shall meet in regular annual sessions in October and April, the exact time and place . . .

Suggested change:

The Executive Board shall meet twice each year, the exact time and place . . .

CHAPTER VII—DISCIPLINE.

Section III, Subsection 2, reads:

A church found guilty of charges may be admonished, censured, or cut off from the Conference; but the sentence against a church should not involve members who protest against the offense with which the church is charged. A church cut off may be restored by repentance and application.

The competency of witnesses shall be determined by the court of trial in all cases.

Suggested change: Following the words, "the church is charged," the sub-section shall read:

. . . When a church is dismissed, the conference should claim title to the property in accordance with Chapter III — Local Church Property. A church which has been dismissed may be restored by repentence and application. The competency of witnesses shall be determined by the court of trial in all cases.

* * *

This committee recommends that the Convention appoint a Revisions Committee to prepare the script for printing the revised *Manual* and to present the same to the Executive Board for approval and printing.

W. J. ANDES, *Chairman,*
F. C. LESTER,
MRS. W. E. WISSEMAN.

HOLY NECK HIGHLIGHTS.

(Continued from page 2.)

and Mrs. Morris Prince, who has just returned from a stay of two years in Panama. Only Elijah Jones of Connecticut was unable to be present.

Perhaps no couple in the history of our church exerted a more far-reaching influence by their Christian lives than did Brock and Selma Rawles Jones. It is particularly fitting that the lofty tones of inspiring organ music should henceforth remind us of the nobility of those lives. We extend our deepest gratitude to the fine family that saw fit to pay loving tribute to God-fearing parents in such a reverent way.

At the close of the dedication ceremony, ordination services were held for four newly-elected deacons: Jesse Harcum, John Felton, Roland Piland, and Robert Warren.

We face the New Year with a song in our hearts, and a prayer on our lips that God will guide and protect us as we strive to serve him better in the year ahead.

MRS. ALLEN PILAND.

A POSSIBLE CHANGE IN EXECUTIVE BOARD OF SOUTHERN CONVENTION.

The Committee on Revision of the *Manuel* met and under separate heading is making a suggested change in several places in the *Manual.* However another suggestion has come that will be acted upon by the committee before the meeting of The Southern Convention. This is suggested below with the possiblity of the Revision Committee acting favorably upon it and including it in their report to The Convention:

> "Since the President of Elon College and the Superintendent of the Christian Orphanage are executive officers of institutions which are directly under the control of The Convention, these two should not be members of the Executive Board of The Convention."

Since the Executive Board or the Executive Committee of the Board is a small group, there is a question in the minds of some whether it is a good policy to have these two officers of institutions. directly under the control of The Convention, serve on this important and yet small board.

Any other suggestions should be sent me as chairman of the Committee on Revisions.

W. J. ANDES,
637 S. Sunset Drive,
Winston-Salem, N. C.

YOUTH ANSWERS THE CALL

Thousands of churches of 38 Protestant denominations across the United States will celebrate Youth Week, January 27-February 3, with the enrollment of one million young people in a Call to United Christian Youth Action, when each, in addition to volunteering for service in their home communities, will donate one dollar for state, national, and international Christian youth work.

The groundwork has been laid by a field staff of 33 young persons, between the ages of 18 and 25, who have worked since September for expenses only, many of them postponing a semester of their college courses. They have helped ministers and other church leaders throughout the nation complete plans for the Youth Week observance, centering about the theme, "United! Commited! In Christ!" The high point is to be reached in community worship services on Sunday, February 3, at which time the million will dedicate their efforts and their dollars to Christian citizenship.

Following Youth Week, the volunteers from the various churches will develop their program of community action together. This program has three phases:

1. A one-week evangelistic mission to reach unchurched youth.

2. A survey of social welfare needs in the community followed by a week end camp for some such purpose as painting a church, planting a garden for an old folks' home or turning a littered lot into a playground.

A study of world responsibilities, ending in a one-day rally dramatizing the drawing up of a charter of Christian world order.

Dollars for Overseas

"Our money goes where we can't go" is the idea back of the million dollars, according to Don Shriver, national chairman of the United Christian Youth Movement. It will be used for such projects as ministry to youth in armed services, the undergirding of national programs of Christian youth work overseas, and the interchange of ideas at world youth conferences.

Overseas needs to be filled include the establishment of leadership training centers, the distribution of books, films and church school lesson materials, and assistance to refugee youth in Western Germany.

Those answering The Call to United Christian Youth Action on February 3, will be asked to join in "a covenant with God," written by youth:

> "Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship.
>
> "For us there is no alternative but to serve God in every moment of our lives; to treat all men as brothers; to work toward the day when suffering and strife will be replaced with cooperation and love, and when peace shall abide in place of war.
>
> "We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world."

RICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CIV RICHMOND, VA., THURSDAY, JANUARY 31, 1952 NUMBER 5

This is Still God's World

BY ROY C. HELFENSTEIN, D. D.

FAR TOO MANY things are happening in our nation and in the world at large which are undermining human security and challenging faith in God. Nor is the half being told. For the protection of political factions, under the guise of seeking national security, much that is happening is being withheld from the people. The order for suppressing many items of the news keeps the people from knowing how black the picture really is. Newspapers and the radio are permitted only to tell a part of the tragic story of present day life. Strict censure of the news is the order of our government. Only a fraction of the whole is known by the people. The provision of the founders of our nation has been reversed from the government being of and by and for the people to the government being for those wielding the wand of political power.

There is plenty that we all know that is now going on in governmental affairs and in business, in industry and in social relationships to make people pessimistic about the future. But if the whole truth were known by the people, there would be such a rising up of the people and such a turning to God as the world has never witnessed.

Faith calls us to look up and hope for the best in spite of everything that is happening in Washington or Moscow. Faith calls us to face life with a smile even though our heritage of freedom has been placed on the acution block. Faith calls us to look for the best from God even in the face of receiving the worst from the world about us.

Though man has lamentably failed in his tenancy, come what may, this is still God's world, and he has no intention of giving up his plan and program for human redemption, nor has he any inclination to abandon his hopes for world redemption and for mankind to accept his offer of salvation for every person and for every human relationship through Jesus Christ our Lord.

Nothing but faith in Almighty God can change the hideous picture of contemporary world happenings.

No amount of private trouble, no extent of the madness, perverseness and insanity of many leaders of nations, no degree of bitterness between peoples or between groups can draw the curtain of night for those who with all their hearts do truly seek him. There is a peace, that is far beyond man's most sanguine hopes, in God's plan that is to be realized by his human family. And he is counting on those who believe him to cooperate with him in the realization of his plans. Nor will we forget that "It is always the darkest just before the dawn."

News Flashes

Remember! February 17 is Elon College Day in our churches.

Miss Leila Anderson and Mrs. W. E. Wisseman are on the faculty of the Winter Institute this week at Franklinton Center.

A conference for children's workers will be held at Youngsville on Saturday of this week. Misses Pattie Lee Coghill and Leila Anderson will be the leaders.

Dr. Stanley North announces that Mr. Nathaniel Talmage of Friar's Head Farm, Long Island, New York, has made a gift of $1,000 to Franklinton Center to be credited as an authorized special gift.

The friends of Dr. C. E. Newman will be interested to know that he was taken to the South Boston Hospital, South Boston, Virginia, on Friday, January 25, for a physical examination. He will be hospitalized at least two weeks.

Dr. Stanley I. Stuber announces that the buildings and plant of the Japan International Christian University will be dedicated on April 30, 1952. Plans are being made for a delegation of church leaders, educators, and lay people to attend this dedication service.

Read Dr. Scott's article beginning on page 3 of this issue. Then turn to your conference table and check the record of your church. Is your church one of the 49 that lost more members than the rest of the 195 gained? If so let's change the record this year. Make it your business as well as your minister's to do something about it. We can if we will! Let's will to do God's will!

OAKLAND CLASS OBSERVES BIRTHDAY PARTY.

The I. W. Johnson Bible Class of Oakland Congregational Christian Church, near Chuckatuck, Virginia, observed the birthdays of 50 members and guests, at a dinner meeting, on January 22. The group enjoyed a delicious three-course dinner served by the ladies of Wesley Chapel M. E. Church, Chuckatuck, in their new, spacious and attractive diding hall. Mr. C. C. Johnson, presided. The blessing on the evening meal was asked by Mrs. J. Rollie Gayle, teacher.

After the dinner the group was lead in singing "America," by Dr. I. W. Johnson, accompained at the piano by Mrs. Johnson.

Dr. H. S. Hardcastle offered a prayer for peace. Mrs. H. S. Hardcastle conducted devotionals, using an interpretation of the 23rd Psalm, as given by an Iberian sheepherder.

Miss Celia Rae Wagner sang two solos, accompained by her mother, Mrs. Alton L. Wagner. Mrs. Gayle, teacher, introduced to the group Mrs. W. W. Beasley, wife of the pastor of Wesley Chapel, who delighted the audience with a humorous lecture, interspersed with impersonations.

Mrs. Henry Knight, Mrs. Harvey Saunders and Mrs. E. L. Bowden were in charge of arrangements for the dinner and program.

Dr. I. W. Johnson dismissed the meeting with prayer.

This class, composed of both men and women, will observe its Silver Anniversary on October 14, 1952.

MRS. THURMAN KNIGHT.

PASTOR GOES TO NEW FIELD.

For a long time I had heard pastors talk of changing their fields of service, and how hard it was to leave some of the places they had served. But I had never experienced much of it until the close of 1951.

In August of 1951 I received a call to become pastor of Elm Avenue Christian Church, Portsmouth, Virginia. It seemed from that very moment that the Lord was pleading for me to go. However, I wanted to be absolutely sure as far as I could tell, that it was the Lord and not my own feelings. Then I began to think about what we would have to give up. First, there were my mother and father, and my wife's mother. Then there were friends and other loved ones. Then we began to think about the churches that we would have to leave. All in all it took just a lot of praying, but finally we said, "Lord here we are, if you want us to give up all this, we will go."

Now the people in those churches and communities that we left are just wonderful Christian people. They seemed to be sorry about our leaving, but then they were fully re-

(Continued on page 14.)

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

February	**10**	**Race Relations Sunday**
	17	**Elon College Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	30	**Valley Mid-Year Conference—Bethlehem**
April	**1-3**	**Eastern Virginia Woman's Conference Rallies**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
	15-16	**Southern Convention Executive Board**
April	**29-May 1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

SOME OBSERVATIONS ON OUR RECORDS FOR 1950-51.

By W. T. SCOTT, *Superintendent The Southern Convention.*

The 1950-51 Conference year is history. The stewardship of the officials, churches, conferences, pastors and members of The Southern Convention is written in the "book of life." We have just completed the material for the 1951 *Annual,* which is now in the process of printing and it will soon be in our hands. The record, as we have reviewed it, is encouraging in nearly ever respect except in that of the primary business of the Church—witnessing and winning men and women to Christ and His Church. Measured by the success standards of our day, the churches of The Southern Convention in the 1950-51 Conference year had one of their better years.

The financial record will show that we raised more money during 1950-51 than in any previous year. We raised through the churches the sum of $1,055,622 as compared with $995,144 in the 1949-50 Conference year. For building and improvement of church property our churches raised $442,537 as compared with $420,175 in 1949-50 (our best previous year). Nearly every Church in the Convention reported major or minor building improvements. The value of our church property reported was $6,257,745 for the year just closed, our all time high. Pastor's salaries increased to $231,052 as compared with $216,222 the year before. Through not as high as we are capable of going, the missionary, educational and general benevolent giving totaled $168,347 as compared with $159,911 in 1949-50. For Convention enterprises the churches raised $116,273 on apportionment and for the Elon College Sustaining Fund. Of our 195 churches 121 paid their apportionments in full.

The records show that we have a better trained and a better paid ministry than at any time in the history of our church in the South. More churches have full time or a larger share of a pastor's time than at any previous time. The members of our churches are better trained, and all in all we are a people in The Southern Convention who are now living on a higher level economically, educationally, and socially than we we have ever experienced. We are equipped to do a better job through our church than ever before. These assets bring upon us greater responsibilities. How well we have proven our worth as Christian disciples in this day of growing paganism is a sobering question.

The Lord did not commission us to erect great buildings; raise larger sums of money—even for the poor! Our commission is "Go . . . be my witness!" Now our records of 1950-51 seem to tell us that our sense of responsibility in the work of evangelism (witnessing) could certainly not be as vital as it should be—that is if the record means what it says! Here it is: We started the 1950-51 Conference year with 34,645 members. At the end of the year we came to the Conferences to report but 33,923 members—meaning that we had experienced during the year not a gain but a net loss of 522 members! Get it—after a year's work (?) we have 522 less members in our churches than we had when we started the year! Yes, I know that many of these losses represent those lost by revisions of church rolls. Yes, and I know that many of those losses represent "names carried on the rolls that should have been cut off years ago!" But it is small comfort that 49 of our churches wrote off 1,530 members through revisions of

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House

Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year..........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

CONVENTION PROBLEM

It seems a bit strange to take issue with our good friend, the Rev. W. J. Andes, of Winston Salem. His article in this issue rightly calls for a re-evaluation of our Convention organization and enterprises. This is most certainly in order as a prelude to the forthcoming Convention. As a pump-primer, this article is excellent. On the other hand, some of its pronouncements call for examination.

For instance, Mr. Andes states that The Sun is costing us too much, that it is not in good financial condition, and that it faces difficulties ahead.

One would like to inquire, what is not costing us too much these days? Some of our people think the Church is costing too much, period. Someone remarked that there was a time when, if you went broke, you ate hamburger for a week; whereas now if you eat hamburger for a week you go broke! Yes, one can argue with considerable documentation that living, Church, and government as costing too much. It has even been intimated that death (funerals) is costing too much. And it follows that the time is passing when one can get a substantial printing job done for the proverbial song. Dr. Marna Poulson used to say that the gospel was costly, but that it was cheap at any price.

The Board of Publications finds that the financial status of The Sun is improving steadily, and is confident that the period of convalescense should be over by the time of the Convention. The financial outlook is encouraging. To be sure, no individual or institution is immune to difficult days ahead.

No bisected or fragmentary publication could possibly carry the diversified and comprehensive coverage possible in our sixteen page weekly.

A publication which has weathered the storms of a century, which has never lost its identity by merging with another, which promotes faithfully the institutions of its Church, which is operating currently on a financially sound bisis, would seem to deserve a chance to survive.

"LORD'S ACRE" LEADER NAMED MAN OF THE YEAR

The Progressive Farmer carries an editorial in its January issue which should be of interest to rural churches in general and North Carolina in particular. The magazine named the Rev. Dumont Clarke "Man of the Year in Service to Southern Agriculture." The chief reason for honoring Mr. Clarke is his work in promoting The Lord's Acre movement throughout the rural South.

The Lord's Acre plan provides that each church member or family plant one acre of some crop, tend it and harvest it, and give the proceeds to the Church. Or, if more convenient, the member can raise an animal and sell it for the Church. This plan could be used to a great advantage in our rural churches throughout North Carolina and Virginia. Any rural or semi-rural church which has difficulty paying its minister, raising its conference apportionment, or making any necessary improvements, should try this plan. The limits of stewardship have been reached by few, if any, of our rural churches. Here is a plan which has been tried in various denominations with conspicuous success. The fact that the Plan and the leader are prominently endorsed by The Progressive Farmer should commend it more widely. This indigeneous movement should bring new life and resources to our churches, as well as to the institutions of the Church.

Born in 1883, the Rev. Mr. Clarke was raised on a New Jersey farm. He attended Princeton University and the McCormick Presbyterian Seminary in Chicago. He was pastor of a Presbyterian church in Mount Vernon, New York, and later a missionary to India for the YMCA.

For 22 years, however, he has been religious director of the Farmers Federation, a cooperative farmers' organization covering a large number of Southern mountain counties. He lives in Asheville. He has worked unceasingly on promoting the Lord's Acre plan. It is now being practiced in every state of the Union and in many mission fields.

Every year since 1936 The Progressive Farmer has named some great leader as "Man of the Year in Service to Southern Agriculture." This "Roll of Honor" includes:

The late Dr. Charles Herty, for research in making paper from pine; the late Dr. A. J. Pieters, "Apostle for Lespedeza"; Edward A. O'Neal, for farm organization leadership; the late Dr. H. A. Morgan, service to farmers through Land-Grant colleges; Oscar Johnston, president of the National Cotton Council; the late Dr. George W. Carver, foremost Nego agricultural scientist; the late D. M. Clements, Southern leader of Smith-Hughes co-ag teaching; Hugh H. Bennett, No. 1 American in soil conservation; David Lilienthal, for TVA contribution to rural progress; Dr. Julian C. Miller for developing new sweet potato varities; Paul W. Chapman, for Southwide promotion of rural industries; Senator Lister Hill, for helping rural America get hospitals; William C. Johnstone, for discovering and pushing Kentucky 31 fescue; E. S. McFadden, for pioneer work on disease-resistent wheats.

The Great Migration

An Address by REV. ROSS W. SANDERSON

Director of Field Research for the Board of Home Missions of the Congregational Christian Churches

We live in the time of Great Migration.

Time was when we thought the westward movement of the American frontier involved huge numbers of people. It did, for those days. These are new days. The frontier is bigger than ever, whether we have realized it or not.

Before 1840, for example, we had organized seven Congregational Churches in Iowa. By that date the Territory of Iowa had 43,112 people.

As late as 1870 Oregon still had less than 91,000 people. Between 1940 and 1950 Portland alone increased by more than 60,000 people.

In 1850 all of California had well under 100,000 inhabitants (92,597 to be exact). Between 1940 and 1950: San Diego increased by 118,144 people. San Francisco by 126,217, Los Angeles by 453,415.

In 1850 the State of Washington had a few more than 75,000 people. Between 1940 and 1950 Seattle alone increased more than 94,000 people.

Here we are in the Western Reserve. In 1850 Cleveland had all of 17,034 people. Between 1940 and 1950 even within the city limits it grew 28,300 people—as if Torrington or Middletown, Conn. had been bodily annexed to Cleveland proper.

The point of these figures is that the great home missionary enterprise of a century or more ago was geared to a population movement that today seems small indeed, numerically. The westward march of our people was heroic, it was picturesque, it was matched by faithful churchmanship; but the numbers involved were meager as compared with today's population shift.

Time was when we welcomed millions of immigrants from Europe. Long ago the gates were closed to this sort of immigration, but there is another sort which of late has been at full-tide. After depression years of parental conservatism, war and high employment have upped the birthrate, at least temporarily. "Out of the everywhere into the here" have come trooping millions of little boys and girls, who for years to come will need to be more adequately housed in bigger and better Sunday school rooms.

Moreover there is, if not a sharp reduction in emigration, at least a serious postponement. After three score years and ten most people used to migrate outward, into the Great Beyond. As things are now, we Americans don't emigrate so early. We oldsters create (along with the new baby crop) an additional problem, and a new opportunity—for church program builders, even for church architects.

Meanwhile folks are not only more numerous, they have been scattering. "Scatteration" is part of our problem. If people merely lived more thickly around the same old churches, the old churches could grow bigger and serve all the new people. Our churches are larger than they were half century ago, they are also fewer. If cities insist on exploding, where the human lava from these urban volianoes submerges little rural nhurches, there is an acute problem of adjostment, even for institutional survival. Where this urban tide flows outward over open fields, there must be new schools, new stores, and new churches, as well as new homes. New churches cost money, often more money than people can afford who have to buy their own homes at inflated prices.

For things have been happening to the dollar also. The penny newspaper and postal card are no more. The nickel subway, streetcar, or bus fare is a nostalgic memory. The phoning nickel tends to become a dime. Sunday papers cost fifteen cents, or even twenty-five cents, or thirty-five, according to the distance. Dollars don't stretch as far as they once did. They have lost both their elasticity and their potency. It takes three, four, sometimes five of them to do the job one was able to do.

Moreover we were caught napping. Railroads, when well managed, use depression years for rebuilding their rights-of way. To be able to do this, huge capital funds are needed. We might have increased our church building backlog, we might have doubled our revolving fund. We didn't. At the moment other needs seemed to have higher priority.

Time will come when iron curtains will have crumbled, or have been battered down. Time will come when we will be sending a host of technicians to serve as colleagues for the leaders of the younger churches overseas. That is, we shall do this if we have strong new churches at the homebase, where millions of migrant Americans happen to be living at the time. If we build shopping centers, and erect television aerials, and leave out our church sites, and let people grow up in easy, pagan secularism, we shall by no means be a missionry church.

Whether it be on newly irrigated land in the Columbia Basin, or on the suburban borders of our exploding cities, or even in our established communities where old buildings need at least refurbishing and enlargement, or even replacement, we are going to need money. Some of us have more money than some of the rest of us have. All of us ought to face squarely together the fact of the Great Migration. Shall the church follow the people? It can only do so as the churches help the people to build necessary edifices for worship, instruction, and Christian fellowship, "We would be building." It will cost money—millions of dollars. This task is of prime importance *now* for the future of America, for the outreach of of our denomination, and for the spiritual culture of those involved in the Great Migration. Let us be at it.

THE SOUTHERN CONVENTION AND TOMORROW.

Your writer is a member of the Revision Committee of The Southern Convention of Congregational Christian Churches. Any suggestions for revision of the Manual should be sent to Mrs. W. E. Wisseman of Greensboro, N. C., or to Dr. F. C. Lester of Asheboro, N. C., or to me. Some revisions were suggested in The Christian Sun last week.

Yet one wonders if we have not arrived at the place where we should make some new plans and pave the way for a new day in our Southern Convention. Why should we not have two State Conferences in The Southern Convention, namely North Carolina and Virginia? Why should we not have smaller associations within these two state conferences? Why should we not use the terms employed elsewhere in our denomination?

We give our good Superintendent, W. T. Scott, an almost impossible

(Continued on page 8.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

SUPPER MEETING AT WINCHESTER.

We have only one group and it meets in the social hall of the parsonage at 6:15 each Sunday evening for a supper meeting, following the 5 o'clock vesper service of the church, which the young people are urged to attend. A large percentage of them do come at the 5 o'clock hour. They are the younger teen agers, in 7th, 8th, 9th, and 10th grades at school. The supper is always followed by a prayer circle, when the chairs are arranged before the fire place and an unbroken chain of sentence prayers is almost always our experience. The worship service is not long, since they do unite in the worship program of the church just preceeding the meeting. They take part in the service, often giving special music, etc. They are dismissed and go to their homes on Sunday evenings by 8:30. The young people are enjoying worship, as well as fun and fellowship in the name of the church.

Mrs. R. A. Whitten.

* * * * *

LEADERSHIP TRAINING SCHOOL AT BURLINGTON.

A Leadership Training School for the Burlington area will be held again this year from February 3-7 in First Christian Church, Burlington. Rev. Henry E. Robinson is the dean and courses and teachers are as follows: *Planning for Children in the Church*, Miss Julia Woodson; *A Brief Survey of the Old Testament*, Dr. Ferris E. Reynolds; *Personal Religious Living*, Dr. H. A. Fesperman; and *Planning and Leading Worship*, Miss Pattie Lee Coghill.

The Leadership Training School in Burlington has been a success in past years and is well supported by the churches in this area. Churches participating in the schol are: Berea, Bethel, Bethlehem, Burlington, Carolina, Concord, Elon College, Gibsonville, Graham, Haw River, Hopedale, Long's Chapel, Mebane, Mt. Zion, Shallow Ford, Union, Ridge, Zion, and First Evangelical and Reformed, Burlington, and St. Mark's Evangelical and Reformed.

Pattie Lee Coghill.

ACTIVITIES AT LIBERTY CHURCH, NATHALIE, VA., DURING 1951.

The first event of the year for us was Youth Week. We observed this by conducting Sunday school the Sunday beginning the week.

Our church group was asked to contribute ten dollars to the Philippine project. At this time we didn't have any money in the treasury, so we decided to present an Easter program. The program was a success. The offering taken that night went to the project and it was sufficient for our apportionment.

The officers of the pilgrim fellowship went to the officer's rally held at Union Church, Union Ridge, N. C. Those attending this meeting were Clair Wilkins, Grace Bray, Edwill Owen, Inez Rudder, Bill Wilkins, Louis Wilkins, and Mrs. M. B. Perkins.

The convention was held at Elon College. Those attending from Liberty were Clair Wilkins, Grace Bray, Mrs. Perkins, Louis Wilkins, Bill Wilkins, Phillip Bray, Inez Rudder, Alice Richardson, Marvin Owen, Winfield Tuck, and Edwill Owen. These pilgrim fellowshipers learned much from this meeting and enjoyed it.

There had been a lot of talk about wanting a place outside of the church to have our meetings. However, no action had been made in that direction until Mr. E. E. Clark told us he had an acre allotment of tobacco that wouldn't be tended and that we could have it rent-free for use toward a recreational building. This was offered before the church and they agreed to support us in it.

We met one afternoon and planted the tobacco. We met late in the evenings and worked and harvested it. This was fun as well as profitable, as it was the first time some of us had this kind of work to do.

We met at Mr. Charlie Wilkins home one Saturday and readied the tobacco for market, while the ladies cooked a stew for us. We can't thank any one person for making this crop of tobacco a success. We can truly say everyone did more than his share.

Every summer we have had a social. This summer the same problem arose—no money. Mr. R. W. Fisher furnished us a truck and we decided to go to Staunton River park. Everyone was to bring twenty-five cents for transportation and a lunch. We spent the afternoon at the park and on the way home that evening we stopped to see a movie. We arrived at home that night about ten o'clock. Everyone reported having had a wonderful time.

The first Sunday in October an offering was taken to go to the building fund. That night we elected new officers for the pilgrim fellowship. They are: Clair Wilkins, president; Edwill Owen, vice-president; Grace Bray, secretary; Alice Warren Richardson, treasurer; Mrs. M. B. Perkins, adult advisor.

The fall rally was held at Apple's Chapel. Those attending were Clair Wilkins, Bill Wilkins, Norma Lee Clark, Mrs. Perkins, Louis Wilkins, Betsy Clark, Peggy Martin, Inez Rudder, Alice Richardson, Marvin Owen, Edwill Owen, and Louis Clark.

We decided to have a Thanksgiving party. A committee, consisting of Grace Bray, Louis Wilkins, and Alice Warren Richardson, was appointed to make arrangements for the party. The party had a large attendance and everybody expressed having had a delightful time.

We agreed to present a Christmas program for the church. By the artful help of our advisor, it was given in grand style. This was said to have been one of the nicest programs we have ever had.

Mrs. E. E. Clark gave an age party for us. Everybody in the community was invited. They paid one cent for each year of their age. This money was turned over to the building fund.

We decided to keep a scrapbook of the activities of the pilgrim fellowship next year. The officers were asked to bring their pictures to put in it. Some appointed person will write up the events to go in the book. Louis Wilkins was appointed photographer. He will take pictures of the activities to put in the scrapbook.

On Christmas Eve the pilgrim fellowship went caroling. This was a new experience for us which proved rewarding in much pleasure and gratitudes. We have Mr. Bray to thank for the use of his tractor and wagon, and Philip Bray for driving it.

The last thing we did, and probably the most worthy, was to send a ten dollar CARE package to Korea.

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News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE CHURCH'S STAKE IN ELON COLLEGE.

In the beginning of this country, the church fostered education. The church was the only organization to foster education. To keep the Christian religion true and dynamic, intelligent and informed expositors were required. This type of leadership could only be produced in the church school.

Near the end of the eighteenth century the Christian Church came into existence under the leadership of James O'Kelly, Rice Haggard, Barton W. Stone, and others. This ecclessiastical organization came into existence as a protest of autocratic rule that had become prevalent. James O'Kelly is on the pages of history as the champion or religious freedom. As the church grew and time passed, the leaders of the Christian Church—W. B. Wellons, W. S. Long, W. W. Staley, J. P. Barrett, and others—realized that if the Christian Church was to fulfill its mission in the world, it must have ministers and lay leaders learned in the traditions of the church as well as in the affairs of state, and the the church must do the training. Consequently Elon College was chartered and founded in 1889 as a Christian institution, a 4-year liberal arts college. Elon College was founded by the Christian Church. It was, it always has been, and it is today a servant of the church. It has built itself into the heart of the church. It is the source of the church's information, inspiration, and leadership. No, it is not an emotional institution with an irresistable emotional appeal. It is an educational institution, a training station where ignorance is replaced with information, where uncouthness gives way to polish, where doubts are dissolved by confidence, and where trembling spirits become courageous in the proclamation of a mighty gospel.

Under the faith of a conquering Christ, assisted by the training and instruction of our college, the Christian Church in the South has come to its present strength and worth. The Congregational Christian Church in the South does have a stake in Elon College, and a very vital stake it is. The church has no idea of losing that stake, regardless of the cost. Any cost is cheap compared with the value of Elon College—intrinsic and material. The contributions of the college under the spirit of God are the church's life and power.

APPORTIONMENT GIVING.

When a Sunday school or church pays its conference apportionments for the college, this is what happens:

1. The Sunday school or church has a feeling of satisfaction in having contributed to the support of the college to the extent that the Convention and the conference feel that it should.
2. Its contribution means a very great deal to the college. When the college was founded, it was understood thoroughly that it would entail an expense upon every church and every organization within the Convention, not only for the beginning but for the continuation of the college as a Christian educational institution.
3. Your contribution enables your college to meet its current obligations, which include salaries, heat, light and water bills, purchases of necessary materials for the continuation of an educational program, and many other items too numerous to mention.

When your church or Sunday school fails to pay its conference apportionments for the college, this is what happens:

1. A failure to comply with the Convention and conference requests will have an unfavorable effect upon some members of your church and Sunday school. The failure to discharge an obligation is depressing, more or less. Of course there may be some among your congregation who feel that you have done the right thing by not paying your apportionments, but always there are some who have a different feeling.
2. You have withheld from your college necessary support for its ongoing. So far as you and your church are concerned, you have marked the colege off as as a useless or an unworthy institution.
3. You have denied your church and Sunday school the privilege of a satisfaction resulting from a duty well done, and have increased the burden of others who are resolved to give support to our college that it may continue its contributions to the cause of Christian higher education in general and to our own church in particular.

What a joy and a satisfaction it would be to all concerned—the church and the college—if we would unite our efforts, pool our contributions, and together determine to give the necessary support to our college. Such a united effort is necessary in these difficult days. If the college ever needed the church's support, that day is today.

Previously reported		$ 444.65
Eastern N. C. Conference:		
Mt. Gilead	$ 34.00	
Wake Chapel S. S.	38.44	
Eastern Va. Conference:		
Portsmouth, First S. S.	$ 13.80	
Suffolk S. S.	54.54	
Union (So.)	21.50	
N. C. & Va. Conference:		
Happy Home S. S.	$ 10.90	
Valley Va. Conference:		
Antioch S. S.	$ 21.60	
Beulah	6.00	
		200.78
Grand Total		$ 645.43

THE CONVENTION TOMORROW.

(Continued from page 5.)

task. He must cover two states, help by visitation and counsel almost two hundred churches and meet with every committee and Board of the Convention, conferences, and churches. This means much travel, letter writing on a large scale, information and inspiration by long-distance telephone calls. We want him to represent us in the national boards. We expect him to know all of the answers.

Our conference lines are very irregular in North Carolina. Churches in the North Carolina and Virginia Conference are separated by at least two hundred and fifty miles (Asheboro to Union, Va.) The need is great for smaller grouping of churches. Let these be more compact.

Our two institutions, Elon College and the Christian Orphanage, would benefit greatly by emphasis given in smaller groups of churches. Both state conferences would naturally want to continue their support of these institutions. They belong to us and we want to make them stronger.

Our church paper in The Southern Convention, THE CHRISTIAN SUN, faces some difficult days ahead. Fi-

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

SOMEONE READS THIS PAGE.

Two weeks ago I printed two write-ups which had been sent to me some time previously and which I had misplaced. I stated then if other societies had sent me write-ups which had not been printed, to please let me know.

Last week I received a letter from Miss Flossie Bray of Pleasant Grove society, who said she had sent some material some time ago which had not been printed—but that she understood and would send some more. The day before I received Miss Bray's letter I had "uncovered" three following write-ups, which I believe will still be "news" to you. I apologize. They came in the fall when I was receiving more material than could be used each week, were put aside, and were not found for far too long. Perhaps you'd better write Mrs. W. B. Williams, our president, that you need a new editor for this page—and soon!

* * *

FINAL MEETING IN SUFFOLK.

The Ever Ready Circle of the Ladies' Benevolent and Social Union of the Suffolk Christian Church held its final meeting in September at the home of its leader, Mrs. Z. Turner with Mrs. L. S. Hollowell as co-hostess.

On October 1 all organized women's groups in the church were merged into the Woman's Auxiliary.

The guests were received at the door by Mrs. Hollowell and Miss Anna Goode Turner. Mrs. Turner welcomed the guests and conducted the devotional period, during which she reviewed the history of the organization, spoke on friendship, and closed with a prayer.

During the business sesion reports were received on cards, letters, flowers and gifts sent and visits made to members and others in the community who had been sick or in distress. A permanent flower fund was set up, a donation of $15.00 made to the Sunday school library, and plans made for the purchase of additional flat silver for the church dining hall.

A program of games, contests, and a "fashion show" was much enjoyed. Mrs. Floyd A. Turner and Mrs. J. H. Wilkins won prizes. A group picture was taken.

The Ever Ready Circle was so named by Dr. H. S. Hardcastle, who was the pastor of the church when Mrs. Turner assumed its leadership in September, 1923. Mrs. L. S. Hollowell, the co-hostess, was a charter member of the circle. Mrs. Turner was presented with a pair of silver compote consoles, as a gift of love and appreciation. A social hour was enjoyed and the hostesses served delicious refreshments, assisted by Miss Anna Goode Turner and Z. Turner.

The meeting closed with a rising vote of thanks to Mrs. Turner, leader for 28 years, Mrs. E. R. Wyatt, treasurer for 20 years, and Mrs. J. B. Fisher, secretary for 15 years.

100 YEARS IN MICRONESIA.

One hundred years ago the American Board sent its first missionaries to the Micronesian Islands. Every Congregational Christian Church in the United States is asked to celebrate this anniversary sometime between January and June of this year.

And, important, too, some person or organization is asked to send a letter of congratulation, good will, and Christian fellowship to the Islanders following the anniversary service. Thus the chain of fellowship will be complete.

Excellent material for a program is given in the winter issue of "Envelope Series," of which Miss Ruth Isabel Seabury is editor. This magazine which always contains helpful missionary education material only costs 50c for the four issues a year. Why not subscribe for the year 1952, beginning with this Micronesian number? The address is 14 Beacon Street, Boston 8, Massachusetts.

The particular issue contains a letter from the editor, outlines for three programs, Micronesian hymns, a message from Miss Eleanor Wilson, our veteran missionary in the area, a map and map talk, sketches of eleven Christians in Micronesia, an excellent play, "O Morning Star," and refreshments a la Micronesia.

What more could you ask in the way of material on Micronesia, or for one-fourth of your fifty-cent subscription!

* * *

PLEASANT GROVE.

The Woman's Missionary Society of Pleasant Grove Christian Church has closed a very successful year, with interesting programs prepared with the use of the packet.

We were fortunate to have one of our own members, Mrs. James Caviness, to give our book review "Assignment: Near East." We also used "The Great Book of Prayers" at each meeting.

"Our "Thank Offering" was given to our Sunday school as a whole. We have done several friendly service projects to people in our own community and the society members have been responsible for flowers in the church each Sunday.

In May at our "Family Night," we had a picnic supper and had the pleasure of having Rev. Richard Jackson show his beatiful colored slides of China and give a most interesting talk.

In July we enjoyed a joint picnic with the Youth Fellowship, at which time "Pattie Lee" and her "Youth Caravan" gave an interesting program. The caravan consisted of Timothy Chang, Bill Tolley and John Graves.

We were very sorry to lose one of our most faithful charter members, Mrs. L. M. Presnell. Our loss is Liberty's gain. Best wishes to the Presnells in the new parsonage at Liberty.

Our officers have been elected for the coming year, and we are looking forward to another year of service for our Master.

Miss Flossie Bray,
President,
Mrs. G. P. Bray,
Secretary.

* * *

PLEASANT HILL.

We feel that the year 1951-52 has been one of service for our Master in the missionary society at Pleasant Hill Congregational Christian Church, Liberty, Alamance County, North Carolina.

Mrs. Martin L. Fogleman has been our president and inspirational programs have been given by various members of the society each month.

The members of the society made quilt squares and gave two quilts to the Christian Orphanage at Elon College. People in the community who were ill were also remembered with donations of food which the ladies prepared and carried to their homes.

Our officers for the coming year are: Mrs. C. E. York, Jr., president; Mrs. James Euliss, vice-president; Mrs. Erwin Wrenn, secretary; Miss Amy Fogleman, assistant.

May we go forward in the work of our Master.

Mrs. B. D. Hargis.

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Last week we spoke of those who had lost their sight. There are many sad accidents which befall boys and girls but recently a story of a very great tragedy appeared in the newspapers. It was the true story of a little baby girl born, in the mid-West, without arms. Her mother and father were so sad and unhappy when they learned of this that they refused to see her any more or even to consider keeping her.

A kind lady who had no children of her own heard of this little girl, for she was a distant cousin of the baby's mother, and she came to the hospital to see if she might adopt the child and she did. All of this happened eleven years ago. Today the little girl is rapidly growing into a young lady. Would you like to know some of the things she can do?

She dresses and feeds herself with her feet. She plays the piano, goes to school, skates and enjoys games and fun with her friends. Last fall a piece of fancy work that she had crocheted won first prize at the State Fair.

Once, her foster mother related, some children with whom she was playing teased her about being without arms. In a fit of anger she burst in the house crying, "Why don't I have arms?" Her mother tried to explain with patience and love that by some accident she was born without them. "Well," the little girl replied, "I wish God would let me grow some, I could use them!" She wears slacks and slips her feet into soft moccasins that can be flipped off quickly so she can go to work with her "hands of feet!"

Remember what Betsy Barton said? "What is left is what counts, not what is lost." Some of us are such fuddy-duddies that we can't open a door with our left hands or write with the other hand, much less use our feet for anything but walking, kicking or plain down aching!

No one of us ever uses all our powers. Each of us could work for home, school and church with both our hands and both our feet. Our trouble is that we have never had to! Without having to, make the most of what you have.

It is quite easy to develop great skill in using both hands. Natural born "Both-handers" are called by the long term "ambidextrous" but many are not natural-born but acquired "Both-handers." Try cutting paper with your scissors in your "other" hand. God has given us many talents, senses and skills, let us develop and use them.

THE SUPPLANTED CHILD.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

Four-year-old Billy Brown dashed his house of blocks to the floor with a ruthless hand. His mother, who was murmuring endearing words to the baby on her lap, looked up and spoke reprovingly. "Billy! You mustn't make so much noise! You'll scare baby sister."

Billy frowned, threw himself down on the floor and bumped about noisily; then he took a toy truck and ran it across the waxed boards.

"Honestly, Mother, he hasn't ever acted this way until recently," Mrs. Brown said to her mother, who was paying her a visit. "I don't know what's the matter with him."

"Don't you, Carolyn?" asked her mother, looking at her gravely. She rose and went over to Billy. "How would you like to take a little walk with Grandma?" she asked him.

Billy jumped up quickly. "May we go down by Harry's house and see the new puppies?" he asked.

"We surely may," answered his grandmother, smiling.

When they returned half-an-hour later, Billy was chattering happily and his grandmother was listening intently and answering his questions. The baby was asleep in her crib, and his mother came and knelt down by Billy and kissed him warmly. "Did you have a nice walk, darling?" she asked lovingly.

"Oh, yes, Mommie," he responded, hugging her. "The puppies are brown and one has the *blackest* nose! They tumble all over each other!"

His mother laughed with him. "They must look very funny," she said.

"Will *you* come with me and look at them, Mommie?" he asked anxiously.

"Oh, I don't—" she began. Her mother gave a little cough. "Why yes, of course I will, Billy," Carolyn said quickly. "Not just now though. After lunch. Will that be all right?"

Billy nodded his blond head. "You really will, won't you?" he asked.

"Certainly, I will. Now go wash your hands and face, dear."

After her small son had obediently departed for the bathroom, Carolyn smiled ruefully at her mother. "Thanks, Mom," she said. "They say a word to the wise is sufficient. Well, I'm not very wise, but your question did make me think. And I had been so sure I was being intelligent and modern—I had prepared Billy so carefully for the coming of the new baby."

"You didn't go far enough, Carolyn," said her mother. "The most important thing in the world just now is for Billy to know he has the same love from his parents that he has been used to. You can't expect him to reason like an adult. *He* was the adored, petted baby, such a short time ago. Now he feels he has been pushed to one side, like a deposed monarch."

"And I suppose he does these little naughty things to attract my attention—trying to let me know he's still here, poor baby," said Carolyn. "And all I did was scold him."

"There are so many new, strange things in a child's life," answered her mother. "There has to be one stable thing to which he can cling. And that, of course, is the assurance of his parents' love for him. And now, while Billy's still so young, that love must be put into action, just as it was before the new baby came."

"I know, Mother," said Carolyn contritely, "and that's the way it's going to be from now on."

YOUTH AT WORK.

(Continued from page 6.)

We think we had a most successful year and thank God for his blessings and we pray for his guidance in the forthcoming year.

CLAIR WILKINS.

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RELAX WITH MAX.

Remember that little logical problem that I put in a couple of weeks ago? Well, I haven't received any answers, but plenty of folks have been asking for the answer; so here it is: The man ordered a rope and a cake of ice. Simple, wasn't it?

* * *

It takes a lot of livin' to make a good prayer.

STATISTICAL TABLE No. 1—OFFICERS AND MEMBERSHIP—VIRGINIA VALLEY CONFERENCE

CHURCH	PASTOR	CHURCH SECRETARY	S. S. SUPERINTENDENT	Membership Last Year	Received by Confession	Total Number Received	Lost by Death	Total Number Lost	Present Membership	S. S. Officers and Teachers	Sunday School Enrollment	Members in Y. P. Organizations
Antioch	E. J. Rohart	E. A. Showalter, R4, Harrisonburg	Max Showalter, Harrisonburg	86	2	2	3	6	82	14	69	15
Bethel	S. E. Madren	Mrs. H. T. Hensley, R2, Elkton	K. B. Dofflemyer, R2, Elkton	212	1	3	1	4	211	13	170	34
Bethlehem	Ralph M. Galt	Miss Ella Pickering, R1, Broadway	J. S. Sellers, R. 1, Broadway	87	....	....	1	4	83	18	123	18
Beulah	E. J. Rohart	Mrs. Joe Tibbins, Keezletown	(No Sunday School)	16	....	....	....	1	15	....	....	....
Concord	Ralph M. Galt	Mrs. Russell Smith, Timberville	Cecil Simmers, R. 1, Timberville	61	....	....	4	7	54	9	39	15
Dry Run	R. E. Newton	W. B. Burke, Star Rt., Woodstock	W. B. Burke, Star Rt., Woodstock	89	3	5	....	....	94	6	26	8
Joppa	R. E. Newton	Mrs. Ezylean Nicholson, Edinburg	(No Sunday School)	27	....	....	....	....	27	....	....	....
Leaksville	R. E. Newton	R. O. Rothgeb, R3, Luray	K. T. Rothgeb, R3, Luray	192	5	5	1	2	195	15	75	27
Linville	E. J. Rohart	Mrs. Harold Rhodes, Linville	Robt. Miller, R2, Harrisonburg	161	8	18	2	82	97	12	....	20
Mayland	E. J. Rohart	Mrs. Florence Spitzer, Broadway	T. F. Stoner, R. 1, Broadway	44	1	1	....	1	44	9	44	10
Mt. Lebanon	R. E. Newton	R. W. Comer, R. 1, Shenandoah	Mrs. Ruth Kite, R. 1, Shenandoah	131	2	2	1	2	131	11	115	36
Mt. Olivet (G)	S. E. Madren	Miss Winnona Morris, Dyke	Elphis Morris, Stanardsville	135	5	8	2	6	137	16	56	6
Mt. Olivet (R)	S. E. Madren	Miss Laura E. Lam, R2, Elkton	Jim Sandridge, Port Republic	154	7	8	2	6	156	15	99	27
New Hope	E. J. Rohart	H. E. Liskey, R3, Harrisonburg	Joe Van Pelt, R. 3, Harrisonburg	59	....	....	....	....	59	8	55	2
Newport	R. E. Newton	C. W. Louderhack, R1, Shenandoah	Kermit Kibler, Stanley	192	3	3	1	1	194	14	135	25
Palmyra		Mrs. Shirley Oliphant, R3, Edinburg	Woodrow Baker; R. 3, Edinburg	91	...	....	....	....	91	7	26	10
Timber Ridge	Ralph M. Galt	Walton F. Brill, Yellow Spg., W. Va.	L. R. Brill, Yellow Springs, W. Va.	242	....	....	1	1	241	13	55	20
Winchester	R. A. Whitten	Roy A. Larrick, 367 E. Piccadilly	Catherine Carter, 651 Pennsylvan.	363	16	22	2	6	379	30	211	50
Wissler's Chapel	Ralph M. Galt	Mrs. Nina Will, Quicksburg	Claude Thomas, Mt. Jackson	75	....	4	1	1	78	8	60	10
Wood's Chapel	Ralph M. Galt	Mrs. Austin Kipps, New Market	Ray Stroup, New Market	116	....	1	1	1	116	8	80	16
Totals				2,533	53	82	23	131	2,484	226	1,438	349

STATISTICAL TABLE No. 3—OFFICERS AND MEMBERSHIP —EASTERN NORTH CAROLINA CONFERENCE

CHURCH	PASTOR	CHURCH SECRETARY	S. S. SUPERINTENDENT	Membership Last Year	Received by Confession	Total Number Received	Lost by Death	Total Number Lost	Present Membership	S. S. Officers and Teachers	Sunday School Enrollment	Members in Y. P. Organizations	Christian Sun Goal
Amelia	F. P. Register	Hilda Gray Johnson, Clayton	Howard Godwin, R. 1, Clayton	167	14	21	2	3	1"8	8	148	40	33
Antioch		H. L. Wall, Elams	J. S. Whithy, Elam	112	....	3	....	3	112	6	72	15	22
Auburn	W. C. Ferrell	Mrs. Gladys Allen, R. 2, Raleigh	J. C. Ford, Garner	158	3	6	1	1	163	19	96	20	32
Bethel	J. Lee Johnson			*22	....	....	....	....	*22	....	....	....	4
Bethlehem		Miss Myrtle Gray, Littleton	Luther Walker, R. 3, Littleton	79	....	....	1	1	78	8	46	10	16
Beulah	Carl Wallace	A. W. Watkins, R. 4, Zebulon	W. C. Barham, Sr., R2, Wk. Forest	31[illegible]	10	24	6	16	322	10	212	....	63
Catawba Springs				*244	....	....	....	....	*244	....	....	....	49
Chapel Hill	R. L. Jackson	Norma Neville, 11 Stevens St.	M. H. Jennings, Jr., McCauley St.	80	1	10	....	7	83	12	66	13	16
Christian Chapel	G. M. Tally	R. B. Dickins, Corinth	R. B. Dickens, Corinth	127	6	7	....	4	130	5	47	....	25
Christian Light	G. M. Tally	E. M. Blanchard. R. 2, Fuquay Spgs.	J. R. Johnson, R3, Fuquay Spgs.	191	3	9	3	5	195	11	130	....	38
Clayton	J. L. Atkins (Bps)	Mrs. Edith Lee Clayton	S. Y. Barhour, Clayton	*41	....	....	....	....	*41	....	120	....	8
Damascus	William A. Rich	Mrs. Paul Long, R. 3, Chapel Hill	Jerome Crabtree, R3, Chapel Hill.	71	2	5	1	17	59	5	35	....	14
Ebenezer	W. C. Farrell	Jas. A. King, R3, Durham	F. G. King, Hope V., Durham	213	12	17	2	5	225	11	137	10	43
Fayetteville	K. M. Lindner	Mrs. Gilbert Herring, 729 Hillsboro		....	5	12	....	....	12	6	24	....	....
Fuller's Chapel	E. M. Carter	Margaret Edwards, R. 4, Henderson.	T. T. Coghill, R. 4, Henderson	141	10	10	....	3	148	17	129	23	28
Good Hope	E. M. Carter	Margaret Davis, R. 1, Youngsville	Vivian Davis, RFD, Youngsville	101	....	1	1	2	100	6	41	10	20
Hayes Chapel	W. C. Farrell	Mrs. Lee Sandy, Box 213, Garner	Robert Goss, R. 3, Raleigh	71	1	11	2	8	74	5	84	....	14
Henderson	J. Frank Apple	Mrs. J. A. Hall, Box 205, Henderson.	J. Lee Lassiter, Jr., Henderson	308	4	11	2	8	311	12	194	58	62
Hope Mills	R. L. House	Mrs. Claude Smith, Hope Mills	D. C. Culbreth, Hope Mills	47	1	10	1	1	56	7	54	15	9
Lebanon	G. M. Tally	Mrs. Challie Holt, R2, Sanford	Charlie Holt, R. 2, Sanford	57	4	4	....	12	49	4	30	8	11
Lee's Chapel	F. P. Register	Mrs. Junnie Gunter, RFD, Moncure.	Mrs. Paul Thomas, R5, Sanford	74	1	1	1	13	62	9	79	10	15
Liberty, Vance		Margaret Alston, R. 1, Henderson	K. G. Weldon, R. 1, Henderson	427	5	6	3	11	422	25	325	35	85
Martha's Chapel	R. T. Grissom	Mrs. Ernest Council, R. 3, Apex	Ed. Currie, 722 Arnet, Durham	65	....	5	3	3	67	6	55	10	13
Moore Union	G. M. Tally	Mrs. J. W. Jett, R. 2, Sanford	N. G. Burns, R. 2, Sanford	109	....	....	3	3	106	7	42	10	22
Morrisville	W. A. Rich	Mrs. G. J. Green, Morrisville	J. F. Hilliard, Cary	49	2	6	....	3	52	8	43	5	10
Mt. Auburn		Mrs. Eugene Wilson, Middleburg	William B. Ellington, Manson	156	....	....	1	4	152	12	97	16	31
Mt. Carmel	J. Frank Apple	Mrs. R. L. Pearce, R. 1, Franklinton	Clifton Blackley, R1, Franklinton.	120	2	3	2	43	80	9	75	15	24
Mt. Gilead		Mrs. J. E. Jones, Box 101, Louisburg	William Wester, R2, Louisburg	164	3	7	2	7	164	8	63	10	33
Mt. Hermon	E. M. Carter	Mrs. Guy Smith, RFD, Garner	Mrs. Jose. Pendergrass, Garner	112	4	5	1	3	114	10	76	18	22
New Elam	R. T. Grissom	Lola Jones, R. 1, New Hill	K. B. Riddle, R1, New Hill	272	11	11	4	7	276	7	92	15	54
New Hope	Carl Wallace	Mrs. J. C. Hoyle, R. 1, Louisburg	Odell Arnold, R. 1, Louisburg	268	2	5	1	23	250	8	148	29	54
Niagara				*41	...	....	....	....	*41	....	....	25	8
Oak Level		J. W. Hudson, RFD, Youngsville	Albert Perry, RFD, Wake Forest	134	2	6	2	6	134	7	99	21	27
O'Kelly's Chapel	R. T. Grissom	Miss Doris Darnell, R3, Durham	B. H. Ellis, R3, Durham	26	....	....	1	3	23	9	35	12	5
Piney Plain		Mrs. J. P. Stevens, R. 4, Raleigh	J. L. Stevens, R. 4, Raleigh	82	6	10	2	4	88	8	102	10	16
Pleasant Hill	G. M. Tally	D. O. Neighhors, Benson	Z. B. Byrd, Jr., Benson	52	3	3	1	2	53	7	40	....	10
Pleasant Union				*139	....	....	....	....	*139	....	....	....	28
Plymouth	F. P. Register	Mrs. C. C. Terrell, R3, Raleigh	Lercy Sealey, R3, Raleigh	112	2	3	....	6	109	18	169	45	22
Pope's Chapel	E. M. Carter	Ethel Holmes, R. 1, Franklinton	Henry F. Holmes, Franklinton	103	3	3	4	4	102	7	78	18	21
Raleigh		Miss Susie Allen, 612 W. Lane St.	Mrs. W. D. Suter, 408 Stacy St.	260	2	7	1	16	251	10	97	50	52
Sanford	W. B. O'Neill	Mrs. R. W. Cline, Box 133, Sanford	R. W. Cline, Box 133, Sanford	224	7	17	2	9	232	15	196	37	45
Shallow Well	W. L. Wood			256	6	18	3	14	260	13	312	100	51
Six Forks				*23	...	....	....	....	*23	....	....	....	5
Southern Pines	R. L. House	D. A. Blue, Jr., Box 246, So. Pines	Thomas E. Shockley, Box 247	294	13	28	10	10	312	16	151	60	59
Turner's Chapel	W. L. Wood	Mrs. D. V. Wicker, R. 5, Sanford	D. Z. Harton, R5, Sanford	117	5	13	2	6	124	10	181	36	23
Wake Chapel	F. P. Register	Mrs. B. B. Johnson, Fuquay Springs	Melvin Cotton, R. 2, Varina	290	3	16	2	6	300	18	260	....	58
Wentworth	W. C. Farrell	Mrs. J. W. Hines, R. 3, Raleigh	C. B. Brown, R3, Raleigh	125	2	7	1	2	130	16	150	....	25
Youngsville	E. M. Carter	W. G. Scarborough, Youngsville	Mrs. E. M. Carter, Youngsville	46	....	....	....	1	45	8	48	12	9
Totals				6,684	160	341	74	305	6,720	423	4,678	821	1,334

*Figures of last available report.

SOME OBSERVATIONS ON OUR RECORDS FOR 1950-51.

(Continued from page 3.)

church rolls in the Conference year 1950-51!

"Missing in action" is a sad report from the battlefield. Some of those so reported are deserters; others dead; others wounded; others just cut off; others killed by fire from friendly lines; others captured by enemy forces. Is not the same true of the Church? One should not stand in judgement upon a church that chooses to revise its roll, because there are many factors known only to a local situation. Nevertheless, it should be remembered that sometime, somewhere every one of those 1,530 names dropped from our church rolls represented people who at some altar said to the Lord, "I will follow thee." Have we just let them get lost, or have they been wounded or killed by "fire" from our own lines, or has the enemy of Christ captured them? One wonders! One ventures the guess that most of the revisions made on our church rolls in any given year represent people whose addresses our churches don't even know! What a shame!

I may forget my church, but I pray that my Church, the Body of Christ, will never forget me! What a difference our church records would reveal it through an annual roll call our church records were kept accurate. It is nothing short of a sin for a church to lose the address of its members through failure to keep in touch with these members month by month, year by year!

Dr. Ross W. Sanderson, Director of Research of our Board of Home Missions, New York, says our vitality as a church can be more accurately determined by the number of accessions on Confession of Faith, than by total members received. However, in these days of rapid and great change in residence, letters of transfer perhaps take on a new meaning. But let us look at our record on members received on Confession of Faith. During the 1950-51 Conference year our 195 churches reported 873 members received on Confession of Faith, out of the total 1,756 received by the churches. Our evangelistic index is low, too low! Our record tells us that in 1950-51 it took 100 members of our churches a whole year to add about 2.64 (2 2/3) members on Confession of Faith. Examine your own local church's record, and together let us move on toward our goal of new members for the Church—on person per month brought to Christ and into the membership of the Church for every 100 members. In other words, this means that a church with a hundred members would seek to bring in 12 during the year. Possible? Yes!

We showed a small increase in Sunday school enrollment, but with the great increase in birthrate we ought to gird ourselves for a substantial advance in Sunday school membership. There are reported approximately 5,000 young people be-

(Continued on page 15.)

STATISTICAL TABLE No. 5—OFFICERS AND MEMBERSHIP—EASTERN VIRGINIA CONFERENCE

CHURCH	PASTOR	CHURCH SECRETARY	S. S. SUPERINTENDENT	Membership Last Year	Received by Confession	Total Number Received	Lost by Death	Total Number Lost	Present Membership	S. S. Officers and Teachers	Sunday School Enrollment	Members in Y. P. Organizations	Christian Sun Goal
Antioch	Ellis N. Clarke	W. E. Garrison, Jr., B. 154, Windsor.	W. E. Garrison, Jr., Windsor	108	6	13	3	12	109	12	69	20	22
Barretts	....	P. B. Barrett, Sedley	John Simms, Jr., Sedley	62	1	....	....	....	63	6	34	15	12
Berea, Nansemond	*H. S. Hardcastle	Mrs. H. P. Harrell, Box 104, Driver	Mrs. R. T. Bradford, R. 2, Suffolk.	190	3	4	....	2	192	14	234	100	38
Bethlehem, Disp.	John Gallo	John C. Tomko; Prince George	Alvin Sykora, RFD, Pr. George	120	....	....	1	1	119	8	73	25	24
Bethlehem, Nans.	R. E. Brittle	W. E. White, 108 Chestnut, Suffolk	Edw. T. Johnson, R. 3, Suffolk	637	25	55	10	22	670	33	346	71	127
Burton's Grove	....	Mrs. G. C. Brittle, Wakefield	L. F. Logan, Wakefield	40	1	1	....	1	40	7	34	15	8
Centerville	J. E. McCauley	Mrs. F. W. Barlow, Disputanta	R. F. Livesay, Disputanta	66	1	1	1	3	64	8	36	10	13
Cypress Chapel	E. T. Farrell	Mrs. G. C. Mann, Cypress Chapel	James Leuter, R. 1, Suffolk	400	10	15	2	5	410	22	220	81	80
Dendron	....	Mrs. Garland Spratley, Dendron	E. T. Atkinson, Dendron	40	1	2	2	12	30	10	40	10	37
Eure	R. E. Brittle	J. H. Lilly, Gatesville, N. C	T. A. Eure, Gatesville, N. C.	298	12	14	4	12	300	10	135	100	8
Franklin	W. A. Grissom	W. T. Jones, Paces Court, Franklin	....	449	10	18	4	73	394	22	257	45	60
Great Bridge, Berea	H. E. Crutchfield.	M. J. Farlow, R. 1, Hickory	D. W. McLain, Rt. 3, Norfolk	262	5	18	2	17	263	20	260	50	90
Holland	J. H. Lightbourne.	J. R. Jones, Holland	L. P. Waldo, Jr., Holland	425	6	17	4	131	311	11	161	35	85
Holy Neck	Allen L. Hurdle	Mrs. Anne P. Carr, Holland	S. J. Felton, B. 112, Holland	331	2	11	3	6	336	18	190	25	66
Hopewell	E. F. Brickhouse	Mrs. Frank Sodomka, 106 S. 3d Ave.	G. A. Robertson, 207 N. 15th Ave.	212	....	....	2	73	143	11	58	12	42
Isle of Wight	Ellis N. Clark	Mrs. R. F. Whitley, Isle of Wight	S. Ray Turner, Isle of Wight	83	....	....	1	8	75	11	62	11	17
Johnson's Grovo	W. A. Grissom	Mrs. B. F. Hancock, Sedley	....	49	....	....	....	14	35	....	....	....	10
Liberty Spring	*Jesso H. Dollar	Mr. J. C. Lynch, R1, B162, Suffolk.	Jos. A. Savage, R. 1, Whalcyville	348	2	19	9	25	342	36	250	49	70
Mt. Carmel	Ellis N. Clark	Mrs. F. H. Johnson, Zuni	Stanley Lowe, Walters	223	3	7	4	13	217	22	242	60	45
Mt. Zion	W. S. Carne	Mrs. Geo. W. Dixon, Eclipse	John R. Turner, Eclipse	51	....	1	....	1	51	13	79	11	10
New Lebanon	....	Ollie V. Cockes, Elberon	Ollie V. Cockes, Elberon	54	....	....	1	2	52	6	35	20	11
Newport News	A. Lanson Granger	Mrs. J. H. Duling, 1218 20th St	W. B. Williams, 1253 24th St	577	7	25	....	56	546	31	347	75	115
Norfolk: Bay View	J. L. Griffin	Mrs. C. C. Mountcastle, 8526 Sturgis.	L. D. Albert, 9400 Sturgis St	127	4	15	....	15	127	11	121	20	25
Christian Temple	W. M. Stevens	L. W. Vaughan, Jr., 730 Deleware	C. E. Reynolds, Jr., 504 Burleigh	844	22	39	13	29	854	26	434	110	169
First	C. C. Thomas	V. E. Holloman, 805 W. Liberty St.	Mrs. J. M. Harris, 201 Poplar Ave.	163	6	11	1	4	171	15	130	12	33
Little Creek	M. E. Taylor	Mrs. W. B. Bowden, 3200 Shore Dr.	A. J. Scarborough, 3200 Shore Dr.	60	4	4	....	1	63	10	125	22	12
Rosemont	....	Miss L. Halstead, 1011 Goodwin	H. R. Morrison, Sr., 2906 B'bridge.	541	9	15	5	13	528	35	367	100	108
Second	J. E. Neese	G. W. Highsmith, 722 W. 31st St.	W. W. Starnes, 6818 Granby Dr.	170	3	3	3	3	170	13	133	21	34
Oak Grove	E. T. Farrell	John F. Parker, Sunbury, N. C.	N. R. Eason, Sunbury, N. C.	68	5	5	2	5	68	6	57	11	14
Oakland	*H. S. Hardcastle	Mrs. J. Rollie Gayle, Carrollton	C. W. Darden, R. 4, Suffolk	433	11	28	5	9	452	13	323	60	81
Portsmouth:													
Elm Avenue	R. Eugene Tally	B. P. Deans, 107 Baldwin Ave.	Eddie Frye, 427 Clifford St.	66	....	6	....	6	66	13	73	16	13
First	W. S. Carne	Harrell Byrd, 202 Arlington Place	W. W. Piland, 1716 Holliday St.	263	14	19	1	6	276	18	157	25	73
Shelton Memorial	....	W. F. Lawrence, 1724 Matthews Tr.	George Kilham, 225 Hatton St.	128	....	....	2	2	126	10	56	8	26
Richmond	R. C. Helfenstein	Mrs. B. W. Ward, 1212 Westminster	L. L. Bond, 523 Granite Ave.	167	6	17	1	9	175	17	119	20	33
South Norfolk	O. D. Poythress	C. E. Hollowell, 1044 Chesapeake	J. T. Hare, 837 Bainbridge Blvd.	813	25	30	4	246	597	59	479	180	163
Spring Hill	J. E. McCauley	H. E. Drewery, Jr., Wakefield	G. C. White, Waverly	71	1	1	....	....	75	7	48	12	15
Suffolk	Duane N. Vore	J. L. Byrd, 1008 Delaware Ave.	Floyd A. Turner, Suffolk	1,243	11	35	15	30	1,248	105	750	114	249
Sunbury	T. Fred Wright	L. F. McCoy, Sunbury, N. C.	C. H. Pierce, Jr., Sunbury, N. C.	184	3	9	2	6	187	11	125	30	....
Union, Southampton	Melvin Dollar	Miss Ruth Cobb, R3, Franklin	Norman Lankford, R2, Franklin	202	11	39	....	3	238	14	215	44	40
Union, Surry	J. M. Roberts	Frederick F. Huber, Dendron	G. S. Huber, Spring Grove	27	2	2	....	3	26	4	17	....	5
Wakefield	....	Wallace Brittle, RFD, Wakefield	Samuel Brittle, Wakefield	128	....	....	....	....	128	16	115	15	26
Waverly	J. E. McCauley	Mrs. W. H. Johnson, Waverly	R. H. Clarke, Waverly	200	11	12	3	11	201	15	140	20	22
Windsor	Ellis N. Clarke	Miss M. V. Griffin, Windsor	S. T. Holland, Windsor	164	7	24	3	25	163	14	174	25	33
Totals	....	....	....	11,090	250	536	113	915	10,711	765	7,320	1,705	2,262

*I. W. Johnson, Pastor Emeritus.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE DECISIONS OF TWO RICH MEN.

Lesson VI—February 10, 1952.

Memory Selection: *Enter ye in by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter in it are many. For the gate is narrow and the way is hard, that leads to life, and those that find it are few*—Matthew 7:13-14.

Lesson: Luke 18:18-23, 19:1-10.

Devotional Reading: Mark 10:23-31.

This is the story of two rich men who met Jesus. We never hear anything more about them after they had this experience. But it is not difficult to imagine the difference in the lives and happiness of the two men. The one, the rich young ruler, must have been haunted all the rest of his life. He had come so near to the secret of a richer, fuller, more adundant life. He knew what he ought to do. But he wouldn't do it. To be sure he still had his youth, his position, his wealth, but there was a great emptiness in his life and a great hunger in his heart. There was a time in his affairs, that taken at its flood would have led to great happiness. But because he was unwilling to follow the Master, his life was bounded by shallow and superficial meaning.

The other man, Zacchaeus found life different, so much different. He did not have as much money as he once had. He had to pay back fourfold what he had wrongfully extracted in illicit taxes from people. And of what he made thereafter, he gave half of his earnings to charity. But he had a great joy which he had never found in the world, and which the world could not take away. When the Master's call came to him, he answered that call, and rose up, or rather "came down" for he was up in a sycomore tree, and followed Jesus. Gone was the old hunger for God, the old sense of loneliness, the lack of self-respect. Life had new direction, new dignity, new meaning for Zacchaeus when Jesus came into his life.

The Rich Young Ruler.

Some folks might wonder why this young ruler came to Jesus in the first place. He seemed to have everything a man could wish for. He was young, he was rich, he had high office, he had social distinction, and above all else he was a good man—he had kept the commandments from his youth up—that is the commandments that concerned a man's relationship with his fellowman. In spite of all this, he felt as if he were missing something. Life just did not have the desirable tang. It seemed somewhat flat. He did not have that quality in his life which the young Galilean Teacher talked so much about—the abundant life or eternal life. Perhaps Jesus could tell him how to get it, tell him what he had to do to get it. So he came to Jesus asking "Good Teacher, what shall I do to inherit eternal life?" In reply to Jesus' injunction to observe the commandments, the young man said that he had already done that — from his youth up. It is to be noted that Jesus mentioned only the commandments in a man's relationship to his fellow-men. Then he put his finger on the sore spot, or the weak spot in the man's life—covetousness. That man loved gold more than he loved God. The prescription was drastic and demanding—"sell all that thou hast, distribute to the poor, and . . . come, follow me." It does seem severe, too severe. The fact is, that nowhere else in the gospel record does Jesus make this demand of another. He is not stating a universal rule here. He does not always ask a rich man to sell all he has and to give everything away. But money was this man's idol, his god. There was no hope for him unless he cast down this idol and gave himself unreservedly to God. The principle runs through the whole New Testament—absolute, unconditional surrender as the terms of discipleship. The young man was unwilling to make the great sacrifice and to embark upon the great adventure. He went away sorrowful. He probably did some window-dressing. He probably acted as if he was having a good time in life. But he knew what others did not know, or probably only surmised. He knew that there was an emptiness and a hunger in his heart that nothing else could satisfy. That haunting memory of that experience probably followed him, like the "hound of heaven" through all the years of his life.

Zacchaeus.

There is another brighter picture of a rich man—Zacchaeus. He was a little, sawed-off, hammered-down grasping, greedy Jew, a publican, a traitor to his country and a renegade to his religion. He was undoubtedly unpopular, and just as certainly lonely. Like the young ruler, he had money, scads of it, but unlike this ruler, he was not popular, nor did he have social position and civil power. But in common with the rich, young ruler, he had a hungry heart. He was dissatisfied with life. He knew he was missing something. And he determined to find out what it was. So when Jesus was passing through Jericho he knew his chance had come. Buffeted around by the crowd, and squeezed out of a place of vantage along the route of what was a great parade by the throngs which had gathered to see Jesus, Zacchaeus shinnied up a tree, just like a small boy on circus day. It took courage to do that. And when Jesus came along, Zacchaeus had a grand-stand seat.

What did Zacchaeus have in mind? Was he going to speak to Jesus? Was he going to ask a question of Jesus? We do not know. What we do know is that Jesus saw this little man up that tree, and reading between the lines, and sensing the man's heart hunger and his sincerity and eagerness, he said "Zacchaeus come down. I would like to go home with you for dinner and to spend the day with you." One suspects that this little fellow still holds a world's record for getting down from a sycomore tree.

We do not know what they talked about that day. We do know that something happened that day which changed Zacchaeus' whole life. Unlike the rich young ruler, he responded to the Master's call to discipleship. He boldly and publicly proclaims that if any man would present a substantiated claim that he had been forced to pay too much taxes, he would be reimbursed four-fold! And he also boldly stated that from that time on he was going to give half of his income to the poor and to charitable purposes. Now of course a man does not get to heaven by doing a thing like that. We are not saved by our good works, but through faith, and by the grace of the Lord Jesus Christ. But what Zacchaeus did was pretty good evidence that a change had been wrought in his life,

(Continued on page 13.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

In this report are sixteen churches. We are so glad to hear from you each one. Thank you. The offerings that come in monthly should keep us from getting too far behind before Thanksgiving. When a report is less for any week than $1,000.00 there is a deficit for that week. Your interest in this weekly report can help to keep it from dipping too far below that mark.

Suppose every church through its Sunday school or some other organization sent a monthly offering. It would not have to be big, but if every church was heard from each month it would be around 45 churches in each weekly report, and it would keep us from going into debt before Thanksgiving. Then at Thanksgiving we could raise some money to go on the next year. I tell you this hand-to-mouth method is hard.

Another television set has has been given us. We now have one in the Boys' building, and one in the little children's building. Rules and regulations regarding study hour and work hour have to be emphasized, but these sets help the children and their matrons very much. We are very grateful. Also this week a good friend in Sanford gave the Orphanage a record player, which plays all size records. This, too, we greatly appreciate. Several envelopes filled with coupons have come in since our announcement some time ago that Mrs. Truitt was starting a coupon campaing to help secure kitchen equipment. All kinds are appreciated and can be used.

In cleaning up the Boys' building we have had to discard several worn out linoleums. The bedroom floors have been scrubbed, but they are now bare. A few throw rugs, please.

This home for homeless children is yours. These homeless children are appreciative of your help. Your charge and mine they are. Please see that they have a good home, a good chance, and that you and I do for them a good job. To that end please pay us a visit. Let us show you what there is here. Let us show you the children and their helpers, and let us give you firsthand information of the work you are doing here.

Now again let me ask you to subscribe to The Christian Sun. Tell your friends about your church paper. Ask them to subscribe. If you do not have but $3.00 to spare and it is a question as to whether to give it to the Orphanage or The Christian Sun— give it for a subscription to The Sun, for you may help interest others in the Orphanage and every other enterprise in our Convention. Let us see how many people we can get to read The Christian Sun. Thank you.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Junior Department, United Congregational Christian Sunday School, La Grange, Georgie: Socks.

Mrs. Percy Perry, Mebane, N. C.: Quilt.

* * * * *

REPORT FOR JANUARY 24, 1952.

Sunday School Monthly Offerings.

Amount brought forward		$1,983.80
Eastern N. C. Conference:		
Henderson		35.00
Eastern Va. Conference:		
Antioch S. S.	$ 5.49	
Newport News S. S.	13.00	
Oakland S. S., Birthday Offering	26.47	
		44.96
N. C. & Va. Conference:		
Gibsonville	$ 5.00	
Shallow Ford	18.50	
Union (Va.) S. S.	10.00	
Greensboro, Calvary S. S.	23.00	
		56.50
Western N. C. Conference:		
Pleasant Cross S. S.	$ 4.36	
Pleasant Grove	15.00	
Pleasant Union S. S.	12.56	
Ramseur S. S.	36.79	
Zion	25.00	
		93.71
Valley Va. Conference:		
Dry Run, Thanksgiving Offering		26.50
Total		$ 256.67
Grand Total		$2,240.47

Special Offerings.

Amount brought forward		$1,806.44
B. C. Haskett, Norfolk, Va.	$ 1.00	
Friendship Bible Class, Liberty Spring Church, for Dewey Morningstar	12.50	
Wentworth Christian Ch., Special Offering	21.00	
Mr. and Mrs. John M. Holt, Burlington, N. C., in memory of Samuel Lemley Merrell, Texarkana, Ark.	10.00	
Miss Dorris Jones, Suffolk, Va., in memory of Mr. Blackman, Haw River, N. C.	5.00	
Special Gifts	20.00	
		69.50
Grand Total		$1,875.94
Total for the Week		$ 326.17
Total for the Year		$4,116.41

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

and that he was showing his faith by his works. How much different his life must have been from that time on. Life had new dignity, new direction, new meaning, because it had a new center. One interesting fact to be noted in the case of Zacchaeus is the fact that he apparently did not have to give up his job. It evidently was possible for a man to be honest even if he were a publican. Men often keep the same job when they accept Christ, but they do their work in a new spirit.

Here then, we have the story of two rich men, and their decisions. Weigh them carefully in your own mind. Which do you think, from here on, was the happier man? And the better man?

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

STATISTICAL TABLE No. 7—OFFICERS AND MEMBERSHIP—WESTERN NORTH CAROLINA CONFERENCE

CHURCH	PASTOR	CHURCH SECRETARY	S. S. SUPERINTENDENT	Membership Last Year	Received by Confession	Total Number Received	Lost by Death	Total Number Lost	Present Membership	S. S. Officers and Teachers	Sunday School Enrollment	Members in Y. P. Organizations	Christian Sun Goal
Albemarle	T. D. Sutton	Alfred G. Plyler, 708 N. Depot St.	Martin Deese, 535 Salisbury Ave.	273	2	3	....	8	268	19	202	34	55
Antioch (C.)	W. C. Farrell	Mrs. G. O. Lassiter, B. 43, Pittsboro.	W. C. Thomas, R. 2, Bear Creek	119	4	13	....	3	129	8	94	15	24
Antioch (R.)		Henry Ritter, R. 1, Seagrove	Robt. C. Hayes, R. 1, Seagrove	113	....	....	....	....	113	....	151	30	......
Asheboro	F. C. Lester	Mrs. Orva Brown, 967 Straight St.	W. H. Hughes, Jr., 1013 Sunset	101	21	45	1	2	144	24	242	19	20
Bailey's Grove	W. T. Madren	Mrs. Pearl Allred, R. 1, Asheboro	Edwin Hill, R. 1, Asheboro	36	14	19	....	33	25	6	85	15	7
Bennett	J. Q. Pugh	L. M. Murray, Bennett	L. M. Murray, Bennett	*32	....	....	....	....	*32	....	......	10	6
Big Oak	W. T. Madren	D. E. Cole, R. 1, Biscoe	Lloyd Steele, R1, Eagle Springs	63	....	2	....	....	65	15	100	25	13
Biscoe		Edgar Freeman, Biscoe	Clarence Coggin, R. 1, Biscoe	53	....	....	....	32	21	7	42	......	11
Brown's Chapel	H. V. Cox, Sr.	Mrs. Viola Key, R. 2, B. 2, Robbins.	Chas. H. Key, R. 2, Robbins	205	8	8	1	6	207	7	133	20	41
Center Grove	L. W. Burgess	Mrs. J. B. Shaver, R. 1, Moncure	Miss Eva Williams, Sanford	22	....	....	....	14	8	5	25	5	4
Ether		May Alice Freeman, Ether	H. J. Cochrane, Ether	75	5	6	1	1	80	7	45	18	17
Flint Hill (M.)	E. C. Brady	Miss Etta Rea Britt, R. 1, Biscoe	Paul Britt, R. 1, Biscoe	57	7	7	....	....	64	5	45	25	51
Flint Hill (R.)	W. T. Madren	Miss Lola Farlow, R. 1, Sophia	Harvey Lanier, R. 1, Sophia	38	1	2	....	....	40	8	40	12	8
Grace's Chapel		A. C. Farrell, Sanford	Mack Simpson, R. 1, Sanford	208	7	11	2	12	207	11	203	35	42
Hank's Chapel	R. T. Grissom	Mrs. Winfred Mann, B. 335, Pittsboro	Ralph Riddle, B. 86, Pittsboro	222	2	2	2	9	215	11	171	60	......
High Point	G. H. Veazey	Mrs. B. P. Moffit, R. 5, Box 113	D. J. Cates, 316 Phillips St.	82	....	6	3	15	74	12	123	42	17
Liberty	L. M. Pressnell	Miss Mary F. Fogleman, Liberty	Wade Bare, Liberty	100	2	5	3	7	98	12	120	27	20
Mt. Pleasant	G. M. Tally	L. D. Brooks, R. 2, Vass	E. M. Marks, R. 2, Cameron	64	12	14	....	3	75	7	75	15	13
Needham's Grove	M. L. Fogleman	Mrs. Quincy Hussey, R. 1, Steeds	Newton Owens, R. 1, Steeds	144	7	11	....	....	155	10	149	50	29
New Center	H. V. Cox, Sr.	Mrs. A. L. Davis, Seagrove	Elbert Beck, Seagrove	97	2	2	....	4	95	5	80	10	19
Parks Cross Roads				*212	....	....	....	....	*212	....	......	50	42
Patterson's Grove				*23	....	....	....	....	*23	....	......	......	5
Pleasant Cross	M. L. Fogleman	Mrs. J. Q. Pugh, R. 1, B. 362, Asheb.	Victor Smith, R. 1, Asheboro	53	8	10	....	2	61	6	55	20	11
Pleasant Grove	E. Carl Brady	Mrs. J. M. Brown, R. 1, Bennett	M. E. Jones, R. 1, Bennett	344	16	24	5	15	353	12	207	40	69
Pleasant Hill	M. A. Pollard	Mrs. E. Wrenn, R. 2, Snow Camp	R. P. Overman, R. 2, Liberty	252	4	8	1	2	257	11	292	75	50
Pleasant Ridge	Clyde L. Fields	Mrs. Harry Stewart, B. 84, Ramseur.	Theodore Cox, R. 1, Ramseur	183	8	9	....	2	190	7	168	35	37
Pleasant Union	B. H. Lowdermilk	Mrs. I. L. McDowell, R. 2, Asheboro.	Lewis Trotter, R. 3, Asheboro	41	2	3	1	4	40	8	125	21	8
Providence Chapel	J. U. Fogleman	H. B. J. Moore, R. 2, B. 27, Robbins.	H. B. J. Moore, R2, B27, Robbins.	24	....	....	....	4	20	....	......	5	5
Ramseur	Clyde L. Fields	R. L. Smith, R. 1, B. 456a, Asheboro	Roy L. Smith, R. 1, Asheboro	121	1	1	2	4	118	19	136	25	24
Randleman	B. H. Lowdermilk	Wm. G. Lamb, B. 95, Randleman	Vance Dorsett, Randleman	51	3	....	....	....	54	8	90	26	10
Seagrove		Mrs. Graham Hussey, R. 1, Steeds	William Thomas, Seagrove	90	4	....	2	2	92	8	100	20	18
Shady Grove		Mrs. Shelton Graves, Seagrove	C. H. Shankle, Etber	81	8	12	3	3	90	8	58	10	16
Shiloh	R. T. Grissom	Mrs. N. W. Brooks, R. 1, Ramseur	K. F. Moore, R. 1, Ramseur	111	10	11	1	15	107	8	97	25	22
Smithwood	John Bowers	Edward Smith, R. 3, Liberty	Thos. B. Lowe, R. 1, Liberty	176	....	2	3	3	175	9	130	30	35
Sophia	W. T. Madren	Mrs. Conrad Hollingsworth, Sophia.	L. Waynick, 915 Spg. Gdn., G'boro	59	10	13	2	3	69	10	70	15	12
Spoon's Chapel	Clyde L. Fields	Mrs. C. F. Saunders, Jr., Asheboro	C. F. Sanders, Jr., Asheboro	30	5	8	....	....	38	9	60	10	6
Union Grove	Clyde L. Fields	Arlin Cable, R. 4, Asheboro	Paul Wilson, R. 1, Asheboro	109	4	7	2	8	108	15	100	42	22
Zion		Mrs. L. L. Baker, R. 5, Sanford	C. M. Wicker, R. 4, Sanford	135	1	16	2	4	147	8	90	18	27
Totals				4,200	178	287	37	218	4,269	325	3,752	934	883

PASTOR GOES TO NEW FIELD.

(Continued from page 2.)

signed to the will of the Lord in it all. Each one of them remembered us with a nice gift.

We were at New Elam for our last service the third Sunday in October. They loaded our car with many lovely gifts in the way of a pounding.

Our last service at Lee's Chapel was at the Christmas program on Wednesday night, December 19. There the Sunday school gave us six plates of Haviland China in Apple Blossom design. Several of the members gave us a cup and saucer, as well as many other lovely gifts.

The Sunday school at Lebanon gave me a nice Arrow Shirt and tie. Then at Piney Plain they remembered us with a nice wall plaque with Romans eight twenty-eight as the verse.

At Zion and Christian Chapel in the last services, they remembered us with very fine love offerings.

These acts of love and kindness along with all the nice things that were said to us, make our love for these dear people stronger. Our prayer is that under the leadership of the Holy Spirit, these churches with their new pastor may go forward in the work of the conference.

Now we are very happy in our new work here, and we desire the prayers of all our friends that we might be used of our Lord in a great way.

R. Eugene Tally.

REPORT ON SILER CITY.

Rev. Winfred Braz is pastor at Siler City Church now. It was my privilege to work there last year as organizing pastor, and I appreciate the cooperation I received there. I would like to urge everyone in the Siler City community that is interested in our church to work with Rev. Braz in getting our new church going there.

L. M. Pressnell.

LIBERTY—W. N. C. CONFERENCE.

On Thursday evening, January 17, the members of Liberty Christian Church gave their pastor and his wife, Rev. and Mrs. Presnell, a pounding. This bountiful shower of useful things was appreciated very much, and was a pleasant surprise to them.

The committees of the church are working and planning their work for the coming year. Every member of the church is working on some committee, and all are looking forward to progress next year.

LAYMEN'S FELLOWSHIP ORGANIZE.

The Laymen of Pleasant Grove Congregational Christian Church meet January 21, 1952, and organized a Laymen's Fellowship with nine charter members. The pastor, Rev. E. Carl Brady, presided over the meeting. The following officers were elected:

Sammie Leonard, president; Kermit Brady, vice-president; Wade Bray, secretary.

The meeting adjourned to meet the first Monday night in each month. Then a round-table discussion on a parsonage which is to be built soon. We hope to have our parsonage completed in the near future.

Wade Bray, *Secretary.*

STATISTICAL TABLE No. 9—OFFICERS AND MEMBERSHIP—NORTH CAROLINA AND VIRGINIA CONFERENCE

CHURCH	PASTOR	CHURCH SECRETARY	S. S. SUPERINTENDENT	Membership Last Year	Received by Confession	Total Number Received	Lost by Death	Total Number Lost	Present Membership	S. S. Officers and Teachers	Sunday School Enrollment	Members in Y. P. Organizations	Christian Sun Goal
Apple's Chapel	J. R. Lackey	Mrs. R. E. Apple, Whitsett	J. P. Huffines, R. 1, Gibsonville	458	20	23	3	7	474	13	266	80	92
Asheville	F. E. Ratzell	Traynham Houston, 147 Westwood	Mrs. F. G. Nelson, Horizon Hill	82		10	2	7	85	6	54		16
Belew Creek	C. O. Koon	Mrs. H. C. Murray, Belew Creek	D. Dunlap, R 2, Walnut Cove	98	1	5	2	5	98	12	80	15	20
Berea	B. A. Leebrick	Mrs. G. H. Pritchett, R. 1, Elon Col.	Clarence McIntyre, R2, Elon Col.	118	1	2	1	1	119	8	111	12	24
Bethel		Mrs. Lewis King, R. 2, Burlington	Tom King, 423 Hawthorne, Blgton	173	9	11	2	37	147	14	116	57	35
Bothlehem	G. C. Crutchfield	Clyde Iseley, R. 4, Burlington	Elmo Brown, R2, Elon College	363	9	9	3	8	364	20	214		73
Beverly Hills	W. W. Snyder	Mrs. Frances Buckner, 533 Baldwin	J. L. Faulkner, 313 Baldwin Rd.			16	1	1	15	9	35	3	
Burlington, First	H. E. Robinson	R. W. Morton, Jr., 1028 Edgewood	A. D. Cobb, Jr., Copeland Apts.	843	8	31	3	23	851	32	442	75	169
Carolina	B. A. Leebrick	Mrs. J. W. Trollinger, Jr., R3, Burl'tn	J. W. Trollinger, Sr., R. 3, Blgntn.	77	8	11	1	1	87				75
Concord		Mrs. W. R. Simmons, R2, Elon Col.	H. P. Terrell, R1, Elon College	123				4	119	9	65	25	25
Danville	M. T. Sorrell	Miss Peggy R. Blanks, 158 3d Ave.	Clarence Will, 1635 N. Main St.	1,097	22	40	9	407	730	55	965	110	219
Durham	S. C. Harrell	J. O. Kimrey, 807 W. Club Blvd	John Kernodle, 1013 Watts St.	469		4	5	19	454				94
Elk Spur	Jas. W. Madren	Miss Bernice Ayres, Fancy Gap, Va.	Bernice Ayers, Fancy Gap, Va.	70	4	7	1	1	76	7	82	25	14
Elon College	H. P. Bozarth	Mrs. G. W. Longest, R. 1, Elon Col.	J. Mark McAdams, Elon College	358	5	28	2	95	291	36	256		72
Gibsonville	J. L. Stanley	Miss W. Hicks, 910 S. Ch., Blington.	Asa Daniely, R2, Burlington	290		1	3	78	213	12	172		58
Graham, Prov.-Mem.	F. E. Reynolds	Mrs. Ella A. Holt, 403 N. Main St.		94			1	5	89	13	126	36	19
Greensboro: Calvary	T. F. Bowers			155	11	12		2	165	18	174	36	
First	W. E. Wisseman	Mrs. Don Darnell, 536 Overbrook	J. H. Rountree, 515 Woodlawn Av.	474	14	38	4	40	472	25	239	75	95
Palm Street	M. V. Welch	Mrs. P. R. Hall, 3710 High Point Rd.	Robt. Bennett, 202 Macy St.	195	2	4	1	7	192	18	188		39
Happy Home	T. F. Bowers	Miss Clarice Gunn, R. 3, Reidsville.	R. J. Hudson, 19 Irvin St., R'ville.	313	11	11	2	7	317	15	143	30	63
Haw River	W. P. Smith	Mrs. E. N. Byrd, Haw River	H. Terrell, 913 King, Burlington	134	5	14	1	8	140	14	128	35	27
Hebron	M. W. Andes	Kent Rice, Nelson, Va.	Carl Chandler, Nelson, Va.	82	4	6	1	4	84	6	67	27	16
Hines Chapel	G. J. Rice	L. V. Smith, R. 1, McLeansville	E. W. Kellam, R1, McLeansville	142		2	1	3	141	11	139	25	28
Hopedale	J. H. Loman	Miss Peggy Faucette, R3, Burlington	L. Rudd, 1109 Piedmont, Burling.	103	4	23	1	1	125			35	21
Howard's Chapel	Inactive												
Ingram		Miss Elsie Satterfield, R3, Danville.	J. K. Landrum, Vernon Hill, Va.	197	2	4	3	8	193	12	101	8	39
Kallam Grove	C. Fred Allred	Mrs. R. McCallum, R. 2, Madison	I. A. Washburn, R. 1, Summerfield	74	3	4			78	5	65		15
Lebanon	M. W. Andes	T. J. Earp, Milton	R. S. Taylor, Semora	138	2	2	2	2	138	9	59		28
Liberty	M. W. Andes	C. S. Wilkins, Lennig, Va.	C. S. Wilkins, Lennig, Va.	212	4	8	2	4	216	12	122	20	42
Long's Chapel	E. J. Clawson	W. J. Fonville, R. 5, Burlington	H. L. Foster, R1, Mebane	126		2			128	12	108	25	25
Mebane	R. L. Clapp	Miss Lillie D. Fowler, Mebane	Lloyd Moore, Mebane	13	7	7			20	11	45	30	3
Monticello	G. J. Rice	Mrs. J. W. Kernodle, Brown Summit	J. E. Cumbie, Brown Summit	107		2	1	3	106	11	91	20	21
Mt. Bethel	C. Fred Allred	Mrs. Benton Farrar, R2, Stokesdale.	Martin Barham, R. 2, Stokesdale.	75			2	4	71	8	68		17
Mt. Zion	W. W. Snyder	Fred Reitzel, R. 5, Burlington	Fred Reitzel, R. 5, Burlington	173	6	10		20	163	10	75	35	35
New Lebanon	C. Fred Allred	Carrie Sharpe, 818 Crescent Dr., Rds.	J. I. Sharpe, R. 4, Reidsville	213	3	3		2	214	9	140		43
Pfafftown	W. J. Andes	Mrs. H. O. Cline, Pfafftown	James Cohn, Pfafftown	43	3	6		4	45	8	65	15	9
Pleasant Grove		Nannie B. Farmer, Vernon Hill, Va.	C. L. Blackstock, Vernon Hill, Va.	257		2	2	5	254	10	87		51
Pleasant Ridge	W. E. Wisseman	H. B. Nelson, Box 1072, Greensboro.	K. W. Robinson, Summerfield	81	5	6	2	26	61	7	75		16
Reidsville	T. G. Humphries.	Mrs. E. H. Abell, 717 Lawsonville	Chas. McKinney, 807 Lawsonville.	627	7	15	2	8	634	44	494		125
Rocky Ford	Jas. W. Madren												13
Salem Chapel	C. O. Koon	Selma Marshall, R. 2, Walnut Cove.	A. J. Gerry, Walnut Cove	121	3	3	3	4	120	9	67		24
Shallow Ford	R. M. Petersen	Kate F. Selden, R. 2, Elon College	J. C. Matkins, R4, Burlington	257	4	10	3	17	250	20	161	25	51
Tryon, Cg. C. of C.	O. H. White	Miss Eunice C. Kirtland, Tryon	Nelson Jackson, Tryon	241	9	52	2	7	286	13	147	18	48
Union (N. C.)	K. D. Register	Mrs. F. Chandler, Fount. Pl., Blg'n.	F. O. Simmons, 1301 Beach Dr.	327	6	7	3	10	324	26	213	40	65
Union (Va.)	M. W. Andes	R. A. Dunkley, Virgilina, Va.	A. P. Seat, Virgilina, Va.	446	23	35	3	6	475	10	167		89
Winston-Salem	W. J. Andes	E. M. Whitman, 1023 S. Hawthorne.	W. L. Padget, 1234 E. 24th St.	81	7	20		1	100	11	94	12	16
Zion	R. L. Clapp	Mrs. M. C. Pickard, R4, Burlington.	M. C. Pickard, R4, Burlington	18		4		7	15	6	35	8	4
Totals				10,138	232	510	80	909	9,739	616	6,541	957	2,073

SOME OBSERVATIONS ON OUR RECORDS FOR 1950-51.

(Continued from page 11.)

tween the ages of 12 and 24 years of age in our churches and their organizations. We have close to 10,000 laymen in our churches and their organizations, and there are between 12,000 and 15,000 women in our churches. We have people, good people, financial resources, greatly improved physical facilities, and we are called to follow a supreme Lord. Let these become consecrated lives; made spiritual assets, and the Kingdom of God in our midst can be brought nearer. May 1951-52 be a year of advance by a great people to whom God has been good!

With the increased service given by pastors to single or smaller groups of churches we stand in need of more pastors. We need 12 new pastors at this time, if all the churches are to have pastors. We are not producing enough ministers. There are not enough young men answering the "Call" and praparing themselves for the Christian ministry. Our Elon College is prepared to help train young men called and dedicated to the Christian ministry. But our homes and churches must inspire, encourage and claim more of our fine young men if our churches are to have an adequate supply of ministers for our present day and for the future. How many ministers has your Church helped inspire and claim for this ministry? "The fields are white unto the harvest! Let us pray, therefore, that the Lord of the harvest will send forth laborers!"

THE CONVENTION TOMORROW.

(Continued from page 7.)

nancially, it isn't paying off as it should. It isn't getting into enough church homes. We must face up on this situation. I doubt the advisability of having a paper so large and so costly as well as something so competitive to our national church paper, *The Advance*. We need to have more subscribers to *The Advance* in this area. A smaller newssheet might suit our needs. The two state conferences would either work out a joint paper or each state have its own paper.

Take the matter of Board meetings. It is hard to get members together from such large areas and it is expensive. Boards and committees organized on a state level would be more practical.

Our young people held state-wide meetings last year and these were very successful. The women are leading the way in their three conferences: North Carolina, Eastern Virginia and Valley Virginia. The three North Carolina Sunday School Convention presidents meet frequently and make excellent plans. Laymen think more in terms of state boundaries than Convention boundaries.

The time is ripe for some hard thinking and planning for the Tomorrow of The Southern Convention.

W. J. Andes.

Let the Church Bear the Witness

A Report of the Mid-Winter Meeting in Cleveland

By REV. HENRY E. ROBINSON

The Missions Council is the agency to which is given the task of promoting and propagating the total works of our denomination. It consists of secretaries and representatives from the American Board, Home Board, Council for Social Action, and the Service Committee. It seeks to weld these together as a team and to coordinate and correlate the works of all. Dr. Albert D. Stauffacher is the minister of the Missions Council and heads a corps of workers under him.

The theme of the meetings this year was: "Let the Church Bear the Witness." Again and again was stressed the critical emergency of our task and that the church has a witness to bear. There is no other means provided. The opportunities open before us, both at home and abroad, are legion. They are dangerous opportunities, for if we do not answer the call, many other and less worthy causes shall seek and capture men's loyalties.

Missionary giving is up about 6 per cent over last year. This does not mean that we are stronger, for inflation and rising costs the world over have more than absored this increase. Our giving to Relief and Reconstruction suffered a sharp decline in a time when there are millions of homeless and hungry in the world which we cannot pass by.

The American Board ended its year within its budget and free of debt. Lest this give a false impression of a completed task, may I say that it has turned down scores of urgent requests from every field for vital and imperative needs.

The Building Society has had to turn down church after church requesting loans and grants. All its funds have been committed. About $2,500,000 in aid had to be denied to churches and situations which need help to meet the opportunity awaiting them. Because all our Boards and departments recognize the necessity of establishing new churches, the following vote was passed by the Council: "(We) heartily approve an effort on the part of the whole denomination to obtain substantial additional funds for the Revolving Fund of the Congregational Church Building Society, in order that our fellowship may discharge its responsibility and meet its new opportunity of helping to provide churches for the people of our growing, moving nation." If this move goes through it means that next year we will be raising a large capital sum to augment the resources of the Department of Church Extension.

The Rev. Howard Schomer, now under the American Board, heads our "Fellowship to Europe," which seeks to bear witness to the Christian movement on the continent. His presentation to the Council was deeply moving.

As you have probably heard, Morning Star VI. is being replaced, and you will have further information on this and our Micronesian Mission.

Dr. Vere Loper, moderator of our churches, spoke with great effect on two occasions. His remarks closed the sessions on a high plane of spirit and challenge. The Rev. Allen Hackett of St. Louis conducted the devotional services. Dr. Daniel Bliss, of Greenwich, Conn., was elected chairman of the Home Boards, to succeed Mrs. Judson Fiebiger of Iowa.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, FEBRUARY 7, 1952 NUMBER 6

"Of One Blood" Acts 17: 26

A Message for Race Relations Sunday, February 10, 1952

By DEAN LISTON POPE
of Yale Divinity School

"God . . . hath made of one blood all nations of men. . . . For we are also his offspring." (Acts 17:26a, 28b)

The whole world watches every denial of human brotherhood. The issue of race has become crucial in a time when men must learn to live as brothers if they are to live at all. In Asia and Africa non-white peoples are breaking old bonds of domination and are struggling toward equal status in the world. On occasion their aspirations are thwarted by newer and subtler forms of tyranny, but they will not be forever denied. The struggle for racial equality is a central aspect of the current conflict among the nations, and tyranny can hardly be defeated in one sphere unless it is rejected in every form, everywhere.

The findings of science and the ideals of democracy agree with the Christian faith in proclaiming the unity and the essential equality of all men. But Christian faith goes deeper and bases its teaching on foundations that can never be shaken. It affirms that men are not only equal under God, but also brothers: "For we are also his offspring." He hath made us all of one blood; we are all kinsmen in the only family that shall endure forever. We are required therefore not only to tolerate one another, and to deal justly the one with the other; more profoundly, we must actually love each other. Because God our Father loves us all, our love must be without sham. "For God so loved the world that he gave his only begotten Son."

A revolution in race relations has been taking place in America in the last decade; old fetters are breaking and a new spirit of reconciliation is abroad in the land. But too often still the vague fact of color and the vaguer theories of race overshadow the deeper fact of brotherhood among all men. Emancipated, the Negro is not yet given equal freedom. Welcomed as cheap labor, newly arrived members of minority groups, including Jews, Orientals and Mexicans, are still treated cheaply in many ways. The American Indian, on a continent earlier his own, yet suffers from exploitation and limited opportunity.

God gives life to every man; for all men did Christ die and rise again. Under God every infraction of brotherhood will come to judgement; in Christ men are bound inseparably together.

The faith we profess condemns all racial division and directs our feet toward a new way. The Christian Churches have succumbed largely to racial lines. Now we are moving toward unity in race relations and toward integration into a more blessed community. We must hasten; the times are urgent and our imperatives are clear.

A time of testing has come for that greater faith which the centuries have not obscured: the assurance that we live and move and have our own true being in God the Father, whose offspring we are and whose redemptive love enables us to treasure all men as brothers.

News Flashes

Rev. John Gallo states that Dr. James R. Clinton of Philadelphia is conducting a preaching mission this week at Bethlehem Church, Disputanta. Services will continue each day through Sunday at 7:45 p. m.

The pastor of our church in Richmond, Dr. Roy C. Helfenstein, who is an active member in the Lions Club, was one of the speakers when the club recently observed its thirtieth anniversary at a Ladies' Night Dinner Party in the Hotel John Marshall.

Mr. J. H. Newman, a deacon, trustee and faithful member of the Richmond Church was taken ill while at church on last Sunday and had to be hospitalized. At this writing he is still unable to have visitors. We hope that he will soon be much better.

From Rev. Mark W. Andes comes the following: "Dr. C. E. Newman was operated on Saturday, February 2, at the South Boston Hospital, South Boston, Va. He stood the operation all right and is getting along as well as can be expected." We wish for Dr. Newman a speedy recovery.

RECEPTION AT ELM AVENUE, PORTSMOUTH.

A reception was held Tuesday evening, January 22, 1952, at the parsonage of the Elm Avenue Christian Church to welcome the new pastor and his family, Rev. and Mrs. R. Eugene Tally and daughter, Phyllis, formerly of Sanford, North Carolina.

An evening of Christian fellowship was enjoyed by all those present, and Rev. W. Stanley Carne, pastor of the First Christian Church of Portsmouth gave words of welcome to the Tally family which were responded to by the new pastor. Mrs. F. H. Lewis of the Shelton Memorial Church, in brief comments, challenged all the members and guests as well to continue working together in Christian unity. Rev. J. Walter Felton gave a summary of the beginning and early work of Elm Avenue Christian Church. The group was favored with a duet by the new pastor and his wife. Miss Lillie Keith presented to Mrs. Tally a guest book numbering around 40 guests who called during the evening.

MRS. JEAN MAYO.

OUR CHAPEL HILL CHURCH LAUNCHES REMODELING PROGRAM.

After a period of study and planning, our Chapel Hill congregation has begun an extensive program of church remodeling.

The Rev. Richard L. Jackson, pastor, announces that a drive for $6,000 to renovate the building and improve the grounds is now underway and $5,300 already pledged by some of the 90 members of the congregation.

Seats inside the church, erected in 1900, will be rearranged in the sanctuary, and the pulpit-centered arrangement will be replaced with a chancel. This will place emphasis on the communion center as the main point of the worship service.

Other improvements, recommended recently by Dr. John R. Scotford will include addition of lighting effects in the chancel, building of a parlor in the rear, beautifying the entrance, building a front porch and brick walk, and repainting the building.

Bill Ray, a member of the congregation and a professional architect, drew the plans for the remodeling.

A sum of about $4,000 has been earmarked to buy a new Homer pipe organ, to replace the present one, bought from the Baptist Church in 1923. The new organ is expected to be installed within two weeks.

Committees for the various project will be:

Organ: J. Earl Daniely, chairman; Mrs. Raymond Strong, Mrs. James Lyman, and George Williams.

Worship, furnishings and equipment: Mrs. A. C. Shearer, chairman; Mrs. Hubert Neville, Mrs. Lindsay Neville, Mrs. R. L. Jackson, Mrs. Nick Watts, and Mrs. James Pinney.

Plans and construction: J. R. Ellis,chairman; P. R. Perry, Oscar Ray, Jack Graham, D. D. Marley, and Jesse Basnight.

Finance and promotion: Stein Basnight, chairman; Mrs. George Nicholson, Mrs. Mamie Leonard, Mrs. J. Earl Daniely, Lindsay Neville, John Hunt, O. D. Neville, and Norman Savage, project treasurer.

All our institutions rest upon business. Without it we should not have schools, colleges, churches, parks, playgrounds, pavements, books, libraries, art, music, or anything else that we value.—*Cassius E. Gates.*

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

February	**10**	**Race Relations Sunday**
	17	**Elon College Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	30	**Valley Mid-Year Conference—Bethlehem**
April	**1-3**	**Eastern Virginia Woman's Conference Rallies**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
	15-16	**Southern Convention Executive Board**
April	**29-May 1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Resume of the Year's Progress at The Christian Orphanage

The Christian Orphanage showed many outstanding accomplishments during the past year. Foremost among these is the fact that 80 children have been give a home with good food, good care and training.

Emphasis is always placed on the orphanage's farming, dairying, hog raising and poultry. However last year extremely dry seasons greatly reduced the yield of pastures, crops, gardens and grain. Plenty of fresh milk, eggs, vegetables and meats have been available, however, to keep the children healthy and growing.

Four children last year required hospitalization, several had toncilectomies and all had their teeth checked and considerable dental work done. Several children also were fitted with glasses. There were several cases of mumps and a few colds, but the administration feels that on the whole the health was very good.

The year 1951 saw another forward step, that of adding a director of religious activities. This has been done with but little additional cost to the institution because Miss Melva Foster, an experienced secretary and bookkeeper, who had just completed a four-year course in religious education, was secured to do the combined job of office secretary, and director of religious activities.

Miss Foster is a 1951 graduate of Elon College, and a member of the First Church in Greensboro. She directs worship services on the orphanage campus graded to the group-age of the children.

During the year a home for the superintendent was erected at a cost of around $25,000, 60 per cent of which was raised by the orphanage during the year. The new home has been built without using any money sent into the orphanage for regular operating expenses, thanks to the generosity of many friends and businesses in the surrounding community and beyond.

A large machinery shed was erected during the year into which tractors and farm equipment can be driven easily, thus housing all tools and equipment from the weather.

Additional and rather expensive equipment had to be installed during the year for the milk house and milking barn, a new pasture was fenced, and some permanent pasture added.

A good start was made during the year on a beef cattle herd. Children had been eating too much hog meat, and it is thought that with the pastures which the orphanage has and can develop, a herd of between 15 and 20 cattle will supply a reasonable amount of beef yearly.

During the year a new roof was installed on the Johnston Hall and it is now in good condition. For many years the orphanage had hoped to place fire-escapes on the Baby Home where 30 little children live. During this summer those fire-escapes were started and it is hoped that before many weeks this work will be completed.

The number of children taken care of was increased during the year to 80, which is a net gain of four, and a net gain of nine in the past two years.

The year 1951 has seen a new living arrangement for the children in the home. The boys and girls to the age of 10 are all placed in what has been called the Baby Home; boys 10 and above live in the Johnston Hall, and girls 10 and above live in the Main building.

Along with the increase in maintance cost, repairs, and general overhead a number of new contributors to the orphanage have been found; and but for the very dry season on gardens, the large fields of corn and hay, and shortage in pastures the or-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year............................$3.00
Two Years........................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

Priming the Pump of RACE RELATIONS

Every democracy, just as every family and home, has its less attractive, less desirable aspects. Individuals and nations have their flaws in character, their weaknesses, their blind spots in spiritual perception.

People do not always notice or praise our strong points. Sometimes they seem to deliberately single out our weaknesses, call attention to them, even magnify them. They seem to overlook our virtues or simply take them for granted. Unfortunate, perhaps, but true.

The South has its virtues, its assets, its unmistakable evidences of progress; but it also has its less proud, its seamy side. Wherever democracy is vulnerable, critics are apt to hurl their verbal assaults.

A book, which is certain to have a wide reading, is being prepared for publication. It is well documented and will be profusely illustrated. Cringe as you read the title: "South of Freedom."

What, specifically, are we of The Southern Convention doing to improve race relations? The negative approach is totally inadequate. It is futile to go on simply denying charges that are hurled at us and denouncing those who propose reforms.

We have a stewardship of influence to discharge. We may not be responsible for the pattern that has been set before us, but we are eternally responsible for the part we play in this our southern democracy.

Where can one who is interested take hold of this problem? How can one take a positive approach, alter undersirable patterns, and establish new ones? What can a church do in response to the Biblical question, "Am I my brother's keeper?" If a church is genuinely and seriously disturbed about its sins of omission and commission, how can it begin to make amends? The following suggestions will not be acceptable to the idealist, but they do indicate a point of departure. We of the South may not be able or willing to do all that some of the absentee specialists would demand of us. We can, by God's grace, do the minimum, if not the maximum. Here, then, are some practical ways to prime the pump of race relations.

1. White churches can get acquainted, or better acquainted, with the Negro churches in their community, especially the churches of our own denomination. Find common ground. Ascertain their needs. Take cognizance of their anniversaries, victories. Assist them in time of difficulty or great undertaking. Make a contribution on their building fund.

2. White churches may make available to Negro churches new or second-hand hymnals, choir robes, pews, communion sets, pulpit furniture, Sunday school literature, stained-glass windows, etc. All these items are needed desperately in many of our Negro churches. Such gifts will not be construed as smacking of paternalism. Information is available for any interested person or church. Don't, please, undertake to sell your surplus or cast-off properties to a Negro church for a profit!

3. Arrange for Fraternal Delegates at Conferences and Conventions. Keep the door open for constant and friendly counsel on a Christian basis. Substitute Christianity for Jim Crowism. Multiply acquaintances on a Christian level.

4. Have a Social Action Committee in your church, composed of sane, trusted, but progressive leadership.

5. Make an offering for Franklinton Center on Race Relations Sunday.

6. Seek to purify democracy at the grass roots. Urge fair play between white and Negro. Take your turn at the business counter or ticket window. Throw the weight of your influence against discrimination. Seize every opportunity to correct erroneous views concerning Negroes.

7. Remember, what we do now influences the future, liberates or penalizes the next generation.

8. Let the Church be the Church, now two churches! Keep the church strong. Practice missions at home as well as abroad. Build a firm wall of understanding and mutual concern against all the onslaughts of outrageous fortune.

The Disturbing Jesus

A Returned Missionary

REV. RICHARD L. JACKSON

writes about the ethical demand of Jesus in contemporary society

If Jesus came to your town, what kind of a reception would he get? In the eighth chapter of Matthew, when he went to the city of the Gadarenes, we are told that "all of the city came out to meet him, and when they saw him, they begged him to leave their neighborhood." Isn't that a strange way to treat one who blessed little children, who healed the sick and who gave life and hope to the multitudes?

This incident calls attention to the fact that there is another side to the character of Jesus Christ which we so often overlook. It's true that he was a comforter; but he was also a disturber. He came to bring peace to men's hearts; but he also same to bring the sword. Throughout the gospels we discover his mission to be not that of lulling men to sleep, but that of stabbing them awake by driving the sword of truth into their inflexible minds and into their hard set ways of doing things.

I.

The Gadarenes had reason enough to beg Jesus to leave. First of all, Jesus was a Jew—a member of a despised race. The Gadarenes, like ourselves, felt more comfortable to keep up the fences which separated them from people of other races and nations. The Gadarenes had also another reason for asking this trouble maker to leave. He had healed two insane men—but at what cost? A valuable herd of swine, as a result of the healing, had rushed down the steep bank and drowned in the sea. Suppose you had been the owner of the swine—they represented a big investment. In order that these two maniacs be healed, you had to take a heavy financial loss. Wouldn't you beg Jesus to leave the neighborhood and let you alone? That's what they did, too. They wanted to get rid of him. As long as he was around he was a threat to all the property interests in the community for he placed human values above property. To Jesus, a man's life was more valuable than a hundred head of livestock.

In a recent issue of *The Christian Century*, Dr. Luccock calls attention to the last scene in Shaw's play, "St. Joan." In the midst of the celebration in her honor, St. Joan appears and says "I didn't know you loved me so much. I will come back." The surprised response of the people was "No, horrors, anything but that." They were content to sing her praises but they were much happier if she would just stay dead.

We ought never to lose sight of the fact that the people whom today we revere as great—were, in their time, disturbers of the peace, trouble makers. The greatest disturber of all—was Jesus Christ.

If we look deeply enough into the record, Jesus is bound to disturb us today. Especially does he disturb our rigid minds and our fixed patterns of thought. Most of us give verbal acceptance to the idea that change is in the nature of things. We acknowledge that:

> The old order changeth yielding place to new;
> And God fulfills himself in many ways
> Lest one good custom should corrupt the world.

Yet, while we give lip service to this idea—we ourselves, are loath to change. We want to keep our outgrown ideas, our deep seated prejudices. A wise school master observe that often our brains, instead of becoming powerhouses, become cold storage chambers. Someone has said that five per cent of the people think creatively, ten per cent think they think and the rest would rather die than do any original thinking.

Isn't it a fact that most of our ideas and attitudes are in conformity with the people around us, and we don't like to be different? The other day I saw a sign in a store in Raleigh which said, "Which one of these dangerous ideas do you have?" I rushed across the street to find if I was subversive, only to find a company trying to sell steel safes. The notion is abroad that any idea which is different from that held by the majority is *dangerous*, and we shy away. I once heard a minister say in a sermon, "If I know that a book has anything in it which is not in accordance with what I believe, I won't read it."

If we are satisfied with the progress we've made—with our ideas as they are—all growth has sstopped. Charles Kettering the wizard of General Motors says, "Research is an organized method for keeping reasonably dissatisfied with what you have." True research in living and thinking is not bulwarking our pet concepts with arguments and proofs, but constantly being dissatisfied with what we are with an eagerness to learn and improve. "Discontent," wrote Oscar Wilde, "is the first step in the progress of man or nation." As we inquire more deeply into the life and teachings of Jesus, we cannot long remain complacent. His absolute demands on our lives make us conscious of how far we fall short of what God expects of us. We begin to re-examine our ideas, our attitudes and our lives in the light of divine standards.

Let us take an example. You may remember in that popular play, South Pacific, one of the songs goes like this:

You've got to be taught to hate and fear;
You've got to be taught from year to year;
It's got to be drummed in your dear little ear.
You've got to be carefully taught.

You've got to be taught to be afraid
Of the people whose eyes are oddly made,
And people whose skin is a different shade.
You've got to be carefully taught.

You've got to be taught before it's too late,
Before you are six or seven or eight,
To hate all the people your relatives hate.
You've got to be carefully taught.

All of us, as a result of our early training, have developed certain attitudes of mind, certain ways of responding to other people, which, when confronted with the ethical demands of Christ, simply do not conform. As Christians, it is our responsibility to put our own minds in order, to see to it that our attitudes toward people who are in any way different from us — either in their thinking or outward appearance —are in conformity with Jesus' teachings about human brotherhood. When the words of Jesus disturb our deepseated prejudices, our customary practices, let us thank God and open our minds wider to the truth of God's word. The only thing to fear is lest our minds become rigid and the poison of self-satisfaction sets in to keep out the disturbing Jesus.

II

Jesus also disturbs our rigid ideas about the very nature of the Christian faith and of the church. We can't get away from the fact that Christianity, from the outset, has

(Continued on page 11.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

YOUTH WEEK OBSERVED AT SUFFOLK.

The young people of the Suffolk Christian Church have shared two important services on January 27 and February 3. On the 27 of January they assumed full responsibility for the morning service of worship. Ben Baines conducted the service with Virginia Mae Wagner and Florence King assisting him. Miss Shirley Saunders, Miss Elizabeth Rountree and Lanier Felton spoke on the topics, "What the Church Expects of Youth," "What Young People Believe," and "What Young People Expect of the Church." Certainly the future of our church is assured if one can judge by the caliber of the service of worship presented by these young people.

On February 3 our young people united with the youth of the community in response to the "Call" that young people may be committed more deeply to the cause of Christ. The Rev. John A. Winslow, Rector of St. Paul's Episcopal Church was the speaker and the service was conducted by youth leaders from the five cooperating churches. Certainly the challenge to united action and the senes of sharing in an undertaking that will receive the support of a million or more young people offers to our youth a strength not to be found in our own little group. We accepted with a deep sense of privilege the opportunity to unite with others in the covenant of the call.

Duane N. Vore.

* * * * *

RICHMOND CHURCH OBSERVES YOUTH SUNDAY.

The First Congregational Christian Church of Richmond, Va., observed Youth Sunday the last Sunday in January. Five of the young people from the youth fellowship group had full charge of directing an unusually impressive worship service. Each of the five presented his or her part with ease and dignity and reverence which won the appreciation and praise of all present. The youth fellowship group of the Richmond Church meets each Sunday evening for worship, study, and fellowship and has been doing special work on certain week nights in the interest of providing a recreation room in the basement of the church. The group is most fortunate in having as its counselors Mrs. L. L. Bond and Mr. A. A. Dofflemyer.

Harriet A. Helfenstein.

* * * * *

SUCCESSFUL TRAINING SCHOOL HELD IN GREENSBORO.

The Leadership Training School held recently in First Church, Greensboro for the churches of the area, was declared a success by all who attended. 162 people were registered and 110 received credit for courses through the Congregational Christian Division of Christian Education and sixteen through the Evangelical and Reformed Board. Churches participating were: Apple's Chapel; Monticello; Hines Chapel; Calvary, Greensboro; Palm Street, Greensboro; First Church, Greensboro; High Point; Pleasant Ridge; Winston-Salem, and the First Evangelical and Reformed Church in Greensboro.

Mr. Martin T. Garren was a very able dean and the teachers were: Dr. Ferris E. Reynolds, Elon College; Rev. Henry E. Robinson, Burlington; Dr. Raymond Smith, Greensboro College, Greensboro; Miss Julia Woodson, Burlington, and Miss Lelia Anderson, Division of Christian Education, Yankton, South Dakota.

Pattie Lee Coghill.

* * * * *

RELAX WITH MAX.

A large number of you will remember the fine state-wide rallies that were held in North Carolina and Virginia last year. Plans are being made for even better and bigger rallies this year. These will be held toward the end of March. Plan to come! Watch this page for further information.

* * *

We get a kick out of seeing a man sitting on a limb and sawing it off between himself and the tree. But what are many of our young people's groups doing? They are sitting out on the limb, cutting themselves off from their conference, from The Southern Convention, and worst of all from the teachings of the Bible, which emphasizes the brotherhood of all mankind. It's not very funny when this happens—it ruins the limb and hurts the tree.

* * *

If your religion doesn't make you different, then how is God gonna know you got it?

* * *

I've been watching that mechanic for the last 15 minutes. There's a man who knows his business! He didn't spill a drop of oil on the ground. He put the hood down gently, fastened it securely, and left no fingerprints on it. He wiped his hand on a clean tissue before opening the door, spread a clean cloth over the upholstery, meshed the gears noiselessly and drove carefully out into the street."

"I know. That's his own car."

* * *

A woman once asked Horace Greeley for advice about her church which was having a desperate time with its finances. She listed the many ways of raising money that had been tried —bazaars, pancake suppers, drives, a mock wedding, box socials, friendship quilts, and others.

"Can you suggest some way," she ended, "that we can keep the church from having to close up?"

Mr. Greeley had one suggestion. "Why don't you try religion?" he asked.—*Sunday Digest.*

ATTENTION: THEOLOGUES.

A national contest aimed at preparing future ministers to lead a church building or improvement program in a local church is underway, co-sponsored by the National Council of Churches' Bureau of Church Building and Architecture.

Dr. E. M. Conover, director of the Bureau, said the competition is open only to students in Protestant theological seminaries, and that each contestant is required to select a specific church and prepare a building program which he believes is needed. An alternative is to plan a completely new church, he added.

An acceptable contest entry, Dr. Conover pointed out, must provide a building plan not only for worship purposes, but also for religious education, fellowship and recreational activities, pastoral and administrative work. He said the designated church must be one which serves 150 or more members.

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

SPECIAL COLLEGE ISSUE.

Our editor, Dr. Robert Lee House, has given his consent to a special college issue of The Christian Sun to appear the week of February 10. Much of the material for this particular issue will be prepared by a number of the friends who are expressing themselves on different topics.

We all realize that the college occupies an essential position in our total church program and that at this particluar time it faces serious situations. Many problems confront the college at the moment. Money will not solve all of its problems, but a sufficient amount would solve many of its problems. The forthcoming particular issue of The Christian Sun will deal with salient facts of the campaign. The college is intensifying its campaign to raise one and a quarter million dollars. The one million dollars has been authorize by The Convention. The Convention will be requested to add $250,000 to the million dollars now being sought. This money, when raised, will go first for the building and equiping of a dining room and kitchen; second, for a girls' dormitory; and third, for a boys' dormitory. According to architect's figures, these buildings will cost from $250,000 to $300,000 each. This will leave two dormitories that should be constructed as early as possible. However, it may be the decision of the trustees of the college to add the remainder of the million and a quarter dollars to Elon's endowmen funds. This fund now totals only $472,000. Elon should have a minimum of one million dollars endowment. Then it would be far under the amount of endowment held by the average college of the size of Elon.

Elon's constituency is enthusiastic and determined to make the college as nearly secure as possible from the standpoint of buildings, equipment, and endowment. The cooperation of Elon's entire constituency is earestly and expectantly solicited.

APPORTIONMENT GIVING.

The Convention expresses its continued interest in Elon College by providing a means whereby each individual member may make his contribution to the college. A total of $15,000 is apportioned annually for the college. This distributed among 35,000 people means a very small contribution for each individual—so small that anyone could contribute it without missing it at all.

It does seem that when we consider the services the college has rendered to the church of our Convention and the services that the churches of the Convention will need the college to render in the years that lie ahead, everyone would without insistence or solicitation voluntarily make his contribution. A contribution to Elon College from the standpoint of the church is not a gift but an investment that will come back many times over again in services that are essential to the ongoing of the church.

Previously reported		$ 645.43
Eastern N. C. Conference:		
Pope's Chapel	$ 10.00	
Eastern Va. Conference:		
Franklin	245.00	
Windsor S. S.	16.32	
N. C. & Va. Conference:		
Burlington	$ 50.11	
Greensboro, First	42.86	
Union, (N. C.)	97.00	
Valley Va. Conference:		
Leaksville	$ 10.00	
Mt. Lebanon S. S.	23.00	
Winchester S. S.	8.34	
		502.63
Grand Total		$1,148.06

SUSTAINING FUND NEWS.

For the Sustaining Fund, as well as for other things, the year 1951 has now passed into history. We are sure that all the church members in The Southern Convention will be interested in a summary of what was contributed to the fund during that year.

There are 194 churches in The Convention as of the present time. Of these, a total of 26 made the Sustaining Fund Roll of Honor for the first year of the fund's existence. That is, each of these 26 churches contributed not less than $1.00 per member to the fund during the conference year, and many of them contributed in excess of that amount for each member on the church rolls.

Of the 168 churches, which did not make the Roll of Honor, 59 made at least some contribution to the Sustaining Fund during the conference year. When we deduct these and the Roll of Honor churches from the total, however, we find that there are 109 churches, which did not participate at all in the Sustaining Fund effort in 1951. We are hoping that every single one of these churches will do its part in 1952, and that the list of contributors for the current year will be 100 per cent instead of a little more than 45 per cent as was the case for the year just closed.

Late gifts to the Sustaining Fund credited on 1951 contributions have raised the total to just under $12,000 for that year. That is still far from the goal set by The Southern Convention—but it is at least a begining. A continuance of the joint efforts of all of us will insure the complete achievement of our goal for 1952. Surely our college is worth more than 2c per week to each of us so far as its usefulness and contribution to the whole church is concerned. That is over and above the other gifts to the college, remember, and represents a sort of gratuitous acknowledgement of our gratitude to God and to the college for what it has meant to our denomination and to the world, as well as to a great many of us individually, during the more than sixty years of its history. Surely such an institution is worth undergirding and sustaining now even more than has been the case in the past. We must go forward! There is no standing still, and retrogression is, of course unthinkable.

Our thanks and appreciation go to all our Sustaining Fund officers and committees, as well as to all the ministers and workers in our individual churches, who have made this asuspicious beginning of the Sustaining Fund possible. We are sure that they will "gird up their loins" for even greater efforts in this connection during 1952. Present plans call for a full report of the fund to The Southern Convention in its biennial session next May together with a request for authority for its continuance. It is expected confidently that this authority will be granted without question.

Many of our churches have already put the Sustaining Fund in their budgets for 1952. Some did for 1951. The college is deeply grateful for this fact. May there be many

(Continued on page 14.)

Christian Missions

At Home and Abroad

A LETTER FROM ED RIGGS.

Mission Compound
Mamadura, Ramnad Dist.
South India
January 7, 1952

Dear Friends of the Southern Convention:

Happy New Year! The Christmas season has come and gone, and we have enjoyed our usual pause to catch our breath before we begin the new plunge into the "struggle." I am afraid the latter is still mostly blundering; but things keep happening that are full of interest and gradually help make the picture clearer.

Before I start, however, I should mention the elections here last week. There are not enough ballot boxes or trained election officials in India to do the job all in one day, so the various Districts take their turn in rotation, and will be at it for a month or more. Our turn came last Wednesday. Since the schools were used as polling places, our Compound was full all day with ragged bewildered-looking peasant men and women, wandering about in search of the Boarding School building and standing patiently in line waiting their turn to vote. Incidentally the women's line was longer than the men's most of the time. The results were announced in the paper yesterday. A little less than half the electorate of 77,000 voted. The Congress candidate won easily with 22,000, and the Communist candidate was a poor second with less than 7,000. The Socialist and "F. B. Marxist" candidates had to forfeit their election deposits for failing to get the minimum required number of votes. I don't know how good a showing the Communists are making over the country as a whole, as the paper gives no publicity to the subject. The Communist candidate won in "Madura North," despite the fact that he is still in jail! But everywhere that I know of, the Communist platform and tactics have been a mild and watered-down performance, compared with what we were accustomed to in China, and not featured by any anti-foreign propaganda. Over the country as a whole Congress seems to be winning because opposition seems to be divided into too many weak groups.

My chief accomplishment last month was to get started with my village lantern-slide shows on health education. My projector arrived at last, with its pressure kerosene lantern as light source so that it can be used in places without electricity. With colored film strips on sanitation and nutrition borrowed from the United States Information Service in Madras, and a few "Life of Christ" slides to make it a suitable Christmas program, my assistant and I sallied forth every evening for about a week, our bicycles loaded down with equipment, to one of the nearby villages, a different one each evening. We would hang a sheet under a tree for a screen, and I would run the projector while my assistant gave the explanations in Tamil. Then we would come back by moonlight. This was just experimental, of course. Beginning this month I hope to spend the time that the borrowed film strips are available in remoter villages, so that we have to stay overnight in the place we give the show. Thus we will have time to talk more with the villagers and reinforce the health lesson with posters and flannelgraph skits. The kerosene light is not brilliant enough to allow a very large image, so the size of the audience is strictly limited, as it should be in these tiny places. A group of 150, crowded together on the ground in a space the size of an American living room, could see it clearly; but it was very unsatisfactory for the 250 leprosy patients who were more spread out in the auditorium of the leprosarium for a special Christmas show.

After the week of these shows I attended part of the meeting of the Diocesan Council, where I was trying to get formal approval for my health program. The meeting was in Tirumangalam, a town where I had not been before. The delegates were housed in the Church borading school there, which, it seems, is a sort of model school and the show place of the Diocese. The site was selected fifteen or twenty years ago on the edge of town by a missionary who bought extra land with the idea of developing an agricultural school. But the missionary left, and anyway the land didn't seem suitable for ordinary crops. A young Indian pastor took over and has been responsible for all the development since; and as he showed me around he acted as if he were really proud of what he had done with it in these years. He had started out by buying an electric pump and digging a well which just happened to hit a vein with a seemingly endless supply of water. Ordinarily a small amount of land with a constant abundant water supply is used for vegetable gardens and orchards. But this pastor elected to plant flowers, for which there is a small but steady market in Madura for garlands for weddings, funerals, and other celebrations. He has all the land around the well and pump put into roses, so grown that some of the bushes will be in bloom every day in the year and the market can be supplied steadily. The profits from his rose garden have been used, not only to pay for the pump and electricity and to landscape the rest of the school grounds, but to build and maintain better school buildings than the other boarding schools have, with electric lights in every room. And he feeds the children better, and was even able to start a normal school in the girls' compound. At present he has fruit trees along the walks and irrigation ditches, the rest of the grounds planted in millet and vegetables, and is even experimenting with bee-keeping and poultry-raising. You can imagine how the students get plenty of agricultural training after all, even if it is not the orthodox kind. Also quite unorthodox is the ideas of a church institution being maintained by a profit-making business. There are disadvantages and pitfalls in such a scheme, and the Communists certainly wouldn't approve if they came into power. But the children are eating better and living in cleaner surroundings than in the other boarding schools, and morale is high. The pastor doesn't take the credit for any of this; he says it was all because he happened to hit an abundant supply of water, which made an electric pump economically feasible.

The Diocesan Council there passed my health proposale — rather perfunctorily, I thought. I haven't been able generate much enthusiasm here in India so far. Everybody approves of the idea of preventive medicine but they seem to be a bit skeptical whether propaganda methods will be

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

HAVE YOU HEARD?

Mrs. W. E. Wisseman is teaching in the Winter Institute at Franklinton this month. Her course will be "Program Planning" for the Women's leaders.

* * *

Mrs. O. H. Paris, former president of the Women's Convention, is in Wesley Long Hospital in Greensboro, following a heart attack. The doctor has ordered complete rest, which means giving up all her church activities. Let us remember her in our prayers and with cards and notes.

* * *

"Friendly Service" for January in our Burlington Woman's Auxiliary consisted of church visiting and a membership drive. This would be a good project for any group for a month—or throughout the year.

* * *

Young People's packets are still on sale from The Convention Office, for $1.00. Included is the new and different *Now*!—young people's mission study book which is in the form of the *Reader's Digest*.

* * *

Miss Pattie Lee Coghill has several copies of *Now* for sale from The Convention Office for 35c each. They are fine for adults as well as young people. If your adults will not read the ordinary 'mission study book" you might surprise them with this very readable "book" which consists of short articles, pictures, and special features on home mission activity. It will 'count" as a mission study book in the home field this year.

* * *

Mrs. L. E. Smith, president of the Elon College Missionary Society, was hostess at a lovely tea given in honor of Miss Angie Crew an Monday, January 21. Groups were invited for both afternoon and evening, so that the entire community could be reached in a sort of "welcome home" for this veteran missionary who lived at Elon College during the war years.

LEST WE FORGET.

When the end of the year rolls around and we find that we have left so many things for the last minute we are inclined to become panicy and then and there we resolve not to put off so many things until the last minute next time. Well, "next time" is fast slipping by. I wonder how many of us are up to date on our obligations.

SAVE THOSE CUPONS.

In a recent bulletin from The Christian Orphanage there was included a message from Mrs. John G. Truitt, good wife of our good superintendent. She asked that the women of our churches save all kinds of coupons for the Orphanage—having seen in a Raleigh orphanage a kitchen floor tiled as a result of coupons!

Here again is a little thing which the women of our churches can do which will mean a great deal to the Orphanage. Save any kind of coupon—ceral, soap, flour, and what have you. When you get a bunch together, send them to The Christian Orphanage and they will know what to do with them.

The job of promoting this might be given to your friendly service chairman, or some special person might be chosen for this particular task. Let's cooperate with the Orphanage and show them how many coupons the women of our churches can send them in 1952.

One of the most important phases of our work is our Life Membership and Memorials. Truly we could honor a friend or pay tribute to a loved one in no better way, for thus we enable them to live on in service to others. Isn't there someone you would like to honor in this way?

This year, as you probably know, the money you give for Life Memberships and Memorials goes to Franklinton Center. Maybe you would like to know something about this work.

Franklinton Center is not a school as many have thought it to be, but a place where all of our Negro Congregational Christian ministers and laymen and lay women can come for conferences and institutes.

One of the buildings is incomplete, having been started many years ago, and another building (Howell Hall) which is being used is in very bad condition. The plan is to completely renovate Howell Hall as soon as possible so as to help in expanding the program there.

Again may I ask you to think this over as individuals or as a group. The Master again offers an opportunity to serve in fields where his feet would tread.

THELMA W. MIDDLETON,
Eastern Va Superintendent, Life Memebrships and Memorials.

* * * * *

PROGRESS AT LONG'S CHAPEL.

We have been following the theme, "A Highway for Our Lord," and have found the programs very interesting.

At our regular November meeting a special missionary service was observed. Rev. James T. Donnell, a former missionary to South America, was the principal speaker. At this meeting a Thank Offering was received for the Japan International Christian University.

At our December meeting we especially enjoyed the Christmas program, "Light for the Way," from the program book; group participation through Bible reading, songs and prayer. The candle-lighting narrative service was most impressive.

During the Christmas season our society remembered the sick and shut-ins with special cheer-baskets and cards.

Our society was on hand to serve the laymen's fellowship group at their first meeting and are looking forward to serving them in the future.

We have also provided a new oil heater for the church hut. The ladies have decided to divide into group, three per month, to clean the church and supply flowers for our Sunday morning worship services.

With renewed purpose we look forward to greater achievements in the future.

MRS. E. J. CLAWSON.

* * * * *

MISS STEELE AT WAKE CHAPEL.

At Wake Chapel January is no doubt our peak month in the current missionary society year so far as the good things, or possibly extra special events are concerned.

At our regular monthly meeting Mrs. Glendon Johnson gave an excellent review of the home Mission

(Continued on page 15.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

February is the month in which we are asked to think about the brotherhood of all God's children. Some churches invited ministers of other races to come to their churches and speak. Some church schools invite Negro, Indian, Chinese or Mexican children to visit their classes. How will you think about this important month?

There are many racial groups in our country. There are many religious groups in our country. We are a democracy that believes every man should be free to work and worship as he pleases. Some races, especially the Negro, feel they are mistreated. It is true that every group of people who are small in numbers will not have as easy a time as the strongest.

Once the black men were slaves in our country but they were freed. A bitter war was fought about this and after the war there was more bitterness as the people were full of hatred and revenge. Some of the bitterness has lasted until this very day. Many young people have discovered real friends among other races and they have learned to judge young people as individuals, which is the way it should be.

Minority groups work hard to make their voices heard. There is an organization known as the National Association for the Advancemen of Colored People which works to protect and to advance its people. This month, however, in Rochester, N. Y. the NAACP gave its approval when the book, Little Black Sambo, was banished from the schools. How silly! Little Black Sambo is not a Negro boy at all, but an Indian (don't forget American Indians are different from India's Indians) boy who met three fierce tigers. Who ever heard of an American Negro boy meeting any tigers? All Little Black Sambo did was to outwit the tigers, save his fine clothes and eat over 100 pancakes all drizzly with tiger butter. Sometimes we can worry so much about our differences we forget our alikenesses! And we are all alike when it comes to making mistakes, feeling pround, feeling hurt and being resentful. God knew we *were* so he sent his Son, Jesus, to tell us the way to live good lives.

Believers in God are brothers too—be they Protestant, Roman or Greek Catholics, or Jewish. Each has a different form of worship but each group has a firm faith in his belief. In American each group can worship God as it pleases. But that wonderful fact does not make some people happy, no indeed, they want everyone to worship God as they do. Many wars have been fought, many lives given and many sacrifices made to give us freedom to worship God as we please. Let us keep it so. Let us rejoice with our Roman and Jewish brother. Think of their churches and synagogues as being holy places. Think of their rabbis and priests as being consecrated men. It is the Christian way to behave.

For the 29 days of this Leap Year February we can think about our brothers who are alike in blood and bone but different in skin covering and characteristics. We can think about our brothers of different beliefs and we can think good thoughts, kind thoughts and wish them well and pray that we might live as true brothers! Poor Little Black Sambo never did much harm—any thoughts he fostered must have been loving ones for he is a lovable little boy. But you know what?—if we conquer racial and religious prejudice—we will have to use our wits to outsmart those tigers! And there won't be any drizzly tiger butter either.—Just plain hard work.

WATCHA MEAN?

By Louise C. Hastings.

Issued by the National Kindergarten Association.

This expression, *Watcha mean?*, we hear on all sides today. Children have always wanted to know the meaning of things—that is the way they have learned—but today's children, when they question, have their own way of asking for information. The small children who visit us use the expression; the boys across the street use. We park beside a curb, and a boy passing with his mother is heard repeating the same question in the same way. The neighborhood children who bring their turtles and snakes to me for identification all use the same wording. There is a musical charm to this expression that grows upon one. I've heard it—oh, so many, many times—and I like it.

"I think the way Shirley interrupts you when you are reading to her is dreadfully rude—and the way she asks, again and again 'Watcha mean?' is positively uncouth! When I was a girl I listened and never opened my mouth." So said a visiting aunt who has strong opinions and is always sure that what she thinks is right. My aunt is living in the yesterdays; the child of today is a new species to her. It does no good to try to win her over to modern ways. It just can't be done. There is only one way to her—her way.

I might have told her that this was how Shirley learned—that it was really a benefit to both of us for her to ask me questions. Questions and answers bring mother and child into close association. All sorts of questions come up from reading aloud. We do not wish our children to say, "No, don't let's ask Mother questions like that; let's ask one of the older girls."

I knew a mother who read aloud to her two boys every noon, while they ate their lunch, during their entire primary and grammar school years. What delightful times they must have had, and what happy memories they must cherish. Instead of saying "Watcha mean, Mother?" the probably asked, "What does that mean, Mother?" But, always, children need to ask questions.

The important point, however, is not the wording of the questions but the fact that Mother answers the questions willingly and intelligently. It is a blessed privilege to be able to explain situations that the children meet day by day, in their books as well as in their lives. None of us wish our boys and girls to get the wrong outlook upon life.

It is unfortunate when parents turn away from their children's questions. It is true that mothers and fathers are generally busy; yet we never should be too busy to meet the child's immediate need. We do an injustice to both the child and ourselves when we do not rise to the occasion. Sometimes questions come at unusual and inopportune moments, and we are obliged to do difficult and embaraasing explaining, nevertheless, it is wise, if possible to do

(Continued on page 11.)

THE DISTURBING JESUS.

(Continued from page 5.)

been a revolutionary movement. It was considered dangerous—even subversive—not only by the Roman authorities, but by the religious professionals, the Scribes and Pharisees. The great reform movements within Christianity throughout the centuries, have all been revolutionary in charter. John Wesley, in 1776 wrote, "I am not afraid that the people called Methodist should ever cease to exist either in Europe or America. But I am afraid that they should exist only as a dead sect, having the form of religion without power."

Unfortunately, not only in Methodism, but in all denominations, that often happens. The spirit leaves and there remains only the empty shell. Consequently the church becomes a group of self-satisfied and static people with the inevitable result that it becomes weak and ineffective. In many instances the church is content to major in minor questions, content to appoint committees on resolutions and living by the stale appeal of past ideals. "This extravagance" in contentment, as one has called it, "is costing the church many people of power who are not geared down to a snail's pace. We hear calls for the church to assume social leadership, but like Scarlett O'Hara, we say, 'We will think about it tomorrow; it won't hurt so much then.' "

One of the greatest tragedies of our time is that so many of our Christian ministers as well as laymen are so little concerned with finding a Christian solution to the problem of inter-racial brotherhood. I returned from China with the conviction that the Race Problem is America's No. 1 social problem and upon its solution will depend whether or not we will emerge as a great moral leader of the world—or whether we still will go down, friendless to defeat. The non-white people of the world—and they represent two thirds of the total—are looking at us today and their eyes are focused on how we solve this problem here in America — because they know that we won't treat them any better than we treat our own colored citizens.

I brought out of China with me several newspapers published by the Communist government. There is one article which accuses the United States of using our military power to help the French retain their colonial imperialistic control and white supremacy. There's an article on "What is Freedom in America?" which says that it is freedom only for those on top—especially for those of Anglo Saxon descent. Everytime there is discrimination against any racial group in America—every time there is a lynching—it makes the headlines all over the world, especially in non-white countries.

A little over a year ago a student in Union High came to see me. "I have a question to ask you about American," he said. I knew what it was as I had been asked so many times before. "How do they treat negroes and people of other races in America?" They can't understand how we can reconcile our treatment of other races with the teachings of Jesus Christ.

These non-white people of the world want to know our attitude toward other races before they accept our leadership. Russia professed and practices racial equality. I came home from China convinced that before I could ever go to a foreign land again and preach the brotherhood of man, I would have to do all in my power to make it a reality in my own country.

Dr. E. Stanley Jones was pleading with a group of young people in India. "I wish you would stand up and tell me, if you will, why you are not Christians. Why will you not become Christians? What do you think of Christ?" One young man answered. "Your Christ is wonderful, but you Christians are not like him." Mahatma Ghandi once considered becoming a Christian. He went one evening to hear a minister preach in an English Episcopal Church in India. "You can't come in here," he was told. "But you can stand outside and listen." Ghandi, though an admirer of Christ never became a Christian.

The great tragedy of our time—is that so few of our so-called Christian people are concerned about this question. It is true that a great deal of progress has been made in the past few years but the church is trailing rather than leading. I've met quite a few thoughtful young people lately, who are interested in solving this race problem and other social issues—who never give the church a thought. They think we're too involved in irrelevancies to be concerned with this live issue. And often we are.

Benjamin Franklin once proposed to found a church for himself to be called "The Society of the Free and Easy." I don't know whether he ever did it or not, but a church of the free and easy can never be a church of Jesus Christ.

Only a vision of the disturbing Jesus can correct the church's lethargy and complacency. Armchair Christians aren't going to move fast enough to save a perishing world.

We can get along without this disturbing Jesuc. We can go on, as we've been accustomed to doing,—adopting for ourselves the ideas, the attitudes, the standards of our contemporary world. We can lead respectful, even successful and self-satisfying existences. We, like the Gadarenes, can ask this Jesus—this trouble maker—to get away from our neighborhood—to quit troubling our minds and conscieness with thoughts about social justice and this nonsense about the brotherhood of man.

Yet, when we ask Jesus to go away, we know that we banish our only hope of salvation. And so, although he disturbs our minds, althought he refuses to let our consciences rest, although he continues to confront us with seemingly impossible demands, still we know that we need him—and in him is not only our hope for us an individuals but for our entire human family.

FOR THE CHILDREN.

(Continued from page 10.)

the explaining at the psychological moment.

Watcha mean? is an attitude of mind not limited to boys and girls. Now and then the expression itself is used by adults. We must continue to ask questions; otherwise, growth will remain at a standstill. When we lose our curiosity regarding history, science, or any phase of life, it is unfortunate.

Bert's father called up to tell us that Bert would be late. He was driving the car for his grandparents in the vicinity of a large fire. "Oh," I said, "he will probably be detoured and have to go all around Robin Hood's barn." Quick as a flash came back the question, "Watcha mean—Robin Hood's barn?"

"Seen and not heard" is certainly no fitting description of the youth, or adult, of today!

No one has equaled David for poetry, nor Isaiah for vision, nor Jesus for his moral and ethical teachings, nor Peter for holy zeal, nor Appolos for fiery oratory, nor Paul for logic, nor John's statement of sanctified love,

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE FAMILY AT BETHANY.

Lesson VII—February 17, 1952.

Memory Selection: *She said unto him, Yes Lord, I believe that thou art the Christ, the Son of God, he who is coming into the world*—John 11:27.

Lesson Text: Luke 10:38-42; John 11:1-5, 24-27.

Devotional Reading: 1 John 2:8-17.

The Family at Bethany.

There were three in this family of Bethany, Martha, Mary, and Lazarus. The home evidently belonged to Martha who was probably the oldest of the three. She was a busy, bustling, bundle of energy, with a knack of getting things done. She was the kind of person who would have told you that she did not have time for meditation and perhaps for prayer. To be sure, she was a good woman, but there was work to be done, and she would be up and doing it.

Mary her sister was just the opposite. She was a quiet, contemplative type, with a far-away look in her eyes, and a mystical temperament. Whereas Martha wanted to be in the midst of things, Mary wanted to be apart from them. She was a thinker, Martha was a doer.

We know little about Lazarus their brother, and the third member of this Bethany family. He may have been the youngest of the three. He evidently was a likeable kind of fellow—Jesus thought a great deal of him (John 11:3) He is remembered because he was the man whom Jesus brought back to life from the tomb.

It was a devoted family, a little group living together in harmony and dignity, bound by strong ties of mutual respect and affection. Homes like it are the salt of the earth.

The Home With the Open Door.

It was a hospitable home. In a land characterized by hospitality, this Bethany home was conspicuous. Again and again, Jesus and his disciples visited in the home, and the latch string was always out for them. It must have meant a great deal to him, who had no home, to be invited into this home, and to share its friendliness and its fellowship. And today, excluded as he is from so many homes in which apparently he is not wanted, or from which he is shut out by other things, the Master rejoices when he is invited, not only as a guest but as a member of the family.

Company Comes for Dinner.

Jesus and his disciples were passing through Bethany, and either by invitation, or on his own initiative, he "drops in" for dinner. He was, as always, welcome. He probably told the women folks "not to go to any trouble." And he meant it. But women folks do not know what that means. When company comes, they "have to put on the dog." They do not always understand that hospitality is as much fellowship as food. Like many a modern housewife Martha was so busy getting the dinner that she did not have any time for her guest. Perhaps a modern instance would be the woman who is so busy getting the Sunday dinner ready that she does not have time to go to church. All this is no condemnation of having company, or of treating company nice. But it is a friendly reminder that folks often overburden themselves when "company comes," when both they and themselves would feel better and would have a better time if less work and worry were devoted to the meal, and more thought and time were devoted to the fellowship.

Too Much of a Good Thing.

Things were not going very well in the kitchen. Perhaps it was a hot day. Perhaps the bread did not rise as it should. Perhaps everything went wrong on this particular day—things have a way of doing that sometimes. In any event, poor Martha could not stand it any longer. Here she was working, and wearing herself out, trying to get the meal ready and the table set, and Mary her sister was just sitting down, doing nothing—at least it seemed that way to Martha. Jesus or no Jesus, she just couldn't stand it any longer. Coming to the front room, she said in a plaintive voice "Lord dost Thou not care that my sister did leave me to serve alone? Bid her therefore that she help me." Like so many of us—when we are tired and worried, we tend to blame others for things. Before we condemn Martha too severly—and many have done Martha an injustice—we need to keep in mind that somebody has to do the world's work. If everybody were like Mary, a lot of folks would not be fed or clothed or taken care of. The world needs Marthas—but Marthas who have a sense of values and a sound perspective. He who takes time to be quiet will do more work than he who works all the time. And he will do it in better spirit. The fact is, that it is easy to undertake to do too much for Christ. Many good people miss the joy of service, and become tired and fretful, because they are trying to do too much.

The Good Part.

The Master sympathized with Martha. But he knew there was something he ought to say to her. "Martha, Martha" he says, and we can well imagine the chiding, but tender tone in his voice, "you are all bothered about the wrong thing. I want a bite, not a banquet. You are making much ado about nothing. Mary has chosen then the good part. Worship is as important as work. Fellowship is as important as food. To heed me is as good as to feed me. Mary is really doing more to entertain me than you are. Come now, take things a little easier, join us, listen to me, I have something worth while to say to you."

Martha and Mary in Modern Life.

In our country, at least, there are too many people after the Martha pattern. The patron saint of America is St. Vitus. We do not know where we are going or what we are going to do when we get there, but we are going at break-neck speed. Whirl is king. The symbol of our civilization is a speedometer and not a compass. We need, like Mary to be still and to know that God is God, to listen, to wait upon the Lord. What we need is a happy medium between the two types—folks who take time to be quiet, and then who go out to work. To wait is as important as to work. Life for many is shallow and superficial because work has not been given meaning by waiting upon God.

A Loved One is Taken.

The ranks of this devoted family circle were invaded by the Death Angel who took away their beloved brother. Death is always doing that—coming into the home and family

(Continued on page 13.)

VISUAL AIDS AVAILABLE FROM THE SOUTHERN CONVENTION OFFICE.

The "Life of Christ" filmstrips are available in The Southern Convention office. They are not only useful with all the Pilgrim Series courses for the current quarter, but useful with other materials on the life of Christ and with the Uniform Lessons. They are very well done and seem to visualize a very good picture of Jesus and his teachings. They can be used with both children and adults so you will want to schedule them for your Sunday school. Rental fee is 50c.

"A Wonderful Life," the feature film for the year, has not been used as much as we would have liked. It is the story of a man who had worked all his life for others and how his life affected the lives of his family and friends. It is a stirring movie of forty minutes in length and our churches should schedule it soon. We have had to send back two copies so there is only one copy left for the whole Convention so make your requests right away.

All visual aid inquiries may be directed to Ruth Dunn, Box 336, Elon College, North Carolina.

A LETTER FROM ED RIGGS.

(Continued from page 8.)

practical. The pastor here said: "You propose to print and distribute tracts, but they won't be of any use to the 95 per cent of the village women who don't know how to read at all." I asked him how it happened that the church didn't have anything better than that to show for a hundred years here. Also didn't Dr. Laubach's literacy drive make any headway in this area? He replied by asking if I would have any spirit to study at night, without lights, if I had been working from dawn to dark in other peoples' fields for a wage never quite enough for a day's meal. The women here live that kind of life, day after day for a lifetime, with no hope for any change for the better, whether they are literate or not. They say, "If you won't pay us to learn to read, or give us a better job as a reward, why should we make the effort?" But the pastor added that in the Manamadura area crops will be so good this year that there will be plenty of work and more food this year; so perhaps the women would have more energy and spirit to respond to a literacy drive beginning this spring. Here is the long-awaited opportunity to break some of these vicious circles, I thought; it might be a long time befor Manamadura will have another season with plenty of rain and better-than-normal crops again.

And I learned that the area around us with more-than-usual water is still rather small in extent. The Tamil county as a whole had two-thirds of the normal rain this year, which is better than none but still not enough. On the last day of the old year I went to visit the branch clinic of the Angelican Hospital of Ramnad, in an isolated village not too far from here. (It is the only truly rural medical enterprise which our Diocese is running and is being threatened with closure for lack of funds. It was quite impressive to see the local committee, when faced with these facts, refuse to accept defeat, but offer to go about the villages served by the clinic and raise funds by direct canvassing.) We went there by car, rather a hair-raising experience because the ex-cart tracks we were following were supposed to be passable in dry weather and it wasn't quite dry yet! That whole area is so isolated that the government can't get a doctor for its only clinic, so the mission clinic gives the only chance for medical care the people can get.

The fields were all fairly green with a kind of millet, their first crop in four years. But I asked about their diet because I didn't see any vegetable gardens. I was told that the rains were just enough for millet and not enough for vegetables. The pond of rain water which the village was currently using for drinking would be dry in a month, and then they would have to use the ground water from springs or wells for drinking for the rest of the year. And that was so alkaline it killed the vegetables—literally made them wither up each time it was poured on. That was true even in years of normal rainfall, they said; in the whole area from there to the seacoast no one had ever been able to dig a well and find sweet water. I then asked what they ate besides the millet, if they were able to grow no vegetables. "Nothing else," they said, "nothing but millet and brackish water, and on rare occasions a little dry fish from the ocean."

Why do people keep on living in places like this if it is such a desert? I asked myself. It is true that the population is sparser than other parts of the Diocese; the villages look smaller and are farther apart. But in each village a horde of children would pour out of the huts to watch the car as it passed by or was being pulled out of a mudhole by village men. I was told that a population of 30,000 is within close walking distance of this clinic. I thought of that deeply pessimistic article in the *Atlantic Monthly* that said that there were too many people in India and there would never be enough food for them; and there was no hope as long as they kept on reproducing and increasing their numbers. This author would certainly say that people had no business living in a place like this.

But of course that amounts to saying that people in a place like this have no business *living*. And you can't just dismiss people like that. Our pastor said yesterday morning that the Christ of the Indian Road was the Christ of *every* read in India, not only of the town road, but of the village road and the desert road. And when he talked about the hungry and the thirsty and the naked, etc. who were "even the least of these my brethren," he was thinking also of those in desert places like this, who cannot help it if they have no other place to live but who have as much right to live and struggle to raise children as those of us who happen to inherit the tree and well-watered places of this earth. We ought to be able to find some way to save them — something better than temporary gestures of relief, or just carelessly "writing them off."

Best regards,

Ed Riggs.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

and taking away loved ones and friends. In their loss and loneliness the sisters turned instinctively to their Great Friend, and they found that not only was he able to supply all their need according to his riches, but to do exceeding abundantly above all that they thought or asked. So it was then, is now, and evermore shall be, world without end. Amen.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

Parts of the Bible have been translated into 1,034 languages and dialects, and the whole Bible appears in 125 different languages.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

How I wish more people would read The Christian Sun! If people knew our work here—knew it as they can know it by keeping up with our report each week—we would not have to bear a heavy burden in the "lean months." And we could take more needy children. Just as the Orphanage would be the better understood and its problems met just so would all other enterprises of our Convention be helped. Every church and every department of our work should promote The Christian Sun. The church was never needed in America more than today. Faithfulness to the local church by members thereof should raise to an all-time high. Prayer and Christian loyalty should take on new life. America needs to be strong with a strength that comes from righteousness. Our Christian Sun helps every pastor, every church member, and every home which has it. Among the things which need emphasis in our Convention now is The Christian Sun. Subscribe to it. Ask a neighbor to subscribe to it. Thank you.

Let me—while I am preaching—put in a word for college period. Here is a major church effort, namely our church college. We might as well try to build the church without Sunday schools as to try to build Christianity into the fabric of our Christian civilization without church colleges. That does not lessen the need and worth of great secular universities and colleges. Truth learned anywhere is good. Let it be learned. How civilization has advanced with advancing knowledge. But let us help the church college play its great part in teaching the youth of our land. At the church college certain things seem so natural and in their right place such as reference to religion in a favorable light, reference to God as an ever-present friend, reference to and practice of worship and prayer, and the seeing of civilization as needing the Christian principles of brotherhood and unselfish service and understanding. The world needs it. Let us do our part to keep Christian environment and teaching before tomorrow's leaders. Let us support our own Elon College which deserves our patronage and our financial help.

I haven't said much about the Orphanage in this report, but I hope everyone will help us keep as nearly up with our current bills as possible. God honors the person who helps the needy child: Ex. 22:22, "Ye shall not afflict any widow of fatherless child; if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." It is a vigorous way of saying meanness is poison, kindness it health and happiness and good success.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Sanford Friends: Clothing.
Sanford Friend: Record player.
Miss Mary Earp, Washington, D. C.: Clothing.

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REPORT FOR JANUARY 31, 1952.

Sunday School Monthly Offerings.

Amount brought forward		$2,240.47
Eastern N. C. Conference:		
Auburn		8.00
Eastern Va. Conference:		
Eure	$ 30.09	
Portsmouth, First S. S.	7.39	
South Norfolk S. S.	22.05	
Suffolk S. S.	100.00	
Union (So.)	20.60	
		180.13
N. C. & Va. Conference:		
Greensboro, Palm St.	$ 44.00	
Happy Home S. S.	22.50	
		66.50
Total		$ 254.63
Grand Total		$2,495.10

Special Offerings.

Amount brought forward		$1,875.94
United Columbus S. S., Columbus, Ga.	$ 9.00	
Sanford friend	100.00	
W. W. Sharpe	25.00	
W. P. Robinson, Chicago, Ill.	1.00	
Mrs. J. C. Darden, Suffolk, Va.	5.00	
Burlington Junior Chamber of Commerce	50.00	
Philathea Class, Suffolk Church (for Harvell boys)	5.00	
Mr. & Mrs. Nelson Jackson, Tryon, N. C., in memory of Samuel C. Hutcheson, Chattanooga, Tenn.	10.00	
Mr. & Mrs. Wm. F. Lawrence, Portsmouth, Va., in memory of Mrs. Grace Bennett Campbell	3.00	
Special Gifts	489.34	
		697.34
Grand Total		$2,573.28
Total for the Week		$ 951.97
Total for the Year		$5,068.38

SUSTAINING FUND NEWS.

(Continued from page 7.)

more churches to follow this example before the end of the present year.

Roll of Honor—1951.

Easter N. C. Conference — Chapel Hill, Henderson, Morrisville, Mt. Auburn, Niagara (5 churches).

Western N. C. Conference — Asheboro, Hank's Chapel, Liberty, Spoon's Chapel (4 churches).

Eastern Vaginia Conference—Berea (Nans.), Dendron, Franklin, Holland, Holy Neck, Johnson's Grove, Liberty Spring, Christian Temple, Rosemont, Oakland, Richmond, Union (Surry), Windsor (12 churches).

N. C. and Va. Conference—Elon College, Greensboro, Ingram, Lebanon, Winston-Salem (5 churches).

W. M. B.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..
Address...

In Memoriam

WRIGHT.

God in his infinite wisdom saw fit to take one of our good Holy Neck Congregational Christian Church members, Mr. Thomas Lafayette Wright from our midst on May 3, 1951. We, the committee, wish to submit the following resolutions of sincere respect for him who was faithful as long as health would permit.

Therefore, be it resolved:

1. That we consider his death a great loss to our church and community.
2. That we accept the challenge of a stronger Christian faith, and be inspired, by having known him, to be a nobler Christian.
3. That we extend heartfelf sympathy to the bereaved family and pray God's blessings on each member thereof.

Miss ALLIE LEE NORFLEET,
Mrs. C. C. BAKER,
Mrs. JUNE O. DAVIDSON, Sr.,
Committee.

HARRELL.

We, the members of Liberty Spring Christian Church, were saddened December 5, 1951, by the passing of our beloved friend and member, Percy Samuel Harrell.

We desire to express love and respect from our church for one who served so faithfully as a lifelong member and who will be greatly missed by his many friends and neighbors and, most of all, by his family where he served as a devoted husband and father.

Therefore, be it resolved:

1. That we are grateful for what his life has meant to us as individuals and also for what it has meant to our church and community.
2. That we hold in lasting remembrance his love, loyalty, and service to his Master, and his patience and quiet endurance of his long illness.
3. That we extend our heartfelt sympathy to his devoted family who ministered to him so faithfully during his illness and pray God's blessings upon them.

Mrs. R. WESLEY HARRELL,
Mrs. C. E. NICHOLS,
Mrs. W. R. LOWE,
Committee.

MARCH.

On July 1, 1951, after lingering illness, our Heavenly Father in his infinite wisdom called home to his reward one of our beloved members, Mr. J. Ether March. He was a loyal member, deacon and trustee of Holy Neck Congregational Christian church. He served as chairman of the Board of Finance for a number of years and was generous in his giving and always interested in the work of the church as a whole.

Whereas, God who knoweth and doeth all things well has seen fit to call this brother from our midst,

Therefore, be it resolved:

1. That we bow in humble submission to the will of God, and give thanks for the life of our loyal brother.
2. That in our loss we take courage and be determined by God's grace to carry on the work he so dearly loved.
3. That we commend the bereaved ones to the Great Comforter and assure them that earth has no sorrow heaven cannot heal.

Miss ALLIE LEE NORFLEET,
Mrs. C. C. BAKER,
Mrs. JUNE O. DAVIDSON, Sr.,
Committee.

HOLLAND.

Holy Neck Congregational Christian Church suffered a great loss in the passing of Mr. Howard V. Holland, who departed this life on November 20, 1951. He was a member of the Board of Finance, a loyal choir member, a trustee, treasurer of the Sunday school and a deacon of the church.

Although confined to his home for a period of four years he had a continued interest in all the activities of the church.

The Holy Neck Church, Sunday school, the Board of Deacons and all who knew him have lost a faithful co-worker and a good neighbor. His faith and devotion was a great inspiration to all.

Therefore, be it resolved:

1. That we thank our Heavenly Father for Mr. Holland's life, friendship, service and leadership in our church.
2. That we extend our sincere and prayerful sympathy to his wife and family, commending them to trust in God's promise and his sufficient grace for strength to sustain them.

Miss ALLIE LEE NORFLEET,
Mrs. C. C. BAKER,
Mrs. JUNE O. DAVIDSON, Sr.,
Committee.

RESUME OF YEAR'S PROGRESS AT ORPHANAGE.

(Continued from page 3.)

phanage would have had a very good year.

Absolute necessary repairs have been very expensive, and the cost of all articles of clothing, and all food, laundry supplies, fertilizers seeds, and equipment has made it a good year in which to do a lot of hustling, and hoping for better farming seasons next year.

The Board of Trustees is headed by Chairman Vitus R. Holt of Burlington. Other members include C. D. West, Newport News, Va.; D. L. Boone, Sr., Durham; I. H. Vickery, Henderson; Dr. J. P. Cross, Suffolk, Va.; Mrs. J. H. McEwen, Burlington; L. R. Jones, Franklin, Va.; Loren P. Waldo, Jr., Holland, Va.; Thomas W. Walton, Greensboro; W. J. Ballentin, Fuquay Springs; L. E. Carlton, Paces, Va.; Clyde W. Gordon, Burlington; Russell V. Powell, Greensboro; Dr. Harold B. Kernodle, Burlington; and Mrs. Mark W. Andes, Virgilina, Va.

Receipts in the General Fund during 1951 totalled $65,408.19. Receipts for the new home for the superintendent totalled $15,302.15.

YOUTH AT WORK.

(Continued from page 6.)

Dr. Conover explained the motive for the contest as a long-standing grievance on the part of architects that Protestant pastors are notoriously poor planners in their church building programs.

Most architects, continued Dr. Conover, believe ministers "do not know how to state their needs for new buildings or improvements, nor how to guide their congregations in determining needs so that the architect can design a building best suited to the situation."

Students submitting contest entries, Dr. Conover said, will be required to prepare a church building program which states exact requirements. These requirements, he added, include statistics on the surrounding community, as well as a detailed plan showing dimensions and contour of the church site.

The contest, which is awarding cash prizes amounting to $500, closes June 1.

In addition to the Bureau of Church Building and Architecture, it is sponsored by the Church Architectural Guild of America.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

study book "Mission to America" by Dr. Truman Douglass. It seemed especially fitting that this study was followed by the special meeting on Professor of Bible at Peace College, Raleigh, came out for an afternoon and night session to teach the Epistle of James.

We were so happy to have some twenty-five members of the missionary socities at Amelia, Plymouth and Morrisville Christian Churches come together with us for this treat. They very kindly brought cakes for dessert and the Wake Chapel ladies served a cold plate and coffee during the supper hour.

From the fine spirit, rapt attention to Miss Steele's presentation of the Word of Life, and fellowship together, we shall look forward to more consecrated devotion and service in the "Building of the King's Highway."

Mrs. B. B. Johnson.

Don't expect to be paid a dollar an hour for your working hours when you then use your leisure hours as though they were not worth five cents a dozen.—*Henry L. Doherty.*

National Council Opposes
UNIVERSAL MILITARY TRAINING

A statement adopted by the

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

January 30, 1952

With the view to meeting the military requirements of our nation during the current period of international tension, the Congress has extended to 1955 the drafting of men for the armed forces. The period of military service has been lengthened from 21 to 24 months and the ceiling on numbers raised from 3½ to 5 million men. If events that cannot now be foreseen should make necessary the further strengthening of the nation's armed forces this end can be accomplished by Congressional action in the light of conditions then prevailing. The National Council of Churches, however much it may deplore the circumstances that have required this stepping up of our military establishment, acknowledges the need of and supports adequate defense measures.

With its position on the issue of national security thus stated, the National Council of Churches affirms its opposition to permanent universal military training. This action is in line with the views of many of our constituent communions which over a period of years have consistently opposed universal military training.* It seems clear, that the effort to establish a system of permanent universal military training will meet with widespread opposition within our churches for religious and moral reasons and to the end that our traditional democratice institutions may be preserved.

We believe it is one thing to acknowledge the necessity of drafting men for a limited period to meet a specific international emergency. It is another, and quite different thing for the churches to support the conscription of each succeeding generation of the nation's youth for a program of universal military training. It is not in accord with our heritage as a free nation under God, permanently to recruit our youth under the banners of the military. To do this would be to take a long step in the direction of a garrison state.

We are mindful of the grave responsibilities with which our Congress is confronted during these difficult days. The decision which it is required to make respecting universal military training will have far-reaching consequences for the people of other lands as well as our own. It is our earnest prayer that to each member of the House and Senate there may be vouchsafed such measure of divine wisdom as will enable the Congress to reach a decision in accord with God's will for our beloved country.

*These communions include the following: American Baptist Convention, Augustana Evangelical Lutheran Church, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren Church, Friends Five Years Meeting, Friends of Philadelphia and Vicinity, Methodist Church, and Presbyterian Church in the U. S. A. In addition, the Board of Social Missions of the United Lutheran Church has taken similar action.

HISTORICAL SOCIETY. 1956.
[illegible] of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CIV RICHMOND, VA., THURSDAY, FEBRUARY 14, 1952 NUMBER 7

Presenting Elon College

From the EDITOR'S Desk

OUR SACRED HONOR

Elon has a role to play of denomination-wide significance. First of all, it must discharge its stewardship of influence among the association of Congregational Christian Colleges. The fact that it remains unequivocally a church-related college is by no means without its significance. That fact must be a mark of distinction and not one of inferiority. The conspicuous example of one church-related college could help lift the rest.

We are a people who have been blessed with a goodly heritage. At no time has God withdrawn his hand or turned his back. Unitedly we can give Elon a financial transfusion. We can wipe out the stigma which has rested on education in the South. We can bring forth works meet for repentance.

Our sacred honor is at stake. We have made bold professions. We are on record as saying that our church and our faith is unique, that our witness is particularly germane to the present crisis. Now we must substantiate that faith, "put up or shut up."

If we have a witness to bear, we must proclaim it from the housetop, from the college level. We must put our light on a hill and not keep it in obscurity. We must seek first, as never before, the Kingdom of God, and his righteousness. Otherwise, our accumulated sins of omission will condemn us to failure and obscurity.

To be sure, this is not simply a financial problem. It goes to the very core of the institution. As we call upon our people to give more substantially, we call upon students and faculty to make our college more demonstrably Christian. We remind the faculty that they are our representatives, the keepers of the keys; that "whatsoever they shall bind on earth shall be bound in heaven, that whatsoever they shall loose on earth shall be loosed in heaven." We call upon the college to release its talent and leadership more freely throughout the churches, both in the written and spoken word. We call upon the administration to seek with renewed zeal to build a curriculum, not designed to teach someone's pet course, nor with an eye to commercial value, but to solidly implement our Christian faith and serve the constituency for which the institution was founded.

THE WHOLE GOSPEL

We emphasized Christian Race Relations in our last issue. It is quite possible that some of our readers did not respond whole-heartedly to that emphasis. Now we turn to Christian education on the college level. Again, we fear, some of our readers may not be jubilant over this emphasis.

It is difficult to be well-balanced in ones religious outlook. "Ephriam is a cake half-baked" is the frank way the Old Testament puts it. Now the editor must be polite and not allude to anyone or any group as being half-baked, but it is quite possible for us today to practice a compartmentalized religion. Said St. Paul, "Now we see through a glass darkly." Yes, and he might have added: "Now we see through compartments partially." A fragmentary faith is frightfully inadequate.

One is interested in condemning sins in high places in the Nation's Capitol, but not interested in condemning the sins of discrimination south of Washington. One group is eager to have the sins of intemperance blasted, but is irritated when the preacher begins talking about money. Some are interested in and respond generously for a benevolent program at home, but turn a deaf ear to the cry of the multitudes in mission lands for whom Christ died.

We live in an age of grace, an age of enlightenment. There is no excuse today for a half baked religion. "Let this mind be in you which was also in Christ Jesus." Reason as well as sentiment must be kept active in a healthy religion.

Every mature Christian today should be interested in the church and the churches, temperance and race relations, the kindergarten and the college, the adolescent and the alumnus, benevolence and missions.

On one occasion Jesus said: "I have many things to say unto you, but you cannot bear them now." Ignorance and prejudice and selfishness close the door to God's fullest revelation. "If you would hear his voice, harden not your hearts." Realizing that God speaks to us through many channels let us keep every door of revelation open: Missions, the church college, amicable race relations, stewardship, evangelism, temperance, Bible study and prayer. Then surely God can speak without restraint to our generation.

Christian Higher Education

From the Standpoint of the Congregational Christian Churches

By BRYANT DRAKE.

Elon College is an exception in many ways, but, from the point-of-view of the Congregational Christian Churches it is in a class by itself in that it is actually owned by the denomination. The rest of our colleges were founded by Congregational Christian people, and then turned over to self-perpetuating boards of trustees which have the powers of complete ownership. Our churches have a special interest in these colleges, but no responsibility. Hence the incongruous situation has developed wherein a denomination that is traditionally concerned about education makes only token contributions to most of its colleges at a time when other denominations are raising millions.

However, the colleges owe a great deal to the denomination whose members founded them, for through the years the status of a Congregational Christian institution has been conferred upon each college, and that is no mean asset. Gifts flow in because of the Congregational Christian connection; a certain prestige and status is enjoyed; and the college itself is held to a standard of achievement which has had not a little to do with most of these institutions becoming the outstanding colleges of their areas.

Recognition as a Congregational Christian college means that certain criteria have been met by the college:

1. Its plan of education is functionally integrated in the larger Christian community.
2. It seeks to make the total experience of students a Christian one.
3. Its staff personnel, whether in the trustees, administration or faculty, is composed mainly of men and women who actively foster the Christian faith.
4. Its emphasis in the teaching function is on the Christian point-of-view.
5. Its out-of-class program for the students seeks to develop an environment which will encourage the growth of Christian character.
6. It may maintain relationships with other church bodies, thus demonstrating in itself the ecumenical spirit.
7. Its academic standards are in keeping with those established by recognized accrediting agencies.

Our denominational integrity requires that our colleges shall be places where the truth is sought in complete freedom from the pressures which sometimes hold men back from the whole truth. We cannot reconcile anything shoddy with our ideals, and it would be necessary to protest if a college were to engage in any activity inconsistent with its Christian ideals. A Christian college must be as Christian in its business office and in its relations to campus employees as it is in its catalog or in the speeches of its president, and its Christian purpose requires that its doors be open to all who seek an opportunity to help themselves acquire Christian higher education.

Why I Came to Elon

By RAY COOPER EULISS.

Education must ultimately mean nothing more than the disciplining of the mind and character for successful living in an ever-changing society. In order to prepare myself for such successful living I chose to come to Elon College; for I believed and do now believe that she is in a superior position to prepare her stu-

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House

Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Elon College and the Convention

By Rev. W. Millard Stevens, *Convention President.*

The churches of the Southern Convention from their earliest beginnings have had a concern for providing their young people with an opportunity for securing an education under Christian auspices. These churches entered the field of higher education sixty-two years ago with the founding of Elon College. Through the years, Elon has taken her place beside hundreds of other church-related colleges in training young men and women for all walks of life and has sent them out to become Christian citizens as doctors, lawyers, teachers, ministers, farmers, workers in shops and factories, home makers, and good fathers and mothers. This is the function of the church college. We of the southern Convention can be proud of Elon's part in this vital service to humanity in the name of Jesus Christ.

The church college with her Christian leaders and teachers is the hope of our civilization, Secularism is eating out the heart of our civilization, and education without religion is pure secularism. Dr. Howard Lowry in his book, "The Mind's Adventure," points out very forceably three things, among others, which we of the church must think about. (1) "Secularism has failed. It has allowed specialists to be specialists without first trying to be men." (2) "The secular point of view that dominates modern education tends to produce a hollow man who is not equipped to make life's most important decisions." (3) "The influence of the church colleges in American life is out of all proportion to their size."

The church college provides a spiritual leven in our educational system which must at all cost be kept alive. Elon is a vital part of that leven and the opportunity of our churches to make the moral and spiritual fabric of our civilization strong. We of the Southern Convention must give our full support to Elon or we will fail in one of our greatest and most important opportunities. We must support Elon not only with our money but also with our influence and good will. Elon is an arm of our churches for the "Saving of Our Civilization." We must be faithful to keep that arm strong because its task is great.

Supporting Elon Through the Apportionment

By Wm. T. Scott, *Superintendent of the Southern Convention.*

Why should churches contribute to the support of Elon College through the conference apportionment? Because the apportionment is designed to insure a reasonable support of all our institutions, boards and agencies. That is the regular way we have of providing necessary funds for the continued service Elon College has given so well to the life of our churches.

Elon College was founded and is owned and controlled by our churches of the Southern Convention. The Convention has asked its conferences and churches to contribute the sum of $15,000 annually through the apportionment to help maintain our institution of Christian higher education. This apportionment is only about 16½ per cent of the total apportionment asked for all causes of the Convention. Is Elon College worth that much? Count your pastors and other church leaders—past, present, future! Count the number of other pastors drawn to the Southern Convention because Elon College has done her work well! Count the hundreds of youth whose lives have been made more abundant because of this our Christian college. Yes, Elon College pays her way a hundred fold in spiritual leadership.

Elon College cannot continue her work for our church without our financial support. Unless we support our church colleges financially now, they cannot survive. What a sad day that would be for our land! What Elon College has meant to the churches of this area, the Christian college has meant to this broad and fair land of ours. Education is not enough. The state can do much for her citizenship in education, but we simply have to look to our church colleges for the leadership for our churches. It will be a sorry future the church will face if because of lack of support our church colleges cannot survive. Elon College is our particular responsibility. Christian education for our constituency is at stake in our answer to the needs of Elon College. The payment of your church's full apportionment for Elon College will be the best answer you can give to your belief that Christian education has a place in the life of our land.

AFTER CHAPEL SERVICE

Elon's Two Million Dollar Campaign

I--The Goal

In 1946 the Board of Trustees of Elon College requested of the Southern Convention the privilege of conducting a campaign to secure two million dollars for Elon College, the money to be used for the erection of dormitories, dining room, and for endowment. The Convention granted the request and authorized the campaign. The campaign was to extend over a period of ten years. In the fall of 1951, the half-way mark, the college had added to its assets nearly one million dollars.

AT WORK IN THE STUDIO OF FINE ARTS

Last fall we began the second half of the ten-year period. At present we are in the process of forming an over-all organization to carry the needs and appeal of the college to every individual constituent. Even though the organization has not been completed, the campaign has begun. To date we have received in cash and pledges a total of more than $140,000, with more than $45,000 in cash. Pledges are made on a five-year basis. With the enthusiastic cooperation of the trustees, the pastors and membership of our churches in the Southern Convention, Christian friends beyond the bounds of our Convention, officials of the Alumni Association, and every alumnus and friend of the college, we should have no difficulty in securing funds sufficient to provide necessary equipment for the college and add appreciably to the permanent funds of the institution. Cooperation is not expensive, but it is very helpful. No one is expected to contribute beyond his means, but it is earnestly desired that everyone should give what he can without embarrassment that Elon College and the type of service it renders might continue with profit to the individual, to the church, and to society in general. Your efforts and your contributions whether large or small will help to reach the totals sought.

II--The Organization

The ones charged with the responsibility of conducting this campaign for Elon College are aware of the fact that there must be a large number of people participating in the campaign if it is to succeed. They also are aware that the ones conducting the campaign must be organized. A thorough and competent organization must be formed if the effort is to succeed. We are presenting here an outline for the organization which has been approved by a temporary committee. The organization suggested is as follows:

GENERAL CHAIRMAN

- I. Virginia State Division.
  - A. Eastern Virginia District.
    - 1. Norfolk Area.
    - 2. Suffolk-Franklin Area.
    - 3. Windsor-Richmond Area.
    - 4. Newport News Area.
  - B. Valley of Virginia District.
    - 1. Winchester Area.
    - 2. Luray-Leaksville Area.
    - 3. Harrisonburg-New Market Area.
- II. North Carolina State Division.
  - A. Eastern District.
    - 1. Durham-Southern Pines Area.
    - 2. Fuquay Springs Area.
    - 3. Raleigh Area.
    - 4. Henderson Area.
  - B. Central District.
    - 1. Burlington Area.
    - 2. Greensboro Area.
    - 3. Asheboro Area.
    - 4. Winston-Salem Area.
    - 5. Virgilina-Halifax (Va.) Area.
  - C. Western District.
    - 1. Asheville-Tryon Area.

These different areas will be broken up into units. There will be a unit wherever there is a Congregational Christian church or a unit of the Alumni Association. These units

THE COMMERCIAL DEPARTMENT OFFERS EFFICIENT BUSINESS TRAINING

(Continued on page 14.)

THE DEAN OF THE COLLEGE IS ALWAYS AVAILABLE FOR CONFERENCE

Elon College and Christian Emphasis

By Dean D. J. Bowden.

Every institution is called upon, at times, to justify its existence. Beset by increasing financial demands and declining enrollments, the church college must define its reason for being if it is to expect material support, and Elon College is today in this position.

Your college is significant in many ways: Its academic standing, its athletic prowess, its well prepared faculty and its outstanding alumni are but illustrations. But if one factor must be singled out as an expression of its purpose, Elon points proudly to the Christian emphasis: this is truly its reason for being. Here, young men and women begin their training for ministry in the Church of Christ; share the opportunities of religious leadership in the Student Christian Association; find inspiration in servces of worship; and participate in a curriculum of which courses in religion are a vital part.

More meaningful than all these activities, however, is the spiritual guidance and example of Christian faculty members. The influence of these men and women, their deep personal interest in indivdual students, and their sincere concern for growth of character and integrity in those whom they teach is a marked demonstration of the Christian college at work. Such spiritual factors cannot be measured by scales or yardsticks, but the subtle influence of Christian lives is distinctly felt on the Elon campus. Without this influence, the college cannot justify its existence; with this influence, the Christian college is a potent force for molding the character and spiritual wealth of our nation and of the world.

Elon College and Our Worship Service

By Howard P. Bozarth.

Our aim in worship at Elon is the same as that in all our churches where services are conscientiously planned and executed. The need of human hearts for reconciliation with God is as great here as elsewhere, and this need we strive to meet. Reverence is the key-note of worship, and this cannot be evoked by hastily improvised orders of service, or casual conduct in any part. We do plan our services with great care, and we hope that the dignity and beauty of holiness are upheld in the pattern which we strive to follow week by week.

I wish to pay special tribute to those who are responsible for our ministry of music, however. Prof. Fletcher Moore serves as our church organist, and Prof John Westmoreland directs the choir of thirty to forty students, at most services during the school year. There is nothing more inspiring to minister and congregation than great church music, magnificently sung. That we do have at Elon. I believe all who attend have an appreciation of the best in sacred music, whether in liturgy, anthems or hymns, which is rarely found in the week by week worship program of churches generally. This is as it should be, since we are in the unique position of having such a ministry of music available to us. But those who send their young people to Elon can be assured that as they attend the worship services of Sunday morning, they will be enriched for the experience of this special ministry.

Let people know the truth, and the country is safe.—*Abraham Lincoln.*

COUNSELING WITH THE DEAN OF WOMEN

Elon College and Ministerial Students

By Dr. Ferris E. Reynolds.

Busy, happy, and enthusiastic; those common adjectives describe the group of students on the Elon campus who plan to enter the ministry. They take in part in the various campus activities with special enthusiasm. When they gather at the student union or elsewhere on the campus, there are laughter and evidences of good fun. Churches in the neighborhood know them for their enthusiastic work with groups of young people and music organizations. A member of the science faculty remarked, "The ministerial students appear to get more out of college than any of the other groups."

It would not be possible to introduce each and every member of the ministerial association, but perhaps we can say just a word about some of our seniors.

Helen Jackson is a member of our Winston-Salem Church. For three summers she has worked in Convention summer service programs having served in all three of the conferences. She has achieved the skill of an expert in camp, handwork, and recreation. Her work in the college choir and in the office of the department of Religion has greatly added to the scope of her preparation for church work.

Julius Rice comes from the Bethel Church. He graduated from Southern Union Junior College in Wadley, Alabama, and is married to Mary Evelyn Harris, a member of our La Grange Church in Georgia. She served as president of pilgrim fellowship in Georgia before assuming the duties of a student pastor's wife. At the present time Mr. Rice serves our Monticello and Hines Chapel congregations as their pastor.

Rosser Lee Clapp is from the Apple's Chapel Church. For several months, he served the church at Mebane as a student-supply. He is married to Doris Adams of the Apple's Chapel community. Soon the couple plan to move to Seagrove where they will serve the Seagrove, Shady Grove, and Ether Churches.

Warren Matthews is a product of the First Church in Greensboro. He has served as president of the youth fellowship of the Southern Convention for the past two years. Last summer Warren was with Rev. Fred Register among the churches at Amelia, Plymouth, and Wake Chapel. He served as pastor's assistant at Graham-Providence Memorial and is helping at the present with the pastoral work at Liberty, Vance, and Mount Gilead. He plans to enter Hartford Theological Seminary this fall to pursue his ministerial preparations.

Among the ministerial students to be graduated this spring we have three outstanding students of the Baptist and Methodist denominations. All three of them are serving in churches at the present time.

Elon College and Missions

By Mrs. John G. Truitt.

When asked to write an article for the college issue of our Christian Sun on "Elon College and Missions," I thought at once of the contribution our college has made to Missions within the bounds of our Convention and in other parts of the world. Our Southern Convention Foreign Missionaries were educated at Elon, as are most of those doing home mission work in our Convention. I thought how proud we all must be.

I thought also of the opportunities afforded the membership of our Southern Convention, if only we took seriously and tried earnestly to educate our youth for service to our church. True we can't all be preachers or serve as missionaries, but we can be trained to be useful Christians and consecrated stewards for Christ.

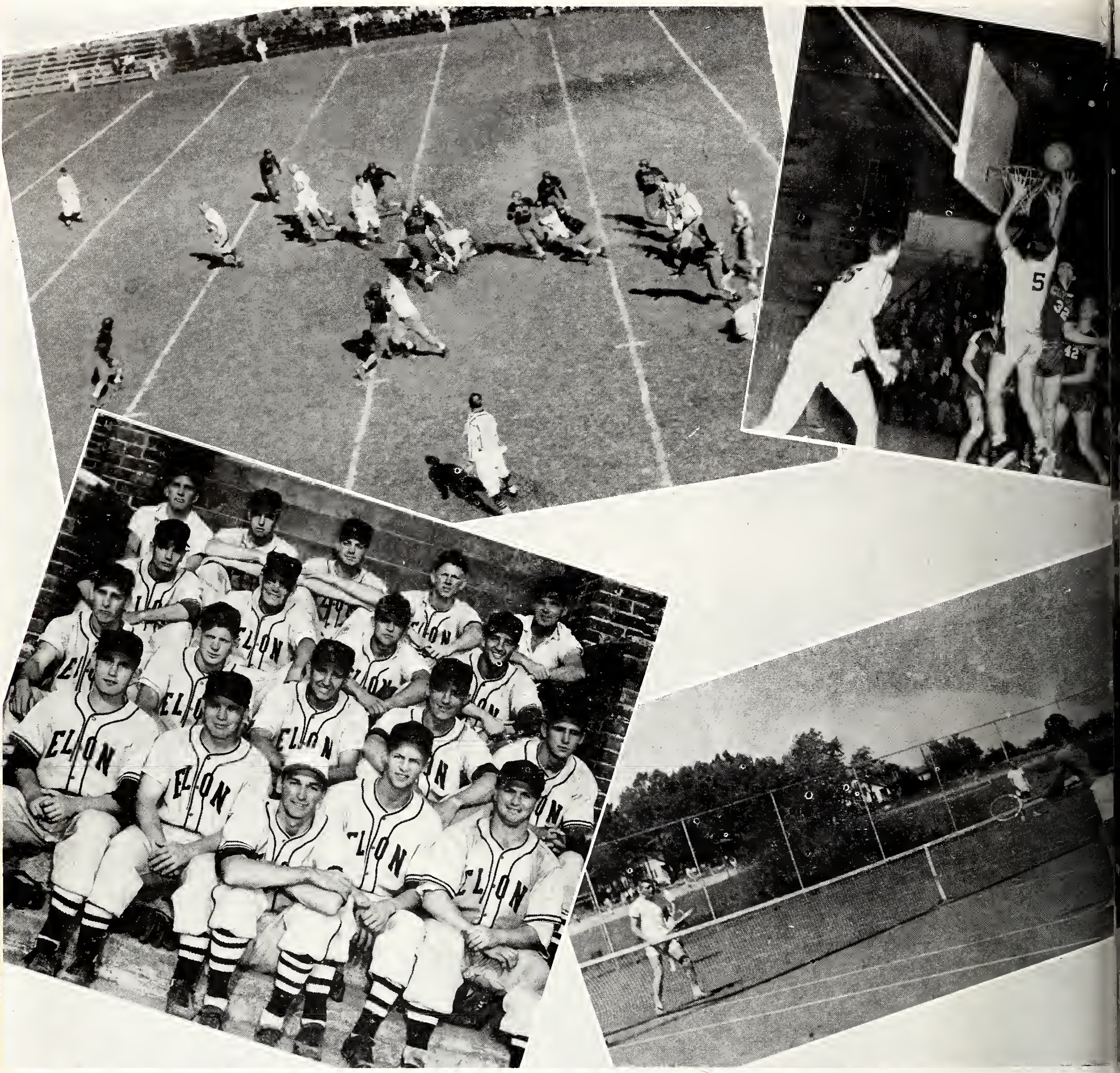
As we study the records and the current appeals to the Mission Board of our Convention we realize that we need more of our youth trained to take Christian leadership in our churches and to help organize new churches where they are needed, so let us give to Elon College, our church college, liberally of our money, our good will, a friendly boost always, and please by all means our youth—not just our neighbor's or friend's child, but our very own.

The church, I believe, is the answer to our world situation. We need the strongest and best of our youth trained in our church college for places of Christian leadership.

Dr. Harold W. Tribble, President of Wake Forest College, in an address before the Greensboro Rotary Club recently said that dictators seek among their first acts in gaining control of a country to rid the country of Christian educators. He spoke from first-hand experience, for he had studied in Germany in 1931. When he sought to study in Germany under one of the country's leading Christian theologians in 1936, the teacher had fled to Switzerland and it was there that Dr. Tribble furthered his training.

"America needs the private school and the independent college, the church related school, to continue to be free. Free and Christian Education meets the threat to American democracy," said Dr. Tribble.

THE HOME ECONOMICS PRACTICE DINING ROOM



PHYSICAL EDUCATION AND DIVERSIFIED SPORT

Elon College and the Sustaining Fund

By Dr. William Moseley Brown.

The first year of the operation of the Elon College Sustaining Fund is now a matter of history. The second year of operation is under way. It is fitting, therefore, that the members of churches in the Southern Convention should have a brief statement as to the present status of the fund.

During the first year of its operation, contributions from churches and individuals to the Sustaining Fund reached a total of $11,799.00. Of this amount, $5,000.00 was turned over to Elon College during the summer of 1951 to assist with the current expense budget of the college. This was done by the authorization of a special committee set up in the original plan of the Sustaining Fund, the committee consisting of two members of the Executive Board of the Southern Convention and two members of the College Board of Trustees.

Twenty-six of our churches reached their goals in full and were therefore listed on the Sustaining Fund Roll of Honor for 1951. Many of these churches exceeded their respective goals, for which we are duly grateful. A total of 59 more churches

UTE TO HEALTHFUL LIVING AT ELON COLLEGE

made contributions to the fund but these were not large enough to place them on the roll of honor. We confidently expect these churches to make the roll of honor in 1952. There were 109 churches in the Convention, which did not make any contribution to the Sustaining Fund in 1951—more than half the churches on the Convention's roster. From most of these we are expecting at least some contribution to the fund in 1952. Under the rules governing the Sustaining Fund scholarships, a total of seven young men and young women have registered at Elon College during the present session under benefits attributable directly to the fact that their respective churches made the roll of honor. We expect more such scholarships to be won during the current year. Remember, it is not up to the student but up to the church from which he or she comes whether a scholarship at the college will be available during the coming session.

The general committee and all conference and local committees have cooperated fully in the Sustaining Fund effort. For this we are profoundly grateful. A full report will be made to the biennial session of the Southern Convention in May and this report will recommend earnestly that the Sustaining Fund program be continued. Your individual and collective efforts will place your church on the roll of honor for 1952 and will also provide a scholarship for some one of your young people for the session of 1952-1953.

Looking Backwards

By Dr. I. W. Johnson.

The writer entered the Preparatory Department in Elon College, September, 1893. Four years later he left with an A.B. degree granted with highest honor on June 11, 1898. During those years the number of students in the collegiate department averaged about 100. The girls were required to wear uniforms on Sunday and for special occasions. Caps and gowns for the graduation classes had not been introduced for commencement day. The ministers wore Prince Albert coats in the pulpit for the Sunday service of worship. Smoking cigarettes was forbidden on the campus and in the college building. That seems strange in a day when many minsters now smoke cirgarettes in their pastoral study and on church grounds.

Students were permitted to room and board in private homes in the town. The boys and girls did not room and board in the same home, and the boys were not permitted to have dates with the college girls, or enter into extended conversation with each other, without special permission granted by the president or chairman of the faculty. These rules were suspended on holidays such as Thanksgiving Day, or Washington's Birthday. But visiting on holidays was under the supervision of the faculty and could not extend "off campus." These rigid rules did not prevent an occasional case of "school day love" between members of the opposite sex. Some of these "cases" ended in happy marriages after graduation. The writer did not become a "victim" to a case of "marriageable love" until three years after graduation.

We have heard many criticism of Elon College because it was small and not well equipped in those days. Kerosene lamps furnished the light for all students—and for the town. There was no town water supply, other than private wells. Nor was there any sewerage system. No inter-collegiate ball games with any other institution. "Scrub" ball teams were occasionally lined up for baseball or foot-ball, with several bruises in the latter game.

Attendance for Chapel, Sunday school and the "preaching service" was compulsory and a goodly number of students attended the YMCA and YWCA meetings once a week. Religion was honored and respected and not many students went through college without giving themselves devotedly to the cause of Christ and the church.

Elon College was a great blessing to me. The emphasis upon the Christian life made a lasting impression upon my life. May God bless Elon College. May the church support its work and its spirit.

Student Christian Association

By Evelyn Booth, *President.*

The Elon College Student Christian Association is a fellowship of students and faculty members who are seeking to unite the student body of our college in a program of Christian service.

Our association is divided into three commissions, headed by co-chairmen. The commission leaders are Patricia Gates and John Truitt on campus affairs; Virginia Jernigan and Max Vestal on World Relations; and Laverne Brady and Sammy Nelson on Christian Faith and Heritage. Other officers are president, vice-president, secretary and treasurer, under the advisor, Rev. Howard P. Bozarth.

The Student Christian Association sponsors numerous social events during the college year and promotes Religious Emphasis Week. The membership for this year is about 75 students, with an average of 40 to 50 attending our student fellowship meetings on Sunday evenings.

THE QUEEN OF HOMECOMING

Elon College and Her Student Body

By MATT CURRIN, JR., *Vice-President of the Student Body.*

Through the stately colonnades of Elon College pass hundreds of students every day, students from every walk of life, who are seeking higher education and guidance from the only Congregational Christian institution in the area of the Southern Convention. Elon College has served well her student body for the past sixty-three faithful years of continuous service devoted to the cause of higher education and the promulgation of the principles of Christainity.

The student body of Elon College for the school year 1951-1952 is composed of students from twenty states ranging from as far north as Vermont and as far south as Florida and in the west as far as Arkansas. North Carolina leads the list with three hundred and fifty-three students, Virginia is second with seventy-nine, and Pennsylvania falls in third place with nine representatives. The remaining students are from various other locals.

In the denominational scale we find that Baptists lead with one hundred and twenty-three students, Methodists have ninety-four, and the Congregational Christians are in third place with eighty-one students. There are seventeen other different religious denominations represented by one or more members of our student body.

A major phase of campus activity is student government, which has been operating under a new constitution since late in 1949, and the results of this form of self-government speak very highly in favor of the new program. The principle purpose of student government is to bind the studens more closely together in a unit for the promotion of the general welfare of the college and the students themselves.

We, of the student body of Elon College, are proud of our college, and we strive ever onward towards making Elon a more pleasant place in which to work, study, and live. Those of us who have been here for several years fully realize that Elon has an atmosphere of friendliness which is paralleled by only a few other schools in our nation, and we feel that our years at Elon College have added greatly to our understanding of mankind.

The Part Elon's Alumni Should Play

By C. CARL WOODS, JR., *Alumni Secretary.*

In any organization or institution there are certain habits, policies or traditions which are characteristic of that particular group. Elon College is not different, beacuase it, too, has its idiosyncrasies. One of these traditions which has gone on through the years is the alumni support to the college in building a larger and better physical plant. In 1912 the the alumni built a large gymnasium and dormitory combination, which at that time was the finest in the state. Then again in 1924 after the tragic fire, the alumni rallied to help launch a tremendous building task of five new buildings. In 1948 the alumni, realizing the need for a new gymnasium, launched another drive to build a new and fine building for the Elon students. Each of these tasks was backed by Elon alumni, friends of the college, the church and other outside help, but the alumni were working diligently as a unit.

Now in 1952, the administration has called again for the backing and help of the alumni. This time the college is in dire need of a dining hall, and two dormitories to improve and modernize its physical plant. If these changes and improvements are not added to the Elon campus in the very near future, Elon will lose in the competitive fight to gain new students. For these reasons, I feel that the alumni must join forces and work with the present administration in making the two million dollar campaign a success.

SCIENTIFIC STUDIES

HOW CHRISTIAN SUN READERS CAN INFLUENCE HIGH SCHOOL GRADUATES TO GO TO ELON COLLEGE

By MRS. WARREN BURNS, *Field Secretary.*

Elon, in its sixty-three years of service to citizens all over the world, has produced many fine ministers, who are serving as pastors of various community churches; numerous successful business men, who are making their mark in the business field; and thousands of well-trained teachers, who are preparing our college students of tomorrow. Elon has prepared many doctors, lawyers, dietitians, aviators and air line hostesses, concert pianists, actors, secretaries, eaches and a host of other professionalists. Each of these, at some time, has either direct or indirect contact with a student who would benefit by attending Elon College.

We are appealing to our alumni to use their opportunities to speak to these students about Elon. The field secretary's office has materials and information concerning the college and we shall be very happy to send it, upon request, to alumni or to interested students.

DORMITORY LOUNGE ROOM

Elon's Program of Christian Education

By Dr. W. W. Sloan.

Elon College prepares young men to be ministers for our churches, but churches need more than ministers. Many churches need religous education directors. Every church needs Sunday school teachers and leaders of young people's socities and clubs. Elon College trains these young people, too.

In addition to courses in Bible, the language of the New Testament, philosophy, sociology and psychology which educated church people should have, our church college offers definite courses in Christian education. These include: "Principles of Teaching Religious Education," "The Curriculum of the Church School," and "Methods of Young People's Programs in the Church."

This training program for religious education workers gives a much better foundation for work in our local churches than do the so-called Bible schools. Elon College staff members who prepare our young people for local church work are not only highly trained but thoroughly experienced. They have been directors of religious education and pastors. They know the characteristics and needs of the churches of our Southern Convention.

Churches of other denominations are recognizing the value of the training young people get at Elon. I recently received a letter from a Methodist church asking me to furnish it with a religious education director. The writer evidently knew of the success one of our students is having as director of a neighboring church of the same denomination. A similiar request came to me from Florida. The week-day religious education organizations of both Virginia and North Carolina have asked me to furnish them teachers for this important work. Our Southern Convention can be proud of what Elon is doing in the field of Christian education.

DORMITORY SCENES

What Elon College Means to Young People

By Rev. Max Vestal.

For some of you Elon College means just another college, just a place to go to keep from going to work, just an offering envelope a couple of times each year, just a page in The Sun. But to those of us who have attended and are attending Elon, she means more. She means the chance to prepare ourselves for the abundant life, not just by reading books, but by living together on the campus, by listening to the wisdom of others, by making friends—yes, even by making mistakes and trying to correct them. She means to us friends among the faculty and the other students. She means home to us for four years, the four years we are growing from boys and girls into men and women.

No, Elon is not "just another college"—not for John Perry Littiken—not for Bill Simmons—not for Winfred Bray. Each of these young men is married; the first two have families. They have given up good jobs to come to Elon, and here they are preparing themselves to answer the great call into the Christian ministry. They aren't studying at Elon to learn how to make more money. Instead, they are giving of themselves. There are others at Elon who do the same—members of the administration, faculty, and student body. There is no better answer to Elon's problems than the enrollment of more and more of the Christian young people of our churches. The college needs you!

You need Elon College. It is true that we have had some men who have risen to great heights without the benefit of a college education. We can name Abraham Lincoln, Benjamin Franklin—but soon the list stops. The world has never had many men like these. Most of us cannot discipline ourselves to study as these men did. We need guidance in our intellectual, moral, and physical growth. This can best be given by our church college.

We have every right to be proud of Elon's record in the past. Many of our ministers and leaders have been graduated, many of our future leaders are now being graduating from Elon. Still further in the future will be other leaders, both church and civic. It is important that they receive the Christian training that Elon College can give. It is important to the college that it receive young people from Christian homes. To keep our college and our church strong we must unite our efforts. Elon needs you; you need Elon.

Acquainting Our Sunday Schools with the College

By Rev. H. S. Hardcastle.

It is desirable that the members of our Sunday schools become acquainted with Elon College. both for immediate, and long-range results. If the people know about our college, its history, its program, its contribution to our church, and its needs, more generous support for the college will be forthcoming. And in the coming years an increasing number of young people from our Sunday schools and churches will enroll as students in the college. How then can we acquaint the Sunday schools with the college? Several ways suggest themselves.

Many Sunday schools devote the offering on the fifth Sunday in each quarter to Elon College. Let there be a program, even a brief one about the college on these Sundays, something fresh, something interesting, something vital. Think of how much information about the college could be given across the years by such a plan!

There are other interesting and influential ways to do this. Sunday school lessons often offer an opportunity to emphasize Christian Education—let the teachers talk about Elon College. Graduates of Elon, or those who have attended Elon should "speak a good word" for Elon on special occasions. Spot announcements of happenings at Elon can be made at Sunday school. Young people going away to Elon, or home on vacation from Elon should be recognized. Literature of the college should be distributed. Moving pictures of college activities can be shown at church week-day, or Sunday night meetings. Items of interest about Elon can be included in the church bulletin. "College Day" should be observed. Subscriptions to The Christian Sun should be increased. These and many other plans will help to acquaint the Sunday school with our college.

We wish to express our thanks to the various departments which have relinquished their space for this issue of The Sun.—M. E.

A Story About Elon For the Children

By Mrs. R. L. House.

Two days ago was Abraham Lincoln's birthday. He was one of our great presidents. He was full of fun and seriousness too. Have you seen the technicolor short subject of his life now being shown in the movie houses? It shows him at home with his wife and their son, Tad. It shows the old-timey train on which he rode to Gettysburg to make his famous address. When he was a boy he liked to think of pranks to play—not mean ones or the harmful kind, but just rollicking funny ones.

For all his greatness Abraham Lincoln never had the opportunity that you have. Yes, that's right. He did not have a public school that he could attend nor did he go to college. Right now we are thinking about our own Elon College. Next Sunday (the 17th) is Elon Sunday and you will be hearing about it in Sunday school and church, we trust. We have many more opportunities for making ourselves great than did the frontier people of Lincoln's day, but do we? Frankly no, we are on the lazy side. Some of us think we would like to go to college but it is uncertain, or there isn't enough money, or and or. . . . If you want to go to college prepare to do so: study subjects that are essential; make the best possible marks and then go to your church college. It is not too big or too wordly-wise but a small school where people know each other. It is not above making mistakes but is willing to admit them. It is not so vast and machine-like, but compact and cozy. It needs high school graduates from our churches to keep it our college.

If you read The Sun every week you will discover the college page with articles and news of the school. This page is prepared by Dr. Smith, the president of Elon. Perhaps your minister is an Elon graduate and can tell you lots about the school. Or maybe there are Elon graduates who work in your church or teach in your Sunday school, if so, ask them to tell you about Elon College. If you really want to go to Elon but haven't the money write to the college to see what help is available. The women of The Southern Convention maintain a scholarship for certain students who plan to enlist in full-time Christian work. There

(Continued on page 14.)

THE TWO MILLION DOLLAR CAMPAIGN.

(Continued from page 5.)

will be organized so as to divide the responsibility of canvassing.

The general chairman and the state chairman have been selected, and they have accepted as follows:

General Chairman—W. Millard Stevens.
Virginia State Chairman—Duane Vore.
North Carolina State Chairman—George Colclough.

Some of the district chairman have been selected. Some have accepted and others have not. It will be necessary to state the personnel of the organization in a later article.

Present plans call for the completion of the over-all organization before the end of March and for a general meeting of the entire personnel of the organization that the detailed plans for solicitations may be decided and launched in given areas at different times. Should you be asked to take part in conducting this campaign, think a long time before you decline. This is an opportunity for you to render a service that is really worthwhile and that will be greatly beneficial to your college and church.

The Campaign in Virginia

By Rev. Duane N. Vore.

The Elon College campaign in Virginia will not be an easy task and to accomplish its goals will require the effort and active support of every person who is interested in and concerned about the welfare of Christian education and the contribution it makes to the developing of the community around us.

The campaign here will have three emphases:

1. The enlistment of concern on the part of community leaders and business and professional people outside our church. Elon College contributes to the whole community through its alumnae. We intend to show that influence to responsible individuals and to enlist their active interest and support for the institution that is responsible for the education of youth in the community.

2. The enlistment of interest and concern of a larger group within our own fellowship that a larger group of our young people will make Elon their choice for their college training. We have not been active enough locally in recruiting students for our college.

3. The enlistment of financial support from alumnae and from other individuals as well as from industrial and business firms that an enlarged plant and program at Elon College may become a reality and not just a dream.

The Campaign in North Carolina

By George D. Colclough.

Alumni, members of the Congregational Christian Church, and friends of Elon College in North Carolina are extremely anxious to do their share in the two million dollar campaign for Elon College. Due to circumstances beyond our control, we have not been able to complete the organization but expect to do so within a short time.

We North Carolinians are proud of Elon College and the contribution it has made to our state and especially to the immediate area surrounding Elon College. It is natural that those living within driving distance of Elon College have profited most from its educational advantages during the past sixty-two years. With that in mind, we are looking to our people to be liberal in their support of the financial needs of our college.

We hope that Alamance County and the remainder of North Carolina will invest at least $500,000 in Elon College during the next five years. That is our goal and we are going to do our best to raise this amount.

The most of us who should share the responsibility of meeting the needs of Elon College have been dreaming of some wealthy person endowing our college while we stand on the side line and magnify the weakness of our own school rather than contributing what we can year after year. While Elon College has received some very substantial gifts during its history, there is nothing to lead us to believe that we of moderate means are going to be relieved of the responsiblity of support for our college. The goal suggested by the administration and approved by our board of trustees and the Southern Convention is not beyond our reach. It is a matter of full cooperation on the part of all those who are in position to assist Elon College. This is the opportune time and you who read this should not wait for someone to approach you personally. Write President L. E. Smith and tell him what you can and will do over a period of five years to help bring to pass on the Elon College campus the buildings and improvements we have been talking about for many years. *Now is the time for action.*

WHY I CAME TO ELON.

(Continued from page 3.)

dents for the task and problems of modern life.

In a final analysis the prospective college student must choose between a private institution and a publicly-supported one. It is my belief that the private school is freer to provide students with a more excellent program of academic instruction and with higher moral training than is the publicly-supported college. The independent institution has the advantage of selectivity in regard to both faculty and students; it can teach what it wants to teach; it can provide instruction to small groups of students and match the capacity of its students with a correspondingly high quality of instruction; and it obviously enjoys certain advantages which stem from the very fact that it is independent.

Elon College, in her role as a private Christan school, exercises her every advantages as an independent institution and affords ample opportunity for broad development to each individual student. A superior quality of academic instruction, and all-inclusive social curriculum, and the maintenance of the highest moral standards enable the college to offer the various outstanding educational programs for which she is justly recognized.

To reap the richest rewards of a college career, then, I chose to come to Elon. I shall never regret my decision, and I stand firmly convinced that the greatest of all years and the greatest of all successful programs yet lie ahead of Elon College. With confidence in her right she ever continues to stride forward to new heights in Christian educational activity.

A STORY FOR THE CHILDREN.

(Continued from page 13.)

are grants and aids for ministerial students.

No school is perfect. It couldn't be. But you will probably never find a college with as strong a spirit and fine an atmosphere as Elon. By the way, Elon means *oak* and there are many of them there. Another way to get acquainted with the college is to attend a young people's conference held there and see the grounds, buildings and equipment.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PETER, JAMES, AND JOHN.

Lesson VIII—February 24, 1952

Memory Selection: *We cannot but speak of what we have seen and heard.*—Acts 4:20.

Lesson: Mark 9:2; 10:35-40; Acts 4:18-20.

Devotional Reading: Psalm 91.

Here are thumb-nail sketches of three of the disciples. There are, of course, many other references in the New Testament, both in the Gospels and in Acts to these men. But the material we have in today's lesson gives us an interesting insight into the make-up of their character and interesting sidelights as to their conduct.

How it all Began.

The incidents in today's lesson happened sometime after Peter, James and John became disciples of Jesus. That was the significant event and should be kept in its proper place. These three men were rather raw material when Jesus called them and bade them to follow him. They were unschooled so far as formal education was concerned, they knew nothing about his person or his Kingdom, they were impulsive, hot-headed, vindictive, narrow, rather rough and ready men. But they had the one absolute essential for discipleship—they were willing to follow Jesus, they committed themselves to him, they obeyed him. That was, and is, the important thing in discipleship. There is no substitute for that. There is no discipleship without that. Christian discipleship involves growth and development but it begins in surrender and commitment. One can go anywhere from there. But he must start there.

On the Mountain Top.

These men learned perhaps a little slowly, but they learned. They had eager minds, questing spirits, obedient wills. And gradually they developed to the place where Jesus took them into the more intimate experiences of his ministry. They alone were with him when he raised Jairus' daughter from the dead; on the Mount of Transfiguration; and in the deeper privacy of Gethsemane. This was because they evidently had a deeper spiritual sensitivity, because they had grown in grace and in an understanding of the Master's person and work. To be sure they did not "know what it was all about" on the Mount of Transfiguration. Peter said it was good to be there, and wanted to build three "tabernacles" so that they could stay up there. But they saw the glory of God in the face of Jesus Christ, and it made an indelible impression on Peter, for years later he wrote to his fellow-Christians about it and bore witness to the faith which it gave to him in the reality of God's seal of approval on his Son. It was not favoritism on the part of Jesus to take these three men with him on the mountain. Just as there are distinguishing favors given to the disciples of Jesus which are not given to the world, just so are there distinguishing favors given to some disciple which are not, because they cannot be, given to other disciples. "All the saints are a people near to Christ, but some lie on his bosom."

A Blundering Question.

"Teacher we would that thou shouldst do for us whatsoever we shall ask of thee." Heaven have mercy upon us, suppose God did for us everything that we asked of him! It wouldn't be good for the world, and worse still it would not be good for us. We don't know how to ask. And one of life's worst tragedies would be for God to give us everything we ask for. It is recorded in one place in the Old Testament that God granted the request of his people, but sent leanness of soul!

What did these two men, James and John want? They wanted seats of honor and places of perference in the glory of Jesus' Kingdom. "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory," they asked. It was, of course, rather presumptuous and selfish for these brothers to make this request. But in the name of charity let us look at the other side and give these brothers the benefit of the doubt. The question or request reflects a profound faith in Christ and his ultimate victory—they referred to his glory. And in view of the fact that Jesus had just told them that he was to suffer and die, they understood in some measure what it would cost to follow him. And they felt that they were able to pay that price. The fact is that they did pay that price later. So instead of censuring them for what they said, we will do well to commend them for what they did.

How patient the Master was with these blundering men! No censure, no condemnation, no caustic words. Gently and kindly he told them that places of eminence were not given, willy-nilly to those who sought them, but were awarded to them that had earned them. Prepared places were for prepared people. Each one of us must win his way to a place with Christ in glory. This does not mean that we are saved by works. It does mean that in the Kingdom rewards are according to fitness for them.

Courage in Both Hands.

These men have grown in grace and in grit. A little while before this last scene, one of the three, Peter, had denied his Lord, and the other two James and John had forsaken him and fled. But here they were, Peter and John, standing before the men "high up on the totem pole," the highest civil and ecclesiastical powers and courteously but courageously defying them. Commanded to refrain from speaking or teaching in the Master's name, they looked these rulers straight in the face and said that they were going to continue to speak the things they had seen and heard. It took physical and moral courage to say that. And that courage was recognized by the Jewish rulers as a token that these "unlearned and ignorant men" had been with Jesus. Did these proud tyrants, these blind rulers think that they could make these men keep quiet? They might as well have tried to keep the wind from blowing. These men brazenly defied the order of the court, and said they would go on preaching Christ, whatever happened to them.

There they stand, these two men who had seemed like reeds trembling in the wind a few months and a few weeks and a few days before. John had asked a foolish question. Peter had denied his Lord—three times denied him. But now they defy the whipping post, the dungeon and even death to preach Christ. They had proved themselves. They had been tested in the fire and they had been proved.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CHRISTIAN COLLEGE

THE CHRISTIAN religion is both life and light. Personality is the medium of expression of vital religion. If Christianity is to be effective, it must be expressed intelligently. Man at his best is trained in the fundamentals of general education and in the techniques of the arts an dsciences, including the science of God.

The Christian College is founded to insure the inclusion of spiritual content in the program of secular education and to see that religion is taught in the college curriculum.

In the Christian College the students are exposed to religion, whether they do anything about it or not. Christ's challenging declaration, "And I, if I be lifted up, will draw all men unto me," is always before us. It is not our business to draw men to Christ, but to lift Christ up that they will be drawn to him. We lift him up in the classroom by reverencing truth. We lift him up on the playgrounds by sympathetic consideration and evident fairness. We lift him up in worship by according him the first place and trusting him with our all. We lift him up in our lives by crucifying the flesh and enthroning him in our heats.

The Christian College is the exponent of Christianity. It seeks not only to engender Christian belief, but to enable man to give an intelligent reason for the faith he possesses. It is ill-content with make-believe but seeks the confidence of assurance in complete understanding of both man and God.

The Church must look to the Christian College for the solution of many of its problems today. A divinely called and a divinely inspired ministry, with the Christian College as a means of enlightenment is the hope of the Church and of the world.

God forbid that the Christian College with its dictum should pass from the field of higher education.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, FEBRUARY 21, 1951 2 NUMBREB 8

Parsonage Mortgage Burning Service at Shallow Ford Church

Participating in the Mortgage Burning Service at Shallow Ford Church were: (l to r) Dr. W. W. Sloan, former pastor; M. M. Gerringer, Chalis Iseley, B. A. Barber, Ralph S. Crawford, and Superintendent Wm. T. Scott.

The mortgage and notes of indebtedness on the parsonage of the Shallow Ford Congregational Christian Church, near Elon College, North Carolina, were burned on the parsonage steps during a ceremony held on Sunday, December 2, 1951.

Superintendent Wm. T. Scott presided at the ceremony. In the responsive service preceding the actual burning, W. E. Walker represented the church; Miss Della Rae Foster, represented the children; Miss Doris Chrismon, represented the young people, and C. W. Whitaker, Jr., represented the young adults.

The flame was applied to the mortgage and other papers by C. T. Iseley, assisted by R. S. Crawford, M. M. Gerringer and B. A. Barber.

The principal address was given by Dr. W. W. Sloan, professor of Bible and Religious Education at Elon College, who served as pastor of the church during the construction of the parsonage in which he and Mrs. Sloan lived for two and one-half years. Dr. Sloan recounted events in connection with the construction of the building and suggested forward steps by which the church may serve the entire community.

The benediction was pronounced by Dr. L. E. Smith, president of Elon College.

News Flashes

Miss Pattie Lee Coghill was one of the leaders of Religious Emphasis Week at Woman's College of the University of North Carolina last week.

Young people in our churches are urged to order at the earliest time possible their copies of "Lenten Devotion for Young People." Lent begins February 27 and they should be ready for distribution on the Sunday before. Order from Pilgrim Press, 14 Beacon St. Boston 8, Mass. Five cents per copy.

On Sunday evening, January 27, something new was inaugurated at the Congregational Christian Church in Reidsville. It was announced as Decision Night, and preceding the regular evening hour of worship a covered dish supper was held in the dining room of the church. The supper was well attended, and the hour of fellowship was enjoyed by all who came. The evening service followed and nine persons were baptized and seven admitted into the fellowship of the church. All who were there left saying it was good to have been in God's house.

VIRGINIA VALLEY CONFERENCE CHURCH HAS GROUND BREAKING.

Bethlehem Church at Tenth Legion is ready to start building a fine new house of worship, announced its Building Committee, Stanley Lohr, chairman. A new brick church will be erected in the middle of the church yard at the south of the old stone church.

Public ground-breaking ceremonies for the new Bethlehem Church were held in the church yard at 2:30 p. m., Sunday, February 17, announced pastor Ralph M. Galt. Main speakers at the ceremonies were Rev. R. A. Whitten of Winchester, past president of the Valley Conference, and Mr. R. B. Dofflemyer of Harrisonburg, president of the Valley Conference. Other guests invited to participate in the ground-breaking service included Rev. R. E. Newton of Luray, Rev. S. E. Madren of Elkton, and Rev. Jesse Robertson of Mayland.

Three large oak trees on the building site are being cut out by the volunteer labor of Mr. Millard Dinges and Bethlehem Church members on Wednesday, February 13 . The tree trunks are expected to yield much finishing lumber for the new church.

A number of gifts to the building fund have already been received by the committee. One of the largest of these was given by the Farmers Supply Company of Broadway.

The Bethlehem Church Building Committee met on Sunday, February 10, and surveyed the building site. They decided that the new church should copy for the most part the Mountain Grove Church of the Brethren at Genoa, built in 1950 by Tom Good, a member of Bethlehem Church. Mr. Ray Good was asked by the committee to serve as building contractor for the new church. The committee members are Stanley Lohr, chairman; Robert Sellers, treasurer; Clarence Phillips and Shirley White, finance sub-committee; J. S. Sellers, Tom Good, Jack Rhodes, and Ralph Galt, ex-officio.

WESTERN CAROLINA CONFERENCE.

A Conference-Wide Rallly of Laymen will be held at the Town Hall at Liberty, N. C., on Saturday, March 1, at 7:00 p. m. This is to be a Supper Meeting of Laymen, the meal to be furnished by the Liberty Christian Church Ladies for a minimum charge.

We are planning a program of fellowship, music, inspiration, and information concerning the work of the Laymen in our conference. We would like for all Laymen to be present regardless of whether there is an organized Laymen's Fellowship in the local church or not. This is a meeting of men of our churches who desire to understand and enjoy Christian activities in which men can participate. We expect every pastor, superintendent, and a carload of Laymen from each church. As man to man we urge you not to fail us.

We expect to have the Chairman of the Laymen's Fellowship of the Southern Convention together with an outstanding Layman as guest and special speaker. A good meal, good fellowship, good speaking, a good quartet; what else could be added to make for a better evening than all this at the big rally of Laymen at Liberty Town Hall on Saturday, March 1, at 7:00 p. m.

SYBRANT PELL, *Chairman,*
Laymen's Fellowship.

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

February	**26-27**	**Southern Convention Executive Board Meets**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	27	**Valley Mid-Year Conference—Bethlehem**
April	**1-3**	**Eastern Virginia Woman's Conference Rallies**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
April 29-May 1		**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

The Chairman of the Board of Publications Writes Concerning
Convention Problems

With regard to THE CHRISTIAN SUN I would make the following comment. Yes, THE SUN faces some difficult days ahead as it has faced difficult days in the past. Financially at present it is better off than it was two or three years ago. With the additional subsidy that has come from the churches and with the increase in subscription rates we have been able to meet to date our current obligations.

The format and content of THE SUN have been discussed at length and changes are being made from time to time that a better presentation of news of the churches, of needs of the church and its institutions and of challenging articles that lift our minds and hearts may more adequately be presented. I do not feel that a small news sheet would answer the need nor that the *Advance,* fine a paper as it is, can promote the work of the Southern Convention as well as THE SUN now does. Certaily I concur in the fact that THE SUN does not go into to as many homes as it should. But with adequate support and interest from laymen and ministers alike, wider reading can be obtained. To my mind rather than seeking to decrease the influence of THE SUN more effort should be spent in seeking to increase that influence.

With regard to state conferences I would make the following observation. The time may come when state conferences on state lines will be advisable but much ground-work and laying of foundations must be done before that can be accomplished. The sixty-three churches in Virginia in the Valley and Eastern Conferences are not at the present time prepared to assume the responsibities, financial and otherwise, that would be involved in the establishment of a state office. The ability to contribute is sharply limited by the size and economic resources of the majority of those churches. Our Convention Superintendent does have a large responsibility but his responsibility is no larger than that of many another superintendent who cares for a single state. For more than a few of our conferences exceed us in the number of churches to be served and in the distances that must be covered within a state. It may well be that we should set our sights for a day and a date in the future on which separate state conferences should be established. But if we are to do that we must be willing to pay the price of intensive effort upon the part of indivduals and churches to increase the spiritual, physical and economic resources that the step may be one well taken and not a leap in the dark.

With regard to the recommendation made as to the change in status for the Superintendent of the Orphanage and the President of Elon College with regard to the Executive Board of the Southern Convention I would make the following comment. In some respects the church must learn a lesson from business enterprise around it. The Board of Directors of a corporation normally, I believe, includes the executive administrators of the various arms of the corporation. It is deemed wise to do so in order that the directors be personally informed of the operation and plans of the individual branch and that the management of the branch be personally aware of the will and desire of the directors the better to enable them to carry out the desire of the Board. Certainly the Executive Board of the Southern Convention can be liken to a board of directors and the Superintendent of the Orphanage and the President of the College as executive administrators ought to sit with that

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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SUBSCRIPTION RATES

One Year...........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

C-O-V-E-R-E-D!

Superintendent W. T. Scott states that the Group Life Insurance and Hospitalization Plan of the Southern Convention with the Home Life Insurance Co. of New York has been put in force. This means that pastors and other full-time employees who participate in the plan are covered with life insurance, hospitalization and surgical benefits for themselves, and those who have so elected have hospitalization and surgical benefits for their dependents.

This is a great victory for the ministers, the churches and the Convention. Even small churches may have the satisfaction of knowing that their pastors are covered by this plan. Anxiety will be minimized and excessive expense will be avoided in case of necessary hospitalization. This realization is an occosion for deep gratitude. Especial thanks are due Superintendent Scott for his tireless leadership in promoting this excellent plan and bringing it into operation.

Participating churches should remember to pay their Conference Fund at once, since the Convention does not have funds with which to advance the payments.

CHRISTMAS FUND REPORT

Our readers will be interested in the fine report released by Frank J. Scribner, general secretary of the Ministerial Division of the Board of Home Missions:

> "The Christmas Fund, which is administered by the Ministerial Relief Division of the Board of Home Missions, closed its books for 1951 with a total of $109,595.73. This is the second largest Christmas Fund ever contributed, and is the seventh successive Christmas Fund to exceed $100,000. The total number of gifts received was 6,486. A good part of these represent gifts forwarded by churches, which included contributions from many individuals.
>
> "Christmas checks were mailed so as to reach the recipients before Christmas Day, and a part of the fund has been reserved as an emergency fund to meet special situations arising in the course of the year.
>
> "The officers of the Ministerial Relief Division, in the name of our veterans, wish to express to the membership of our Congregational Christian Churches heartfelt gratitude for this response."

Of the above amount, $1,655.77 came from churches and individuals in The Southern Convention.

Our thanks to each contributor and cheer to the recipients.

THE EDUCATIONAL OUTLOOK

It is interesting to learn that the number of white Americans attending college, in proportion to the total population, has just about doubled in the past 20 years. The United States Office of Education ran a survey that shows that in the 1949-50 school year, one out of every 61 was enrolled in colleges. In 1930-31 the ratio was one in 123. In 1938 it was one in 108. North Carolina and Virginia are among the ten states having the lowest proportion of college students. Obviously, we of the South must take our educational opportunities more seriously. A valid index to the real character of a state is the percentage of its college trained population.

The survey also discloses that foreign student population has more than tripled here in the last 20 years, and the percentage of students who migrate to colleges stands at 20.5%. At Elon College, for instance, are found numbers of students from other states. The number coming from northern states seems to be on the increase. The church-related college does attract numbers of students across state boundaries.

The denominational school is not without its problems, to be sure, but the educational movement is still gaining momentum in our democracy, and the overall outlook at the present time is both heartening and challenging.

The Worldwide Fellowship of Prayer

By FLORENCE GORDON*

A great many people who do not know the word "ecumenical" have had ecumenical experiences. They have them regularly on the First Friday in Lent each year, the traditional day for the World Day of Prayer. Then literally millions enjoy a deep sense of the oneness of "the whole family of God in the whole world," whether the language they speak is Telugu or Bantu, Spanish or Swahili, or the Greek from which "ecumenical" and ecumenicity" come.

Following as far as possible a uniform service, in many languages, they observe a special day of intercession, and over and over again word comes back to the United States, from which the service is sent out, "We become vividly aware of the fellowship of Christians around the world," "Our people realize arisen our oneness in Christ," "The World Day of Prayer makes a wonderful bond."

During the summer of 1951, copies of the service for February 29, 1952 were mailed out to 104 countries and areas of the world. At this point the process is already a cooperative one, for the preparation of the program in English is done under the direction of one unit of the National Council of the Churches of Christ in the U. S. A., the General Department of United Church Women, and distribution is made by another unit of the Council, the Division of Foreign Missions.

Overseas.

The procedure overseas is as varied as the lands themselves. The program, once on the field, is adapted if necessary, and translated into the local language or vernacular. In some countries it is printed and distributed by a special committee of the National Christian Council; much more often, however, some simpler form of reproduction is used, typing or mimeographing and perhaps only leaders of the observances need copies.

"Most of our women do not know how to read," a Burmese leader explains, "but I read the scripture passages to them in Pao, and they do know how to sing Christian hymns and lead in prayer." "We typed out several copies," says another Burmese woman, "and I was glad I could send one which I translated into Burmese to a place about seventy-six miles from our town. I am very glad to do this work, for it did a great deal of good to me, at least." A woman in Assam not only led the women of her own church in their World Day of Prayer meeting, but made copies in longhand and sent them to branch churches, so that they, too, could join in the service.

Language Difficulties Transcended.

There were places last year, like St. John's Pro-Cathedral in Buenos Aires, Argentina, where "the church was almost filled and the programs ran out." At the American Pro-Cathedral in Paris, copies were distributed in both France and English, and responses read and hymns sung simultaneously in both languages. In Taipeh. Formosa, where Madame Chiang Kai-shek was among the worshippers, there were programs in the Mandarin dialect and in romanized Formosan.

Perhaps in no area are there more polyglot services than in the Near East. A missionary writes from Tehran, Iran, "A great deal of work went into preparation for the service. First one of our fine young matrons, Jewish Christian, translated the program from English into Persian. Then a worker in the London Mission for Jews edited it, adapting it to our group, and a Moslem Christian, a young mother with little children to keep her more than busy, cut the stencils. One hundred copies were mimeographed by the Albers Foundation. Thirty copies were typed in English. A German friend prepared thirty invitations in German. A Russian wrote a notice and explanation of the Day which was read at the Sunday morning Russian service. The choir, which rehearsed in advance, consisted of Christian teachers from the Church primary school, Iran Bethel, and several young women teaching in government schools. The German wife of one of our Kurdish doctors sang a German solo, and two Russian women a Russian duet. During the offertory, the hymn used was "I Gave my Life for Thee; What Hast Thou Given Me?", the first verse sung in Syrian, second in Armenian, third in English and last in Persian. Prayers were offered in these languages and also in Turkish and Greek. The talk was given by an American, a former missionary to China, with Jewish Christian serving as interpreter."

Displacements of recent years have added to the international character of many observances. In Southern Rhodesia, seven countries, China, Korea, England, Finland, the Union of South Africa, the Belgian Congo and the United States were each represented by two persons, one telling of the needs of the countries and the other praying for the needs mentioned. The persons chosen had some real connection with the country. The needs of China, for example, were presented by a China missionary temporarily serving in Rhodesia. Rhodesia itself was last, and many short prayers were offered from the congregation for the needs there. Flags and maps of the world decorated the assembly hall.

No Church Walls!

It is not only language difficulties that are transcended in the World Day of Prayer observances. A woman in the Netherlands cried, "Is it not a blessing: one day in the year, no church walls!" Anglican and Salvation Army worship together, representatives of state church and of the free churches. Theologinas lead some services, lay men and women others, children the special program prepared for them. The World Day of Praper is observed in Egypt by the United Presbyterian Church, Church Missionary Society, Egypt General Mission, Canadian Holiness Mission, Church of God, Friends of the Bible (Coptic), Syrian Orthodox and an Armenian Brethren group. Many refer gratefully to the growing spirit of fellowship between the denominations, and are seeking to extend the cooperation throughout the year, through other joint meetings, study circles and continuing prayer groups.

Stewardship.

There is ecumenical fellowship not only in the prayer observances but also in the concern which one group of Christians in the great chain of prayer will show for another. Offerings in Switzerland were given to several missionary causes, to displaced persons and to victims of the

(Continued on page 9.)

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*Miss Florence Gordon is with the Joint Commission on Missionary Education of the National Council of Churches.

Our Readers Contribute

ROSEMONT NEWS.

Our supply service ended at Rosemont Church, South Norfolk, on Sunday, February 17. The last of a series of Bible Studies, on the Gospel according to Mark, was given Wednesday evening, February 13. A group of members planned a social following the Bible Study period. light refreshments were served and an interesting program of music and games interspersed with talks made the occasion very pleasant. A number of valentine cards were presented to the supply pastor and his wife, to be read after reaching Florida. Presents were also given to the supply pastor and his wife.

This brief period of work with this wonderful church has been a great inspiration to us. Having been a rural pastor during all the years of our active ministry, as a pastor, we had some fears that we might not "fit" into the city church in an acceptable matter. We have been delighted with the fine response to every suggestion for taking forward steps in the development of the local church and the support of the general enterprises of the denomination.

The presentation of the Elon College Sustaining Fund and the request to raise $600 for that purpose, easily met with success. The people were happy when they learned that the church met this request without making a general canvass or passing the "collection plates" for an offering. We requested those who wished to give, to bring their offerings and place them in a plate on the communion table. The response was adequate and the people rejoiced.

Rosemont is located in a rapidly growing section of South Norfolk. A fine opportunity for growth awaits the church, and this work should be pushed with aggressive prayer and effort. Rev. Melvin Dollar has accepted the call to take up this work on March 15—or, the third Sunday in March, for the first worship service, as pastor. He has done a great work at Hunterdale, near Franklin, Va., and the people of Rosemont are confident that he will enter upon a successful term with that church. There is a fine spirit of unity and cooperation among the people and the general conditions are favorable for the new pastor.

Some improvements have been made recently in the sanctuary and in the Sunday school assembly room. Concrete walks have been laid from the street to the entrances to the church and the parsonage. This is a fine beginning for other greater improvements to be made later.

We leave Virginia on Monday, February 18, for about five weeks stay in sunny Florida, dividing the time between Orlando, Miami and St. Petersburg. Fruit, flowers and fishing will add to the pleasure of the stay there. Precious memories of dear friends and devoted church people will refresh us for other tasks when we return. It is a great privilege to share one's time, talent and energy in the work of the Kingdom of God. We are not in any hurry to leave this wonderful world.

I. W. Johnson.

WINCHESTER ON THE AIR!

The Winchester, Virginia, Church will broadcast the morning worship services (11:00 to 12 a. m. E. S. T.) each Sunday in April over radio stations WINC and WRFL-FM.

The churches of Winchester represented in the Winchester Ministerial Association (including our church) united in "Week of Prayer" services, January 20-25, with the Rev. Albert P. Shirkey, D. D., pastor of Mount Vernon Methodist Church. (The largest Protestant Church in Washington. Membership 4,500). These services were attended by large congregations. A retreat for ministers was held, Monday February 18, and beginning February 17 each minister will be preaching on the following themes: "The Recovery of Wholeness," and each Sunday afterwards for four Sundays: "Marriage," "Birth," "Death," as outlined in the book, "Common Ventures of Life" by Elton Trueblood, professor of philosophy at Earlham College and a former President of the Friends World Council. The united campaign in Winchester includes a week of visitation Evangelism with Rev. John Pemberton, Jr., of Cape May, N. J., as the director of that campaign. This will be followed during Holy Week with all churches conducting services daily with the local pastors preaching in their own churches. This is the widest and perhaps the most far reaching campaign by the Protestant Churches here within the history of the present pastors of the city.

Attention: Sunday School Superintendents

Sunday School Superintendents' meetings will be held in four of our five conferences again this year. Be sure your superintendent, assistant superintendent, and pastors are present at the meeting of their conference. A fine program is being planned and we are sure you will enjoy it as much, it not more, than last years.

March 6—Eastern North Carolina—Sanford.

March 7—North Carolina and Virginia—Monticello.

March 10—Western North Carolina—Asheboro.

March 12—Eastern Virginia—Suffolk.

* * * * *

E. N. C. CONFERENCE.

I am pleased to announce that our Second Annual Superintendents' Conference will meet in our Sanford Church on Tuesday, March 6, 1952, at 6:00 p. m. This year we are inviting the superintendent and his or her assistant. Please mark this date now—but rest assured you will hear more later.

The program has already been planned. It will include among other things a session on "How to Secure and Train Teachers," led by Dr. W. W. Sloan of the Department of Christian Education at Elon College. You will want to attend this conference regardless of the distance or the small cost in time or money.

The pastors are invited again to attend and remember this is the superintendents' meeting.

Fred P. Register, *President.*

* * * * *

EASTERN VIRGINIA.

Here is more information about the second superintendents' meeting which will meet March 12, 1952, at the Suffolk Christian Church.

Dr. Robert Lee House, minister of The Church of Wide Fellowship, Southern Pines, N. C., Editor of The Christian Sun will be pesent and speak on "Better Sunday School Worship."

Mr. W. B. Willianms, Superintendent of the First Congregational Christian Church, Newport News, Va., will tell us about "The Worker's Council."

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

HIGH SCHOOL SENIORS AND THE DRAFT.

By D. J. BOWDEN, DEAN, *Elon College.*

As spring approaches, thousands of high school seniors in North Carolina and Virginia are looking forward to graduation. What is their selective status? Will they be permitted to enter college if they wish? The answer is yes! Will they be snatched out of college before they have an opportunity to prove themselves? The answer is no! Every young man approaching high school graduation may look with confidence to the possibility of entering college if he wishes to do so, for the U. S. Government recognizes the importance of college trained men and women for the continued well-being of our nation. Every young man who has the ability should therefore seek to continue his education.

The high school graduate who is under draft age (18½ years) at the time he expects to enter college will be entirely free to enter the college of his choice (and we hope Elon will be his first choice.) At some time after he comes of draft age he may be called to take the Selective Service Physical Examination, the passing of which will place him in Classification I-A. If, during his first college year, he is called for induction, his local draft board is required to place him in Classification I-S. This defers him until the end of that school year. During this year he will take the Selective Service College Qualifying Examination. If he makes a passing grade on this test *or* if his academic average for the year places him in the upper half of the male members of his college class, his local board is permitted to give him a Classification of II-S which defers him for *another* school year. At the end of *this* year, if he is in the upper two-thirds of the male members of his class, he may be deferred for a *third* year. And if his academic average for this year places him in the upper three-forths of his class he may be deferred to complete his *fourth* year of college.

The young man who has reached the draft age (18½ years) before the time of his high school graduation *may* not be called into service immediately, depending upon the needs of the local draft board, but it is advisable that he enter college in the summer term if there is a likelihood of his being called. Once he is in attendance in college, the regulations stated above apply to him also.

In summary, the situation boils down to this: every college student is guaranteed deferment until the end of the school year in which he is first called for induction. If he has passed the Selective College Qualifying Test *or* if he maintains a satisfactory academic average in his college work he may be deferred, year by year, until graduation.

This means that every high school graduate who earnestly desires to continue his studies will be given every opportunity to fulfill that desire. The current draft law is designed to guarantee the continued flow of capable men and women into higher education, and every young man should consider seriously this opportunity.

LAYMEN ENDORSES SUSTAINING FUND.

By W. B. TRUITT.

When the idea of the Sustaining Fund first came to my attention I thought it was one of the most logical ideas that had been presented to insure Elon College against deficits in running expenses. It seemed to me that one dollar per member per year was very reasonable and would appeal to the majority of the membership, and that every church in the Southern Christian Convention could easily meet the requirement. Furthermore, the scholarship for honor churches was certainly appealing.

I am informed by Dr. Smith that instead of his receiving a maximum of something like $35,000.00 from this special Sustainng Fund he only received about $11,000.00. This, to be sure, was a great help to him but cannot relieve him of the uneasiness of deficits under rising costs.

In spite of strenuous efforts by the college authorities through mail and by CHRISTIAN SUN presentation, I doubt that over fifty per cent of the constituency ever heard of the Sustaining Fund. Perhaps about twenty per cent may have read something about it in the church paper. This being the case, responsibility rests heavily upon the ministers. Those who received real educational help from Elon should not forget, but those educated elsewhere probably enjoyed similar benefits and should back up our college in every possible way.

In all churches working on the budget system it would seem to me to be logical to get the one dollar per member by one well advertised free-will offering per year, and the remainder of the fund for the particular church to be annually set up against the church budget. In such cases perchance a free-will offering would yield from one-third to one-half of the amount so that the church budget would only have to support the remainder.

It seems to me that this Sustaining Fund should be advertised throughout every one of our churches and a real effort made to measure up in every church to 100 per cent, with the idea of getting a scholarship and, also, with even the greater incentive of securing Elon against deficits during the next few years when expenses may be expected to be high and perchance higher.

ATTENTON: S. S. S.

(Continued from page 6.)

Mr. C. E. Reynolds, Superintendent of the Christian Temple, Norfolk, Va., will discuss "Better Business Methods in the Sunday School."

Mr. R. T. Bradford, Superintendent of Berea (Nansemond) County, Va., will give us an attorney's advice on "Special Literature that will help your School."

Hon. Shirley T. Holland, Superintendent of Windsor, Va., will preside over our meeting.

All of these add up to a fine meeting which you cannot afford to miss. Plan now to attend.

W. H. BAKER, *Secretary.*

CONVENTION PROBLEMS.

(Continued from page 3.)

Board, as should the Superintendent of the Convention. Judgement in this matter should not rest on personalities but on the facts that if these institutions belong to the Convention then their administrators must aid in the setting of the policy and practice of the Convention.

DUANE VORE.

Note: See issue of January 31 for background of this article.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

FRIENDLY SERVICE PROJECTS.

Mrs. Ray F. Gordan, Eastern Virginia superintendent of Friendly Service, wishes to remind socities of the projects for this year. Choose one, or give to all, but plan now to do something definite about Friendly Service this year.

There is an excellent program in the packet for dedication of Friendly Service gifts, which should be the climax to your year's work in this field. Even if you only bring gifts for one or two places, it will be well to have the informational program concerning all the places to which gifts may go this year.

Migrants—Stuffed toys, health kits, sewing kits, children's aprons, used clothing, crayons, books for children. Virginia Council of Churches, 109 W. Grace St., Richmond, Va. N. C. Council of Churches, College Station, Durham, N. C.

Ryder Memorial Hospital — Bed gowns for children, pajamas, guaze bandages, adhesive tape, tray covers, mosquito netting. Dr. John Smith, Ryder Memorial Hospital, Humacao, Puerto Rico.

Franklinton—Curtains, sheets, pillow cases, bedspreads, towels, wash cloths. Rev. William Brogden, Franklinton Center, Franklinton, N. C.

Fort Berthold Indian Mission—Butcher type aprons, sheets, sewing kits, used clothing, blankets, Indian Reservation, Elbowoods, N. D.

Lebanon — Clothing for refugees, layettes, yard goods. Congregational Christian Service Committee, 110 E. 29th St., New York 16, N. Y. (Marked "for Lebanon".)

* * * * *

ATTENTION, DISTRICT SUPERINTENDENTS!

On New Year's Day Mrs. Clyde Fields, superintendent of the Asheboro District, sent a letter to the leaders of socities in her district. She said, "We are co-laborers in a great work. Our task is to make Christ known through our missionary activity. May each society check its progress and make plans for reaching worthy goals."

Then she reminded the societies of the need for planning for the monthly programs, of the World Day of Prayer to be observed on February 29, of tne spring rally to be held at the Albemarle Church at a date yet to be selected, of ideas for observance of May Fellowship Day, and of the importance of Friendly Service and Life Memberships and Memorials.

At the bottom of her letter there was a blank to be filled out and returned to her with the name of society president and secretary, the pastor, the date of monthly meeting and the number of members on the roll.

MISS CREW TO JAPAN.

Word has just been received from Miss Angie Crew that, as she had hoped and prayed, she has been given permission by the Board doctor to return to Japan for the new term of school, which begins April 1.

She will be sailing from San Francisco on March 16 on the Ponce de Leon, a freighter of the Waterman Line. One of her companions will be Miss Constance Buell of our China Mission who is to be a teacher at Kobe College.

There will still be time to send gifts to Miss Crew for her to take to Japan, or money for her to use to buy things for her little church, for needy friends, or for herself. Her present address is West Milton, Ohio.

I am sure that our prayers and best wishes will follow Miss Angie Crew as she returns to be a messenger of God to the people of Japan.

We think Mrs. Field's letter is a fine example of the kind of work a district superintendent can do to encourage the socities in her district. It is an idea which other superintendents might well use.

* * * * *

A HELPING HAND.

Those who have been hearing Miss Angie Crew speak in our area have felt that they would like to do some special things for the Japanese people. Angie has suggested one small thing that individuals or socities might like to do to help.

A year ago last Christmas Angie and another American teacher at Kobe College were invited to the home of one of the Japanese teachers, who was a widow with two boys, about six and twelve years old, to support. Japanese teachers at Kobe College get only about $20 per month, which is enought to buy food —but not clothes, or any extras. The American teachers came away from this Christian home deeply stirred by the simple Christmas celebration —one feature of which was a gift of socks and mittens for each of the boys made by their mother from different colors of scraps of yarn.

This same woman has written Miss Crew to say that she can use more yarn—old sweaters or shawls she will unravel and re-do, so even if "moth eaten" they can be used by her. If you can collect scraps of yarn or used knitted garments which she may use, send them to: Mrs. Toshia Nishiyama, Kobe College, Nishinomiya, Japan. Miss Crew has written her to be on the look-out for this yarn, so she will understand why she is receiving it from some unknown friend. This is a friendly service project which will not take much money—just the postage—but which will bring the warmth of Christian fellowship to someone across the ocean.

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A MEDITATION.

(*From This and That, the monthly of the Woman's Auxiliary, Burlington.*)

"Where there is no vision, the people perish."—Proverbs 29:18.

In 1889 the women of the First Christian Church of Burlington met together, not in an organized body, but just as a group who called themselves "The Minister's Helpers." Among this group were Mrs. Ella Turrentine, Mrs. Lou Turrentine, Mrs. Edd Teague, Mrs. Bettie Holt, Mrs. Mollie Walker, and others. Through the vision, faith, and deeds of these women we find ourselves a part of the Woman's Auxiliary today.

These women had a vision. They were not content to live in selfish complacency, doing only for themselves. They grew into an organization that soon reached into the foreign field, ever widening around the globe, carrying the gospel to the uttermost parts of the world.

As we carry this torch, lighted by these women of bygone days, do we stop to see visions and to dream dreams? If there is no new vision each New Year, our auxiliary will perish. But to have visions is not enough. Each New Year these words from Dr. John Sutherland Bonnell come to me anew, "words without deeds are meaningless; words with deeds are meaningful."

Let us dedicate this to the memory of those first women of our church who first caught the gleam of what a group of Christian women could do, lifting up their eyes and hearts and minds to help those in need, both here at home and anywhere around the world.

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"IN UNION THERE IS STRENGTH."

On June 4 of last year the three women's organizations of the Suffolk Christian Church were merged into one large group, the name of this group to be "The Woman's Fellowship." At this organizational meeting a slate of officers was presented and accepted, with Mrs. Jack W. Nurney as president, and the women of the church began to plan a program for the year, together, to undergird the total church program.

We are divided into twelve circles, with a leader, co-leader and devotional leader for each. Every circle meets once a month. The regular meeting of the entire group is held every second Monday evening. Our attendance at both circle and regular meetings has been most satisfying and each program has stood on its own merit. One of our goals for the year is to enlist every woman of the church as a member of the fellowship.

Our big project was to attempt our first church fair and make it an annual event if it proved successful. The fair was held on November 29 under the direction of our very capable president, Mrs. Nurney, and her co-chairman, Mrs. Bernard Godwin. Because of their planning and untiring efforts and the splendid cooperation of the membership we were pleased with the outcome.

We realized $525 for our treasury, $500 of this to be set aside in a special fund to renovate our church kitchen, but finer still was the harmony and fellowship that we experienced in working together in a united effort.

We do not expect perfection in such a brief time, however, it has been said that one of the unique gifts women can bring to the church is their ability to weave many details into one harmonious pattern. We are trusting that this may be true of the woman's fellowship of our church.

Mrs. M. F. Hall.

YOUNG COUPLES RESPOND TO MISSION CALL.

Two young couples were appointed as career Congregational Christian missionaries by the American Board meeting in Cleveland, January 21-24 in conjunction with the Mission Council of Congregatianl Christian Churches.

Mr. and Mrs. Leroy Markham of 1012 W. Springfield, Urbana, Illinois, are slated for service respectively as an industrial arts teacher and nurse in Angola, Africa. Rev. and Mrs. Paul Furnas Pruitt of Anacortes, Washington, are assigned to the Philippine Islands.

Robin Leroy Markham, 25-year old lay missionary, is the son of Dr. H. Veazie Markham of 23317 Nawthorne Boulevard, Torrance, California, former medical missionary of the American Board in Africa. He comes from a long line of Christian ministers and missionaries. He was born in Portugal while his parents were en route to the field and spent much of his boyhood in Africa.

After graduation from David Starr Jordon High School, Long Beach, California, Mr. Markham went two years to Pomona College and then left to enter the Merchant Marine where he served two years. He returned to El Camino Jr. College in Torrance, California, and then in 1950 went to the University of Illinois where he is now completing his preparation for the mission field.

THE WORLDWIDE FELLOWSHIP OF PRAYER.

(Continued from page 5.)

avalanches. Offerings in New Zealand were divided between the war-stricken in Korea, Orphaned Missions, Interchurch Aid in Europe, and the British and Foreign Bible Society. Canada regularly gives generous contributions to Christian literature agencies around the world. Argentina sent its last offerings to the United Bible Society. In Formosa, offerings were made for Christian literature for the two leper institutions on the island. In Kermanshah, Iran, gifts were designated for "the Korean families, our brothers and sisters in Christ, presently suffering under the wrath of war."

Offerings sometimes are in kind as well as in coin. Two hundred children in the Belgian Congo, whose young leader had opened the service saying reverently, "We have come together to pray for people around the world," closed it by walking quietly to the altar carrying their gifts of manioc leaves or sweet potatoes, while the organ softly played, "Sweet Hour of Prayer."

Naturally it is in the United States, where the Day originated, that it is most widely observed. There are services in 18,000 communities. Offerings, which run close to $300,000, are divided equally between home and foreign mission projects, through the Division of Home and of Foreign Missions of the National Council. The service to be used around the world on February 29, 1952, originated with members of the three groups which receive Christian ministries through a portion of the World Day of Prayer offerings, migrants, sharecroppers and American Indians in government schools.

Services are held not only in churches and chapels, but also in schools, hospitals, county homes, homes for the aged, jails, factories and migrant camps. Workers in the Flandreau Garment Factory at Flandreau, South Dakota, which makes clothing for the government schools for American Indians, gathered at the noon hour when the machines were still. A copy of the painting of Christ at the Door stood on the cutting table, as focal point for eyes and thoughts, as workers followed the service.

In Florida, a minister to the agricultural migrants took a record player and public address system to the place where the migrants gather to go to the fields, and there, early in the morning, he played hymns, offered prayer and distributed the Call to Prayer leaflets, reminding the workers that all over the world people were gathering to pray. Two union services were held in an area of Florida where cooperation between the churches had not been attempted before, and a united Easter program of great significance grew out of the World Day of Prayer observance.

Uniformly, those who participate in the World Day of Prayer consider it a privilege. In the words of a correspondent in the Belgian Congo, "It brings us closer to our Heavenly Father and to each other to know that Christians all around the world are using the same thoughts and prayers on this special Day. We are looking forward eargerly to the next World Day of Prayer, on February 29, 1952."

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Tomorrow is whose birthday? Of course, George Washington's. What a month of celebrations and observances February is! Every American school child has heard of our First President and every Virginia school child is proud to claim this great citizen of Virginia. Have you vis- is a very lovely old home and a very ited his home at Mount Vernon? It worthwhile trip to take.

More than twenty years ago the Dietz Press in Richmond published a little book by Sally Nelson Robins called "Love Stories of Famous Virginians" and George Washington headed the list of lovers. Lover—oh, he was a great general, a wonderful president and a successful farmer, but a lover? Well, it is February, the month of St. Valentine as well birthday month of two great presidents. If you can find a copy of this little book read it for it will tell you many things you did not know about some of our great men.

Once Washington wrote poetry to a young lady named Frances Alexander and here are two lines which I quote:

"Xerxes wasn't free from Cupid's Dart
And all the greatest heroes felt the smart."

Yes, the great, too, feel the smart for poor George couldn't find a girl that would have him. Some did not care for his looks, others thought him too poor or awkward or their parents did not approve of him so he went from girl to girl. But finally in January 1758, George Washington married Martha Custis who was not a blushing young bride but a dgnified widow. No one knows how long he knew Mistress Custis. She had two children and two who died when they were very young who were buried at Bruton Parish Graveyard at Williamsburg.

On their wedding day Washington wore a blue silk coat lined with red and silver trimmings. He wore gold buckles on his breeches and shoes and carried his sword and wore a freshly powdered wig. Martha was quite grand herself in satin quilted petticoats of white and high heeled slippers with buckles of diamond and real lace at her throat and wrist.

History tells us that they were happy. Martha made him a good wife and kept house for him in the finest manner. She was ever well dressed in public and her conduct was above reproach. She must have been glad that General Wishington liked her children, John Parke and Martha Parke. We are told that Washington sent to England for their prayer books, clothes and a spinet for their music lessons.

The face we see on stamps and on the pages of history books seems very severe, but remember he was once a gawky, young man who couldn't find the right girl and who had many troubles, but finally found the girl of his dreams.

SCHEDULING THE FUTURE.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Someday, when you aren't too busy, Miss Hargrove, I'd like to come to your room to discuss Burke's schedule of schoolwork for the next three years." The speaker was Mrs. Creighton, the mother of one of the students belonging to the home room of Amy Hargrove, a teacher in the Barnard Junior High School. Seated together at a club meeting, Mrs. Creighton, Amy, and I were chatting during the refreshment period that followed the evening's program.

"I'll be glad to have you come," my friend Amy responded. "If Burke will tell me what day is convenient for you, I'll try to arrange my work so that there will be plenty of time after school for the three of us to go over his plans."

"It won't be necessary for Burke to stay," Mrs. Creighton answered firmly. "His father and I have talked over the plans for his future and decided what studies he should take."

Amy's reply was a gentle question. "Wouldn't it be a good idea for Burke to help us make out his schedule, Mrs. Creighton? Your son has shown some special aptitudes this year. I think he might like to tell us about his interests and help outline his course for senior high school."

"Burke is too young to make decisions for himself," his mother contended, "but, of course, he can stay if you wish. He has made such excellent progress in your English classes, Miss Hargrove, that his father and I feel very grateful to you."

"Thank you," my friend replied. "Burke has been a good student. We'll go over his enrollment with him whenever you think best."

After the club meeting was over and Amy Hargrove and I were walking home together, we recalled the conversation with Mrs. Creighton.

"I wish that parents would give their children more opportunities to develop self-reliance," Amy declared.

"While you were talking with your student's mother," I interposed, "my thoughts turned to the many persons I have known who have been unhappy misfits in adult life because their parents had insisted on their sons and daughters pursuing courses of study and following vocations that were entirely foreign to their natural interests and abilities. I hope Mrs. Creighton will not make that mistake with her son."

"When Burke Creighton first came into my English classes," Amy told me, "he had little liking for school. He was lacking in initiative, largely, I believe, because he had been almost smothered by directions from his well-meaning but misguided parents. Fortunately, our school makes available a wealth of good reading material in many fields of interest. It wasn't long before Burke discovered that he liked to read books about scientific achievements. From them he gained a feeling of success in reading that led him on to the enjoyment of biographies of the great scientists and a study of the period of the world's history in which each had lived. This year a course in general science has been his delight.

"Since Burke's father is an able and honored lawyer, I have no doubt he intends to have his son eventually become associated with him in that profession. It's possible Burke will become as much interested in law as his father has been, and that scientific reading and study will be always just a pleasing avocation, but it is more likely that he'll want to make some phase of science his lifework."

"I hope his parents will be willing for him to follow his own apitudes in choosing a career," I added. "I'm sure you'll try to help them see the need for that."

"Yes," Amy agreed. "I hope they will begin by permitting him to choose some of the elective subjects in his high school course. Every

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Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

STATE-WIDE RALLIES.

The state-wide young people's rallies which were so well attended last year will be held again this year. The Virginia Rally will feature Miss Oline Nicholson, returned missionary from India; and the North Carolina Rally will have Jose Dabuet, our Philippine student, and Timothy Chang, whom you all know.

March 23—Virginia Rally—Richmond.

March 30—North Carolina Rally—Elon College.

Keep these dates in mind for your churches.

Pattie Lee Coghill.

MANY GROUPS OBSERVE YOUTH WEEK.

HOLLAND.

The Pilgrim Fellowship of the Holland Christian Church had the privilege again this year to conduct the Sunday morning worship service, January 27, 1952. It was the beginning of Youth Week and, therefore, was very appropriate. The preacher, Rev. James Lightbourne, was absent that day and was very glad to let the young people conduct the service.

Leslie Johnston conducted the service, assisted by Betty Jean Underwood, who read the scriptures, and Nadine Pulley, who led in the responsive reading. Jo Lynn Holland, Ann Campbell, Billy Brittle, and Leon Duke served as ushers. Lois Jean Grizzard sang the Youth Hymn, "We Would be Building." The speakers for the service were Miss Pattie Lee Coghill and Miss Angie Crew. They were introduced by our president, Jim Batten. The whole program was under the supervision of our sponsor, Mrs. J. D. Rawles. Everyone enjoyed doing it and hope we will be asked to do it next year or before if possible.

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ALBEMARLE.

The Albemarle Congregational Christian Church observed Youth Week beginning the first Sunday in February of 1952.

The program committee of the young people's group planned and appointed new officers from the young people of the church for each service in the church for the week.

The following people were in charge of the services in the church: Douglas Harper, the Sunday school; Bill Simons, the morning worship service; Miss Carolyn Gaddy, the young people's meeting at 6:00 p. m.; Mrs. Alma Talbert, the evening worship service; Martin Deese, the Wednesday evening prayer meeting, and Norris O'Neal Whitley, the singing.

Each service, Sunday February 3, was inspiring and worshipful. It was a good day at the Albemarle Church with the young people in charge and to have two new members to unite with the church by letter. These two new members make a total of eight for the year 1952. Five of these eight new members came into the church on profession of faith in Christ and three by letters.

Thomas D. Sutton.

* * *

FRANKLIN.

On January 27 the young people of the Franklin Church were in charge of the evening service, having as their visitors the pilgrim fellowshipers of the Union and Holy Neck Churches. Audrey Lankford, president, presided; Bobby Jones read the scripture, and Carolyn Gillette led the evening prayer. Special music was provided by the youth choir, with Sara Lee Johnson and Russell McGhee singing the duet in "It Pays to Serve Jesus." The ushers were Dickie Gee and Henry Copeladn. Rev. Melvin Dollar pronounced the prayer of dedication of the offering and the benediction. Miss Angie Crew, who is home from her missionary-teacher service in Japan, was the pricipal speaker. She was introduced by Miss Pattie Lee Coghill.

* * *

MONTICELLO, NORTH CAROLINA.

The Monticello Pilgrim Fellowship began Youth Week, Sunday evening, January 27, with a unique worship service. On the worship center was placed a pair of shoes, the title of the service being, "If You Were in My Shoes." Short talks were given by members of the group who tried to visualize the response to the topic of a Negro, a resident of a slum area, and a new person in the community.

Those taking part in the program were Shirley Huffines, Jay Rodd, Jimmy Faucette, and Karen Smith. Their presentations were followed by a discussion, led by Mrs. Julius Rice, wife of the pastor. There were 23 members present.

* * *

NORFOLK.

The South Norfolk Church was the meeting place for a special Youth Week service, which placed emphasis upon "The Call." A Negro choir provided special music, with one of the girls singing "The Lord's Prayer." Rev. Charles C. Thomas, from the First Church in Norfolk, was the speaker. The congregation of worshipers was made up of 250 young people of our two races. Abotu 89 answered "The Call." Their first project will be a clothing drive for Korea. They will continue with a project for each community.

* * *

BURLINGTON.

Over 200 young people from twelve churches and of five denominations answered "The Call" in Burlington. This group met in the Evangelical and Reformed Church, of which Rev. H. A. Fesperman is the pastor. A fine program was well received by the group, and a total of $109 was given to aid the program of "The Call." "The Call" has been presented to the public through newspapers, radio, and television. The Burlington group plans to start immediately doing their part to answer "The Call" with action as well as words and money.

* * *

HOLY NECK.

The Holy Neck Pilgrim Fellowship observed Youth Week by conducting the Sunday morning service, February 3. The theme of the service was "To Answer the Call of Christ." Those participating in the service were Mildred Ann Carter, Jimmy Copeland, Mary Davis, Barbara Holland, Emma Harrell, Willis Eley, Billy Parker, Louise Piland, Billy March, Therman Wilkins, and the junior choir.

Last spring this group greatly appreciated a visit to the Jewish Synagogue in Suffolk. They have been invited to attend St. Mary's Catholic Church in Suffolk, February 10. This will climax their study of Catholocism, which they have been following.

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"OUR BELOVED BARNABAS."

Lesson IX—March 2, 1952.

Memory Selection: *He was a good man, full of the Holy Spirit, and of faith*—Acts 11:24.

Lesson: Acts 4:36, 37; 9:26, 27; 11:19-26; 13:1-3.

Devotional Reading: Matthew 6:19-24.

"He was a good man"—thus reads a part of the description of the character of Barnabas. When one reads about this man, the adjective "good" takes on new meaning. Indeed one meets few finer characters anywhere in the New Testament than Barnabas. And although he is not well-known, he is also one of the greatest characters in the Bible. He was the kind of fellow who did his work quietly behind the scenes, content to take second place to others, but always giving first place in his life to the cause of Christ. Let us take a look at this man through the few snapshots that are given to us in today's lesson.

What's in a Name?

Barnabas was also called "son of consolation," "son of encouragement," "son of comfort," and "exhorter." There was something in his name characteristic of the man himself. He lived up to his name. He went through life giving strength and sympathy to people, and in exhorting them to follow Christ, he himself first showing the way. A good name is rather to be chosen than great riches. Alas for the man who says he does not care about his reputation.

A Patron of Good Causes.

Barnabas was a land-owner, and evidently quite well-to-do. There arose a great need among the early Christians and there came a call for help. At the time Barnabas did not have any ready cash. He might have done what the majority, indeed practically all modern church members do under the circumstances—he might have said "I am sorry, but I do not have any thing to give, I am out of money." But this fellow Barnabas was made of different stuff. He put up a field for sale, sold it, and took all the money and gave it to the apostles to be distributed in charity. Did you ever hear of anybody doing a thing like that? Can you imagine anybody you know, even the best church member you know, selling a piece of land, or a Savings Bond, or a piece of property, or some personal possession, and giving the money to Missions or to some other good cause! The average member gives God the left-overs, a small proportion tithe, but how many are willing to part with capital assets in order that they can give to kingdom enterprises? If this is what being a good man means, there are not many of us who are good. What effect do you think it would have on our missionary leaders and on the missionary enterprise, if in this year of our Lord, some of us would sell some of our jewels, our plate, our houses, our lands, our cattle, our bonds—anything for the excess of love's sake, and give to the cause of Christ, the proceeds?

A Big Brother—"A Son of Encouragement."

When Paul after his conversion on the road to Damascus, came back to Jerusalem, he tried to join himself to the disciples. They wondered why he did not go to the Pharisees with whom he had been in league the last time they knew anything about him. They suspected that it was some kind of trick, and they were not only not receptive, they were cool to the point of being cold toward him. Enter Barnabas, "the son of encouragement." He brought Paul to the disciples and vouched for him. "He is all right; he is with us; I know." And so highly did the disciples think of this good man, and such faith did they have in his word, that they took Paul unto themselves. It is idle to speculate as to what might have been the effort on Paul if he had been given "the cold shoulder" by the powers that be at Jerusalem. To say the least it would have been discouraging. And Barnabas was the fellow who stood by the young convert in the hour of need. In every church there are young converts and church members who need a big-hearted, warm-hearted fellow like Barnabas to be a big brother to them. Are you a good man in this sense of the word?

A Fellow Who Was Willing to Take Second Place.

The young Christian movement was growing by leaps and bounds. And it was also over-leaping its bounds. Some of the disciples, spread far and wide by the persecution, continued to preach, but only to Jews. But men from Cyprus and Cyrene, began to preach also to the Greeks, to Gentiles. God opened their hearts and there was a great ingathering in the church of these Gentiles. Whoever heard of such a thing? Better look into that right away. So the church at Jerusalem sent Barnabas down to Antioch to take a look at this strange, and to them dangerous, turn of affairs. They could not have sent a better man for the job. Broad-minded, spiritually-sensitive, Barnabas saw at once that the grace of God was at work in the hearts of those Gentile believers. And he rejoiced in what he saw, and went into action himself. The record says that "he was a good man, full of the Holy Spirit, and of faith."

Barnabas soon saw that the work was too much for him—he needed help. And his mind turned to the young man Saul, or Paul, sulking in Tarsus, at least lost in the shuffle there. Forthwith he went to Tarsus, sought out Saul, and brought him back to Antioch with him. What a team that was, Barnabas and Saul! But the name of the firm was soon changed to Saul and Barnabas! This fellow Saul was an intellectual and spiritual giant. Barnabas soon had to take second place. And because he was a good man, he did it graciously. He was not seeking preferment or personal prestige; he was seeking only first the Kingdom of God. Nowhere else does Barnabas show the greatness of his character better than in the spirit which he here displays. Are you a good man in this sense?

Westward Ho! Forward March!

The great and grand missionary crusade of the Christian Church is about to be launched. Paul and Barnabas were selected by the Holy Spirit to spearhead the attack against the pagan world in the name of Christ. It was a great team. They had what it took. To be sure the average church member thinks of Paul as the great missionary of the early church. Barnabas seems to have faded out of the picture. But follow Paul wherever he goes on that journey and you will see at his side the shadow of this modest man, who actually brought

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TOWARD THE SALVATION OF THE CHURCH-RELATED COLLEGE.

(Continued from page 16.)

church-related educational institutions. *First,* loss of the sense of importance as to the purpose of higher education, with the progressive secularization of even our private institutions. The churches may well ask themselves this question, "What do our church-related colleges stand for, what particular mission do they perform which justifies special continuing consideration for them in contrast with the tax supported institution?"

If we do no more than our public institutions of higher learning, if our mission is essentially the same, there is no reason why they should not receive complete public support through taxes and no longer hold to an institutional freedom derived from private support.

Second, we have seen a tendency develop during recent years for our charitable giving for education to take on a more secular form with larger amounts going to the great universities for research and facilities. At the same time, with the exception of the Lutheran and the Roman Catholic communions, there has been a progressive decline in interest on the part of the laity in supporting our church-related colleges of liberal arts.

Third, all of us have become the unconscious victims of a way of thinking about the relation of government to the social process which has made it inevitable that many millions of our citizens prefer to be taxed on behalf of the social good rather than to support the institutions for social progress through sacrifical sharing.

Unless we redefine the essential mission of higher education, unless we rediscover a new sense of mission for our churches and their peoples, unless the church-related colleges themselves seriously take up their ancient past, there will be no salvation for the church-related college.

. . . The fundamental concern of education must be the redemption of society through the development of virtuous men and women. We are insisting that education whose mission is primarily the perfection of skills for human exploitation, or the development of smartness for its own sake, carries within itself the seeds of destruction for every moral and spiritual value toward which mankind has moved through all the years of its spiritual pilgrimage. We are insisting that the concern of education should be the development of free men. "Free because they are sensitive and aware, free because they are perceptive and adaptable; free because they are intellectually honest and responsible; free because they have glimpsed the face and the form of freedom and have yearned for what they saw."

Free because they are in bondage to great moral and spiritual ideals as symbolized in a person to whom they are willing to make the utmost personal commitment. *No society can cohere when the individuals who compose it have no spiritual hitching posts in their intellectual universe, and whose moral values are based on satisfactions of self and on social expediency.*

Too many of our Christian colleges have been willing to soft pedal their commitment to the essential concern of education in order to conform to the secular spirit of our day. They have had no institutional philosophy of education which permeated the full life of the institution and which gave redemptive values to the daily round and the common task of student life. The decline in public morality, communit responsibility and national loyalty is sad but eloquent testimony to the fact that education has lost its way. There is a way of salvation. It will be long and hard, but it must begin within the life of the educational institution itself.

The second step in the process of salvation for the church-related colleges after it has satisfactorily defined its mission is to reorganize its internal institutional economy in line with the redefinition of mission and purpose. This second step is a painful one for almost all of the colleges to take. During the last 30 years most of the liberal arts colleges have thought that by being all things to all men they would find a way of salvation.

Under the pressure of narrow vocationalism, which produced many highly specialized undergraduate schools in the universities, our colleges have attempted to organize departmentally in as many specialized directions as there are schools in many universities. In order to support the so-called practical and narrowly vocational department, the content areas which are more truly related to education than to training have been watered down, neglected, or eliminated. Many extra-curricular activities which under ideal conditions should normally be an organic part of the educational life have been allowed to mushroom in size, to absorb sorely needed resources and sometimes to dominate the institutional orientation of the college.

All too many college presidents in their frantic search for income have tried first one thing and then another to raise money. The most recent departure has been in the field of intercollegiate athletics. I venture to say that there are few church-related liberal arts colleges which are not as guilty in substance, if not in extent, as many of our larger universities in the professionalization of athletics.

Efforts have been made to devolop institutional status to make money, and to extend the influence of the institution's public relations by these means. They have always been futile and inevitably end in disaster. But when Christian liberal arts colleges, through their administrations, flagrantly buy students with athletic inclinations, lower academic standards before admission and afterwards, and deliberately set out to exploit youth in order to increase their institutional income, we have a situation which, at its roots, is as immoral and dangerous as that existing in our larger universities.

Institutional morality cannot be defined with reference to the size of the institution, or the type of exploitation which goes on. Another aspect of our internal economy needs exploration and correction. This is the field of faculty procurement.

. . . There can be no substitute for competence in a faculty. The procurement of broadly educated, professionally trained faculty men is difficult even when no other values are sought for, but when a college is committed to the idea of religious education in the terms referred to earlier in this article, the development of a proper faculty is one of the most challenging and frustrating tasks facing the college president.

. . . The final task of the church-related college if it would save itself is to establish a new dynamic partnership between itself and its churches. With the exception of the Lutheran and the Roman Catholic communions, the law of diminishing returns operates dramatically in the relations between churches and colleges with common historical roots.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

With the new roof on Johnston Hall I am trying to interest friends in repairing some of the rooms. A place or two in the halls on the bedroom floor need plastering and the entire interior needs painting. Get your men's class or women's class, or some group in your church to take a room or a hall as a project. With from $25.00 to $50.00 up a lot of real necessary work could be done. Thank you.

We are pleased with the response to our appeal for coupons. While only comparatively few have as yet come in, many people have written that they are saving them, and that they are presenting the project to their classes and socities. This is for new lanudry equipment—or had I not better say laundry equipment, leaving the "new" off. We are sadly in need of laundry equipment. Overalls for forty boys—how many changes should they make a week—well anyway you figure it out—just the laundering of overalls, shirts, work-shirts, shorts and socks, for forty boys is quite an item. And how about towels, sheets, dresses? Laundry is a big item, and as it now stands a rather expensive item. In trying to economize we see how badly we need laundry equipment. We wash most of the above here at the Orphanage—even so sheets and dry-cleaning run up a bill each month.

Our girls are faithful in their work, but 12 and 13 year old girls cannot do everything and go to school, get there lessons, and have a little time for play. I think our children, both boys and girls, do well. We have one girl 17, a few other girls 15 or 16, but most of our girls are below 15. And these ages apply to the boys.

We are very happy to have seven pretty pure-bred heifers registered this week from our own milk herd. It is wonderful to have good milk for all the boys and girls, and to see how they drink it. During 1951 we used 8,047 gallons of milk here in the Orphanage family. Also in the Orphanage diningroom we served 2,639 dozen eggs. There is no wonder that our children are healthy and happy. These are your assets. In these times when even farming is an expensive proposition—labor, machinery, seed, fertilizer, harvesting and housing—even so, I say, we are trying to do a good job here along that line for the Orphanage. And I want to tell you how much we appreciate the most excellent cooperation of our friends everywhere. The nice things they say about our children, our neatly keep buildings (although they need much repairing we can keep them neat and clean), our dairy farm, and the meat, milk and eggs we raise. It is a home of which we can all be proud. What greater "second mile" type of work can the Lord's church do than be a father to fatherless children. It is crystalized kindness. It is the heart of a people being expressed in merciful help to hungry, stranger, naked and needy. It pays good returns. So I thank you for all the help you give us.

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 7, 1952.

Donated Commodities for the Week.

Piugrim Missionary Society, Saugerties, N. Y.: Clothing.

Charles W. Parker, Jr., Washington, D. C.: Suit.

Sunday School Monthly Offerings.

Amount brought forward		$2,495.10
Eastern N. C. Conference:		
Lebanon	$ 6.00	
Sanford	100.00	
		106.00
Eastern Va. Conference:		
Eure	$ 10.00	
Franklin	50.00	
Mt. Carmel S. S.	14.20	
Windsor S. S.	20.00	
		94.20
N. C. & Va. Conference:		
Belew Creek S. S.	$ 7.00	
Burlington S. S.	86.56	
Greensboro, First	105.32	
Mebane	6.25	
Reidsville S. S.	25.00	
Union (N. C.)	82.00	
		312.13
Western N. C. Conference:		
Ether	$ 7.00	
Hank's Chapel	29.55	
Shiloh S. S.	19.06	
Union Grove	24.06	
		79.67
Valley Va. Conference:		
Mt. Lebanon S. S.	$ 23.00	
Newport S. S.	28.11	
Winchester S. S.	8.34	
		59.45
Total		$ 651.45
Grand Total		$3,146.55

Special Offerings.

Amount brought forward		$2,573.28
New Hope Christian S. S., Roanoke, Ala.	$ 4.53	
Mrs. M. C. Faucette, Asheboro, N. C.	10.00	
Templemen's Bible Class, Christian Temple	20.00	
Catawba Springs Christian Church	40.30	
John Morrison Bible Class, Rosemont Church, for Jo Ann Arnold	20.00	
Special Gifts	110.60	
		205.43
Grand Total		$2,778.71
Total for the Week		$ 856.88
Total for the Year		$5,925.26

REPORT FOR FEBRUARY 14, 1952.

Donated Commodities for the Week.

Mr. and Mrs. Henry Earp: Clothing.

Mrs. J. Chesley Beale, Franklin, Va.: Clothing.

Mrs. W. John Norfleet, Holland, Va.: Clothing.

Mrs. J. A. Campbell, Burlington, N. C.: Clothing.

Sanford Church: Clothing.

Sunday School Monthly Offerings.

Amount brought forward		$3,146.55
Eastern N. C. Conference:		
Wake Chapel S. S.		51.20
Eastern Va. Conference:		
Bethlehem (Nans.) Sun-School	$ 25.90	
Liberty Spring S. S.	20.00	
Portsmouth, Elm Avenue S. S.	50.00	
		95.90
N. C. & Va. Conference:		
Durham S. S.	$ 28.19	
Burlington	250.00	
Ingram S. S.	29.40	
Tryon, Ersk. Mem.	80.00	
		387.59
Western N. C. Conference:		
Pleasant Cross S. S.	$ 5.41	
Pleasant Union S. S.	14.10	
		19.51
Valley Va. Conference:		
Linville S. S.	$ 5.83	
Mt. Olivet (G) S. S.	3.00	
		8.83
Total		$ 563.03
Grand Total		$3,709.58

Special Offerings.

Amount brought forward		$2,778.71
Mrs. W. A. Newman, Henderson, N. C.	$ 25.00	
A Friend	20.00	
Interest from Savings Account	50.12	
Burlington Junior Chamber of Commerce	22.00	
Special Gifts	91.56	
		208.68
Grand Total		$2,987.39
Total for the Week		$ 771.71
Total for the Year		$6,696.97

FOR THE CHILDREN.

(Continued from page 10.)

child needs to be given the benefit of his parents' experiences, but he will never learn to make wise decisions unless he begins early to make some choices for himself."

YOUTH AT WORK.

(Continued from page 11.)

OUR OFFICERS WRITE.

To members of the N. C. & Va. Conference Pilgrim Fellowship:

Dear Friends:

This is a letter from all of your North Carolina and Virignia Pilgrim Fellowship officers.

Curtis Young, your president says:

"The time is drawing near for another state rally. Here is some information about it:

"Time: March 30; Place: Elon College; Main Attraction: Jose Dabuet.

"Yes, Jose will definitely be there. This is the opportunity both you and Jose have been waiting for, a chance to meet each other.

"We have big plans for our conference this year. You will be told about these at Elon. Be sure to come and learn what plans have been made.

"Bring you whole group and if you do not have a young people's group organized bring a delegation from your church, for we must show up the Western and Eastern Conferences."

Rosser Lee Clapp, chairman of Personal Action says:

"Just a word about our *Lenten Devotions for young people* this year. I have a copy of it and have read it through and think it is the best devotional booklet we can use for this session. It was written by Paul Simpson McElroy, and should be ordered from Pilgrim Press, 14 Beacon Street, Boston 8, Mass., at 5 cents per copy.

"I feel sure you will enjoy using it. This year for the first time, there is at the bottom of the page each day, an 'exercise' which I liked especially. For instance, on February 28 it is, 'Memorize Matthew 5:1-12,' and for March 13, 'Resolve to refrain from criticizing or passing judgement upon anyone for the next 24 hours.'"

Meryle Mauldin, the Social Action Chairman, says:

"The Work Day for Christ seemed very successful from all reports. A large sum of money has been raised, and what's more, most of the groups had a good time working and planning together. If your pilgrim fellowship group has not yet held its Work Day for Christ, it isn't too late. The money raised will apply on your apportionment for this year. Some of the groups raised their money by working together and giving a supper, others by working individually. So if you haven't done anything yet, please get behind your group and push.

"A shower of cards to shut-ins is a good project for your community. The cards would certainly be appreciated and would mean much to those who send as well as to those who receive."

Frances Smith, the Inter-Denominational Chairman, says:

"The climax of the work of "The Call" to United Christian Youth Action will occur when one million American young people dedicate their efforts and dollars to Christian citizenship.

"January 7 to February 3 was Youth Week, however, those churches which did not observe it at this time may do so in the near future. Following Youth Week the volunteers from the various churches will launch their program of Community Action."

Dorothy Ballinger, Chairman of the Missionary Action Commission, says:

"Did you know: (1) That Jose is going to be at our state rally at Elon on March 30? (2) That Jose is just as anxious to meet us as we are to meet him? (3) That we want a large group at our rally to show Jose what a find group we have and that we are behind him 100 per cent?"

Mary Wisseman, our Treasurer, says:

"$538.05 is the amount which has been forwarded to John Truitt, Treasurer of the Southern Convention, to be placed in the fund for Jose. Congratulations for doing a good job last year, but let's get enthused and try to do even better this year."

Finally, I say let's get behind our groups this year and have the best record that any conference has ever had!

Be sure and send the news of your youth group to Max Vestal, Elon College, N. C., so he can put it in The Christian Sun. We all want to know what each other is doing.

Looking forward to seeing you with a large number of people from your church at the state rally. I am.

Sincerely yours,

Lois C. Scott.

* * * * *

RELAX WITH MAX.

Boy! It certainly has been a lot of work writing up all of these Youth Week programs, but it has been fun too. I know you enjoyed working on the programs as much as I enjoyed hearing about them. Keep the news coming in. We'll get me a secretary if more comes in than I can write.

* * *

Dr. Smith: (to small boy) "Son, can you tell me the way to Raleigh?"

Boy: "Nope."

Dr. Smith: "Which way is it to Durham?"

Boy: "I don't know."

Dr. Smith: "You don't know very much do you.?"

Boy: "Nope. But I ain't lost."

* * *

We shouldn't laugh at a young boy who starts shaving before he has whiskers—his faith is well founded. Is yours?

* * * * *

FIRST CHURCH, NORFOLK.

The First Church in Norfolk has a newly organized Young Adult Fellowship. This group has an average attendance of over 25 for their Sunday evening meetings. They have an opening worship service and a period of Bible study, having completed a study of the parables. The group is now studying the great men of the Old Testament. After the program the young adults adjourned to the social room for refreshments and games. One of the men is organizing a "Corny" band, and the women are going to work on a "Welcome Wagon" for new people moving into Berkley.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

him out on this road, out into his life work, the good man behind the great man, Barnabas, "son of consolation, of comfort, of encouragement." Back of the life and career of most of the world's biggest and best men, there is the inspiration of some humble unknown man or woman.

"Our Beloved Barnabas."

Barnabas and Paul did not always think alike. They had their differences. They disagreed over John Mark. They knew each others faults. But they still loved each other, and they worked together in a common cause with enthusiasm and consecration. No finer, more effective team are to be found anywhere along history's long road.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

Toward the Salvation of

The Church Related College

By PRESIDENT SAMUEL N. STEVENS

Grinnell College

. . . There are those who already have taken for granted that our church-related colleges will not survive. Many have assumed that they have played an historic role in higher education in the United States, but like so many social institutions and biological organisms they are no longer adapted to their environment, or are no longer necessary to the maintenance of a proper type of internal equilibrium in the environment. So the members of the President's Advisory Committee on Higher Education recognizes that these colleges have played a role in the past, but frankly envisages a diminishing function in the present and the ultimate disappearance of such institutions in the near future.

The definition which this Commission gives for the needs of higher education in American and the means which it recommends shall be employed to meet these needs **clearly visualizes a completely secular government controlled program of higher education. They damn the work of these colleges with faint praise, view their disappearance with mild regret, and pass happily on to what they consider to be a better way of doing things. Let no one foolishly engage in wishful thinking.**

. . . Until 1938 the number of students enrolled in privately endowed church-related colleges was greater than the numbers enrolled in secular and state or publicly supported institutions. The lines crossed in this critical year and the trend of separation in favor of the publicly supported institutions, while temporarily slowing down in 1949, 50 and 51, still continues.

The future of the tax supported institution is secure because the American people believe in education and have for the most part lost their critical judgement as to the purpose of education. The publicly supported institutions will continue to receive more and more adequate financial support. In the year 1942, the total amount of money expended for tax supported institutions of higher learning was $283,250,000, in contrast to the $291,000,000 spent by privately endowed institutions. By 1949, however, tax supported institutions were spending in excess of $350,000,000 a year, while privately endowed institutions had not yet met the $300,000,000 mark.

. . . We see, therefore, three great movements which are likely to bring about the progressive decline in privately endowed, (Please turn to page 13.)

Contribute to the Elon College Sustaining Fund

STORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, FEBRUARY 28, 1952 NUMBER 9

GROUND BREAKING at TENTH LEGION

Virginia Valley Conference

Left to right: Shirley White, Clarence A. Phillips, R. B. Dofflemyer, Conference President; J. L. Rhodes, Mrs. R. A. Whitten, Jim Lohr, Stanley Lohr, Rev. R. A. Whitten, Rev. Ralph Galt, Tom Good, Rev. S. E. Madren, J. S. Sellers, Robert Sellers. Bethlehem "Old Stone Church" in background.

Photo by Daily News Record

An event long awaited by the members of the more than a century old Bethlehem Congregational Christian congregation—the breaking of ground for a new brick edifice to be constructed on the same plot on the west side of the Valley Pike—attracted more than 100 persons on Sunday afternoon, February 17.

The new church, which will be built south of the present 107-year-old structure, will be modern in every respect and provide needed facilities for the enlarged program of the church. The old stone church will remain and be put to church use.

First Spadeful Turned.

After brief ceremonies, Stanley Lohr, chairman of the building committee, turned the first spadeful of earth. Mrs. J. S. Sellers followed as president of the Women's Aid Society, and Miss Nancy Williams and James Lohr, representing the young people. Other members also turned spades of earth.

The pastor, the Rev. Ralph Galt, presided over the service. There was an invocation by the Rev. D. S. Weiford, pastor of the New Market and Broadway Methodist Churches. Clarence A. Phillips read the report of the building committee, which was completed after months of study. The Rev. J. S. Roller, of the Fairview Church of the Brethren, gave a brief history of the Tenth Legion Community.

R. B. Dofflemyer, of Elkton, president of the Virginia Valley Central Conference, brought greetings.

The Rev. R. A. Whitten, of Winchester, a former president, said he knew the ground-breaking had been looked forward to for years by members of the growing congregation. This congregation in its 107 years has been firm and constant, he stated.

He pointed to the need of expanded quarters to meet the larger program of the church and said he is sure the new edifice will be used for the high Christian purposes which have always marked the services in the old, but now outgrown stone church. Rev. Mr. Whitten spoke of yesterday, today and tomorrow and predicted it might not be too many years until the congregation will have to have an even larger church than the one now planned.

The new church will follow the lines of the Genoa Church of the Brethren built in 1950 by Tom Good, a member of the Bethlehem congregation. Roy Good will be the contractor.

News Flashes

The Executive Board of the Southern Convention met at Elon on Tuesday and Wednesday.

The Elon College Choir will appear in a program of sacred music at the Suffolk Christian Church, Sunday afternoon at 3 o'clock.

The mortgage on the Haw River Christian Church parsonage was burned on Sunday, February 17. The brick structure was completed in 1949 at a cost of $12,000.

The editor attended the Southern Regional Conference on Recreation for the Aging in Chapel Hill last week and attended the Executive Board meeting at Elon this week.

Rev. W. P. Smith of Haw River delivered the commencement address on February 8, at 8:00 p. m. at the graduation exercises of the School of Practical Nursing of Alamance General Hospital, Burlington, N. C. The title of the address was: "The Significance of Our Task."

During the week of February 17 Dr. Jesse H. Dollar assisted Rev. J. Everette Neese in a week of Evangelistic services at Second Church, Norfolk, Va. Mr. Neese reports that Dr. Dollar's messages were most inspiring and spiritually helpful. The rededication service on Thursday evening will long be remembered among the membership.

NEWS FROM ALABAMA.

The Rev. Clyde C. Flannery is to be officially instaled as President of Southern Union College at Wadley, Alabama, by an inauguration ceremony at the college on the afternoon of March 30. The Board of Trustees of the college, of which I am chairman, will be meeting as of March 29.

In the evening of March 29, the Laymen's Fellowship will hold its quarterly supper meeting at Southern Union College, with the trustees of the college as guests.

On the morning of March 30 we will have the ground breaking service for the new church building of the Lanett Church. The church has secured a choice location for the new building. It is a large lot which will be landscaped for off street parking, a large lawn for approaches to the chuhch, and a recreation area.

Miss Eleanor Wilson, skipper of *Morning Star VI,* is conducting a Mission Institute at Lanett Church February 27 through March 2.

JOE A. FRENCH.

DR. STAFFORD IS DENOMINATIONAL SPEAKER AT PORTSMOUTH.

It is a custom of many years standing to have a week of interdenominational preaching services during each year at Portsmouth, Virginia. Our denomination was responsible for the guest preacher this year.

On Sunday afternoon, January 27, at three o'clock the people of the churches gathered at Monumental Methodist Church, to hear the opening message.

Dr. Stafford, who is president of Hartford Theological Seminary Foundation, had spoken at the Inspirational services 16 years ago.

Rev. Stanley Carne, pastor of our First Church, Portsmouth, introduced the speaker by saying that Charles R. Brown in his introduction to "The Romance of Preaching," spoke of Sylvester Horne's high service, in visiting, Yale, Toronto and sundry other places, bring vision and inspiration to numerous theological students, ministers and people of the church in general. In this same fashion Dr. Stafford came to us and there should be no question but he would inpire and bless many.

The messages Dr. Stafford brought were entitled, "The Ten Great Affirmations of the Apostles Creed." The ministers of our city greatly enjoyed the messages and the people made a good ready response. The attendance was a good average. We regretted to have Dr. Stafford leave us.

We shall anticipate seeing these in book form, before many months pass.

REPORTER.

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
		North Carolina Woman's Conference Rallies:
	24	**Halifax District at Liberty Church (Va.)**
	25	**Henderson-Raleigh District at New Hope Church**
	26	**Sanford District at Shallow Well Church**
	27	**Asheboro District at Albemarle Church**
	28	**Greensboro-Burlington at Greensboro, Palm Street**
	27	**Valley Mid-Year Conference—Bethlehem**
		Valley Woman's Conference Rallies:
	30	**Newport Church, Sunday afternoon, at 2:30 p. m.**
	30	**Linville, Sunday night, at 7:30 p. m.**
	31	**Winchester, Monday night, at 7:30 p. m.**
		Eastern Virginia Woman's Conference Rallies:
April	**1**	**Waverly District at Bethlehem (Disputanta, Va.)**
	2	**Suffolk District at Windsor**
	3	**Norfolk District at Second Church, Norfolk**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
April 29-May 1		**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

In Observance of Lent . . .

LENT FOR PROTESTANTS.

By REV. DUANE N. VORE.

The word Lent has little meaning to most of us. Many of us see no necessity for the setting apart of forty days to provide a special period for emphasis on spiritual life.

We are inclined to think that Lent is important only to those of the Roman Catholic Church or to a litaurgic church. We are inclined to treat the matter lightly, often making fun of the sacrifice some Christians make in this particular period. I admit that most of that sacrifice is superficial and almost meaningless but there is much to be said for the observance of Lent.

Suppose Jesus had taken lightly his responsibilities in those days wherein he set his face to go to Jerusalem. It says he set his face steadfastly, tried to speak more clearly, live with more love, serve with greater effectiveness than he had done in the remainder of his ministry. If it seemed good to him to put a special emphasis on the practice of his faith then it follows that you and I need to take time at least once a year to put special emphasis on ours.

That emphasis ought to be in these areas of our faith: (1) The practice of prayer should be more intense and of a wider scope than we usually give it. Confession and intercession for others ought to take more of our thought. (2) The study of our Master, his word, his teaching, his life ought to concern us more deeply than is usually the case. Not just what we want to hear but as much as we are able to grasp. Study is required of course; personal study with time set aside each day that we may learn more of our Christ. (3) Regular attendance at services of worship that we may express openly our faith. Regular attendance, not because of the preacher and what he says but because of our responsibility to serve God through adoration and praise in company with men of like mind.

These three are just the beginning but their practice by each of us would mark a tremendous difference in the life and the power of the church. Will you join with those who endeavor to make the forty days before Easter a time of soul searching and rededication?

LENTEN SERMONS.

Dr. J. H. Dollar announces the following Lenten program of preaching at Liberty Spring Christian Church:

Theme: The Church Points the Way.

March 2—"The Church Points the Way to Truth" (John 8:12-32; 18:38).

March 9—"The Church Points the Way to Faith" (Matthew 9:1-31).

March 16—"The Church Points the Way to Love" (John 15:1-17).

March 23—"The Church Points the Way to Kindness" Ephe. 4:12-32).

March 30—"The Church Points the Way to Peace" (Luke 19:41-44. Jn. 14:16-).

April 6, Palm Sunday (Mark 11:1-11).

"The Church Points the Way to the Spiritual Versus the Temporal."

April 7, 7:30 p. m.—"The Church Point the Way to Courageous Action" (Mark 11:12-19).

April 8—"The Church Points the Way to Great Questions" (Mark 11:20-33).

April 9—"The Church Points the Way to Quiet Meditation" (Luke 4:1-13; 6:12-19).

April 10—"The Church Points the Way to Fellowship and Communion" (Exodus 12:1-28. Mark 14).

April 11—"The Church Points the Way to Sacrifice and Suffering" (Mark 15).

April 13, Easter Sunday—"The Church Points the Way to Victory and Eternal Life" (Mark 16).

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House

Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

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SUBSCRIPTION RATES

One Year.........................$3.00

Two Years......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

Small, church-related colleges are capable of doing some unusually fine things. "Operation Bottles," inaugurated at a small Lutheran College, is a case in point. No college or university has a monopoly on education. The children of light should be wiser than the children of darkness. The exigencies of our age call for new devices, new tecniques to implement good will. We salute the denomination school and look to such for new manifestations of the creative mind and spirit. "Be not overcome with evil," exhorted ...., "but overcome evil with good."

Do you ever hear it said that the church is costing too much? Apparently, few people care if pleasure costs too much. We have some rather substantial churches in Virginia. Read the church statistics, then read the statistics given by Wayne W. Womer. Is the church really spending too much or not enough? Mr. Womer does not give the statistics for North Carolina, but one many safely surmise that this state has its disturbing quota of alchololics.

There are new manifestations of life among our churches in every conference. In this issue we turn the spotlight of attention on the Virginia Valley Conference. Here one of our many Bethlehem Churches inaugurates a program of construction and expansion. We shall watch with interest the development of this project. As in other instances, one church may set the example for another. We confidently expect other churches in the Valley Conference to follow suit.

Opportunities in Church Vocations

It is at the very point of church vocations that we have failed to be good salesmen, good promoters of our own cause. The general public is woefully ignorant of ecclesiastical and semi-ecclesiastical vocations. Young people need to be confronted with the variety of opportunities to invest their talent. Leaders need assistance in their effort to make the proper presentation of Christian vocations. We look to high schools and church-related colleges, as well as to the churches, for calculated presentation of vocational opportunties. Fortunately, those who are interested in this ever-present question do not need to look in vain for competent guidance.

A comprehensive chart of church vocations is to be one feature of the March 1952 issue of the International Journal of Religious Education. Compiled by John Oliver Nelson of Yale University Divinity School, this chart will cover some 48 catogories of non-professional vocations within the church, as well as those calling for ordination.

In addition to this listing of the many opportunities available, the special issue on Church Vocations will feature articles by Vere V. Loper, Moderator of the Congregational Christian Churches, Roger Frederickson of Ottawa College, Ottawa, Kansas; President Clyde A. Milner of Guilford College, North Carolina; Richard Belcher of the Methodist Inter-Board Committee on Christian Vocation; and others.

Articles will consider in detail the "why, who and how" of presenting church vocations to young people, and are planned to help youth workers, counsellors, seminary and college teachers, ministers and local church workers in guiding young people to consider vocations within the church.

Single copies of this special issue are 25c. Quantity prices are available on request. Send orders and inquiries to the International Journal offices, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.

How Many Alcoholics in Virginia?

How Many People Drink? How Much Do They Drink?

By WAYNE W. WOMER, Executive Secretary
Virginia Church Temperance Council

The Alcohol Beverage Control Board in its annual report for the year ending June 30, 1951, reports that the citizens of Virginia spent $168,145,719.81 for all alcoholic beverages. That the per capita expenditure was $50.67;that the average Virginian drank 11.13 gallons of beer, 1.64 gallons of spiritous liquors and .64 gallons of wine—or a total of a little more than 13 gallons of all alcoholic beverages per person. While these figures are correct they do not give a realistic picture of the use of alcoholic beverages in Virginia.

How many people in Virginia drink? The population of Virginia is about 3,318,000 people, but all these people do not use alcoholic beverages. We can assume that children or young people do very little drinking, if any. Therefore, we must consider the adult population of our State, which is approximately 2,212,000 people. But again we must state that all adults do not use alcoholic beverages. Taking into consideration the percentage of our adult population who use alcoholic beverages and applying this percentage to the adult population of Virginia, making allowances for the racial background of our people, their religious affiliation, and the rural character of our State, we then have about 1,327,200 adults in Virginia who use alcoholic beverages to a widely varying degree.

This means then, that 1,327,200 people last year spent $168,145,719.81 for all alcoholic beverages; this was a per capita expenditure of approximately $127.00—and that the per capita consumption of all alcoholic beverages was about 32 gallons, or 3.10 gallons of spiritious liquors, 27.82 gallons of beer, and 1.60 gallons of wine as against the $50.67 per capita expenditure for all alcoholic beverages, based on the entire population, and the 11.13 gallons of all alcoholic beverages per capita as reported by the Alcoholic Beverage Control Board. These figures then of $127.00 per capita expenditure, and 32 gallons per capita consumption, based on the drinking population of Virginia, gives us a much more meaningful and realistic picture of the use of alcoholic beverages in Virginia.

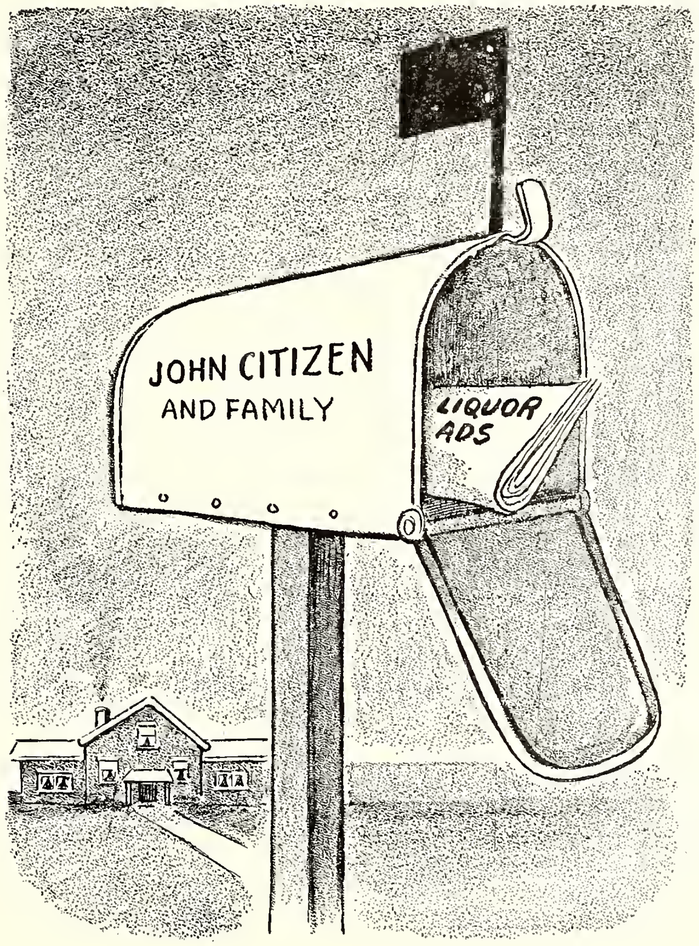
The per capita income in Virginia for 1950 was $1,158; this means that the average person in Virginia who uses alcoholic beverages spent 11 per cent of his income for strong drink. These figures are of course based on legal liquor. In a feature article in the *Red Book Magazine* for December, 1951, it stated that the total capacity of illegal stills as calculated by the Licensed Beverages Industries was exceeding the legal daily production by 199,193 gallons per day. So we can assume, of course, that the amount of alcoholic beverages consumed throughout the State is much higher than the figures reported by the Alcoholic Beverage Control Board.

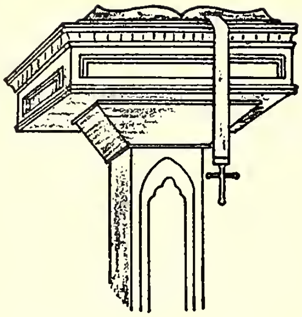
How Many Alcoholics?

How many alcoholics are there in Virginia? Applying the formula that is used to determine the number of alcoholics in our population throughout the nation, and also again taking into consideration the racial, religious and rural characteristics of our population we find that there are about 88,480 alcoholics in Virginia. The Detroit Free Press recently stated that Detroit has 86,000 problem drinkers out of a population of 1,849,568; so that the figure of 88,480 alcoholics for Virginia out of an adult population of 2,212,000 would seem accurate. Also, we find that there are approximately 55,300 excessive drinkers in Virginia, that is people who frequently become drunk or drink heavily, but who cannot be classed as fullfledged alcoholics Thus, the number of people in our State that can be classified as alcoholics and excessive drinkers, total 143,780. During the year end-

(Continued on page 13.)

RED FLAG FOR DANGER





CALLED TO BE SAINTS.

By Rev. R. L. Jackson.

During these first weeks we are exploring together the general topic, "The Task of the Church in the Present Age." Today I would like to call your attention to a fundamental job of the church if we are to remain true to our calling. It is a job which is not always favorably viewed either by ourselves or by our contemporaries. It is the duty of the church, to us the words of Paul, to call men and women to be saints.

I can almost hear some of you saying—"What a subject for a sermon in these modern times—in this enlightened age! Who wants to be a stuffy, uninteresting, inhibited old saint? We reserve the term for dead people or some rare individual who doesn't seem to belong to any age."

I have heard it said that the theme song for today might be the title of a popular ballad of a few years ago —"Doing What Comes Naturally." Nobody denies himself anymore. Self-discipline is old-fashioned. Just be natural. Follow your instincts. Don't repress yourself. Morality changes as do fashions in women's hats. Who in this modern world, would want to be a saint?

Yet, Paul—writing to the Corinthian Church and later to the Romans —says, "You (meaning all Christians) are called to be saints." As Christians we must reexamine this whole viewpoint. Perhaps the thing we need is a new definition of what a saint is.

The Christian Church has for 2,000 years appealed to people on the basis of the power of changed lives. Henry Ward Beecher said, "Christianity did not succeed in the beginning by the force of its doctrines but by the lives of its disciples. It was the beauty of the Christian life that overcame pagan philsophies and won the way for Christian doctrine."

The preaching of the gospel is a judgement on the world and speaks a cutting word to any age. But—unless the church does more than talk and preach—we are doomed. To win people in this skeptical age requires that there must be a demonstration of the New Life. The word must again be made flesh. In a perishing world, when people look to us and say, "What is God's word? Do you have the answer which can save us?" we have to do more than talk. That's why the church is an essential part of the Christian witness. We can have no Christianity without the church because we must have a *demonstration* of what the gospel can do.

Do you understand the full implications of Paul's words, "You are called to be saints"? He means that every one who calls himself a Christian has a responsibility to demonstrate in his personal life the gospel of Jesus Christ. The chief aim of our fellowship is not to get money—or to get power—or even to reform the world—it is to create saints out of our common clay. Several years ago you may have read the book "A Generation of Vipers" written by a professing atheist. He analyzes the evils of the world—and makes quite a penetrating analysis. He states in the concluding chapter, "The only solution to making this a better world is to have better people in it." He's not so far off the track after all. Only people of character can be trusted to make this a better world—and that's where the church comes in. Our job is to create character—or in other words to create saints.

Dr. E. Stanley Jones was pleading with a group of young people in India. "I wish you would stand up and tell me, if you will, why you are not Christians. Why will you not become Christians? What do you think of Christ? Why will you not follow him?" Then one young Indian answered, "Your Christ is wonderful, but you Christians are not like him."

A modern writer says that one of the reasons modern man has a sense of disappointment with the church and is content to drift along outside is because the church hasn't produced saints. Many thoughtful people today have the feeling that the church is like a lodge or a club. They keep thinkink that if Christianity is what the preachers keep telling them it is, it ought to make a difference in the lives of those who profess it. Yet, they fail to notice that difference. Like everything else, the church has got to produce or die. If we do not have within the church the power to change people—we have no real reason for existing any longer.

Perhaps part of the blame is to be found in our ministry. It can be that *our* lives are not saintly enough. It can be that the gospel we preach is so watered down, so innocuous that our laymen feel no challenge. Perhaps we are prone to listen to those in the congregation who, like the people in Israel's time, say, "Speak to us of smooth things." Every once in a while when I find it necessary to correct my son, I speak quite sternly to him. Often he answers, "Daddy, don't talk so hard to me." Maybe we ought to talk "harder" in our sermons. Is this the time for a revival of hell and damnation and fire and brimstone sermons?

This "doing what comes naturally" generation, in which we life, has rebelled against the use of the word "sin." Not long ago when a minister had spoken strongly against sin, one of his members said, "We don't want you to talk as plainly as you do about sin because if our boys and girls hear you talking so much about sin, they will more easily become sinners. Call it a *mistake* if you will, but don't use the word 'sin.'"

The minister went to his medicine cabinet and brought back a small bottle of strychnine marked "Poison." He said; "I see what you want me to do. You want me to change the label. Suppose I take off this label 'poison' and put on some mild label 'Essence of Peppermint.' Do you see what would happen. The milder you make the label, the more dangerous you make the poison."

I don't know how you interpret the story of Adam and Eve—whether you attribute it to legend or consider it an historic fact. Whatever interpretation we put on it, we can't escape the basic religious truth that *there is such a thing as sin in the world.* It is deeply ingrained in human nature—and will remain there so long as our hearts are not subject to the Will of God. Calling sin by some name as a mistake, or lesser evil —isn't going to change the facts.

Nor can we change the laws of God by pointing out that everybody is doing it. There are those who think that if we take a census and prove that 51 per cent of the population is doing it—then it's alright. Right is right, if nobody is right; and wrong is wrong, if everybody is wrong.

Now let's look at this question: what is a saint? First, it may help us to see what a saint is not. Dean Inge says "We are losing our Christianity because Christianity is meant

(Continued on page 9.)

News of Elon College

President L. E. Smith, Elon College, N. C.

BETTER STUDENTS FOR ELON COLLEGE.

High school seniors are at present engaged in the very pleasant task of selecting their colleges. It would be interesting to know the criteria by which they make selections. There are large colleges and small colleges, co-educational colleges, colleges for women and colleges for men. All accredited colleges are good colleges with inclusive curriculums. From these curriclums the students are at liberty to make a limited number of selections, but for the Bachelor of Arts degree there are certain prescribed subjects. Credits must be earned in these subjects before the degree is awarded.

The colleges of our immediate section fall into two distinct classes—state or tax-supported colleges and church-related or privately endowed colleges. As a rule the state colleges do not offer constructive instruction in church problems or religious opportunities. The spiritual life of the student is necessarily neglected. Religious emphasis programs on such campuses make a nominal contribution but offer very little if any permanent benefit. The church college has a definite constructive program of religion that carries with it college credits. Such courses are offered not only for credits but for religious advantages and spiritual enrichment. The church college is conscious not only of its responsibility but of its opportunity in making a contribution to the whole of life and thereby fitting the student for his maximum contribution to society.

The church school requires consideration and selection. Which church school will the student attend? The high school seniors of the Congregational Christian Church should have no particular difficulty in selecting their college. Elon College is our own church school. It was established for the particular benefit of the young people of the homes of our church. Elon College is always delighted to have students from other denominations, but it does lay definite claim to its own young people. The church has made large investments to offer as good opportunities in higher education as any other college. It endeavors at all times to see that the proper influences prevail on its campus and is anxious to have young people of our church take advantage of the facilities that have been provided and the opportunities that are offered. This is the time, my young friends, to reach a conclusion and select your college. We trust that Elon College will be your choice. Students and faculty will be glad to welcome you and offer to you every possible consideration as you enter. Your application should be received at the earliest possible date.

APPORTIONMENT GIVING.

There is only one more week remaining in the college period, January and February. I trust that valuable information concerning the college has been given to our Sunday schools and church congregations. As our people know something of the details of the college, their interest will increase. As their interest increases, their support for the college will increase.

The college period is not primarily for the collection of money for the college, but even so, contributions are expected and appreciated. All contributions sent to the Convention Office to be credited on college apportionments are promptly transferred to the college treasury. Contributions on college apportionments are slightly more than a year ago as of this date. Contributions during the winter and sprng months mean a very great deal to the college.

Previously reported		$1,148.06
Eastern N. C. Coference:		
Fayetteville	$ 2.00	
Shallow Well S. S.	54.00	
Eastern Va. Conference:		
Cypress Chapel	$ 30.00	
Newport News	400.00	
Holy Neck S. S.	140.00	
Damascus	75.00	
N. C. & Va. Conference:		
Tryon, Ersk Memorial	$ 92.00	
Union (Va.)	40.00	
Western N. C. Conference:		
High Point	$ 30.00	
Spoon's Chapel	20.00	
Valley Va. Conference:		
Linville S. S.	$ 7.50	
Mt Olivet (G) S. S.	5.00	
Bethlehem S. S.	51.00	
Wood's Chapel	5.13	
Bethel S. S.	5.00	
Newport S. S.	26.00	
		982.63
Grand Total		$2,130.69

PROMINENT CHURCHMAN PASSES.

The Sun records with deep regret and sympathy the death of a beloved churchman. Jacob Allen Kimball, 84, died on Saturday, February 23 at his home near Drewry, in Warren County. He was a native of Warren County and was born March 13, 1867. He had lived his entire life in the community where he died.

He was a son of the late James Allen Kimball and Mary Watkins Kimball, and devoted his entire active career to farming. For many years he was a trustee of Elon College, and had been a member of Mount Auburn Congregational Christian Church from childhood. He was for 43 years superintendent of the church's Sunday school and for decades was a member of the board of deacons of the church.

Mr. Kimball and his brother, the late W. W. Kimball, lived together in the same home and there reared their large families.

He is survived by his wife, the former Ruth Morris; three daughters, Mrs. L. E. Milling of Big Spring, Texas; Mrs. W. Boyd Mayfield of Norlina; and Mrs. W. J. Tanner of Palmer Springs, Va.; and two sons, J. Allen Kimball of the home, and the Rev. Robert M. Kimball of Ashtabula, Ohio.

Funeral services were held at Mount Auburn Church on Sunday, February 24 at 3 p. m., conducted by the pastor, the Rev. William Rich, and the Rev. E. M. Carter of Youngsville, a former pastor. Burial followed in the church cemetery.

ALABAMA HAS TRAINING SCHOOL.

Churches in the Chattahoochee Valley of Alabama are making an effort to provide trained leadership for church work through providing Leadership Training Schools.

The second annual Standard Leadership School of Second Series courses was conducted in the Lanett Church, January 27 through February 1. The school is sponsored by the five Valley churches, Bethel Church, West Point, Ga.; Highway Church, Hughley, Ala.; Langdale, Ala. Church; Lanett, Ala., Church; Todd Church, Shawmut, Ala.

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

THANKS TO MRS. SPRATLEY.

Every few days within recent weeks I have received a letter containing an article for this page of The Sun which has begun thus: "Mrs. Spratley, our Eastern Virginia president, has asked me to send you. . . ."

And so we have been having interesting and informative articles from the various superintendents and chairmen of standing committees in the Eastern Virginia Conference. I for one greatly appreciate this effort on the part of Mrs. Spratley to see that material has reached this page from the leaders in her conference. I am hoping that by the time she gets around once, it will be time for her to remind them again and we will continue to have these fine articles for publication!

On second thought, she may start next on district superintendents, urging them to get socities in their district to send in items of current interest. That would be extra fine!

(I must admit that it is especially gracious of Mrs. Spratley to do this when Mrs. Luther Williams, the secretary of her local society wrote me recently that an article they sent in in September had never been published! The article has been resurrected and is printed below with apologies. . . . My only excuse is that about that time of year I am deleged with reports from everybody and have to lay some aside, and then newer reports begin coming in and some got mislaid. Let's keep our reports coming in often, in brief form, about current happenings!)

* * * * *

BELATED NEWS FROM DENDRON.

The Missionary Society of the Dendron Congregational Christian Church has had a very successful year, in spite of much sickness among our group.

We have had meetings each month; using the plan books and material from the packet. The devotional period of our meetings is well prepared and serves as a source of strength and inspiration.

We observed Community Day, held a special Thanksgiving service, making a liberal offering, observed World Day of Prayer in cooperation with the other churches in town.

May Fellowship Day was observed with other denominations with a covered dish luncheon and speaker.

In March we had the pleasure of being host to the spring meeting of the Waverly District, at which time we had as speakers Miss Pattie Lee Coghill, Mrs. McClintock and Rev. Richard Jackson.

At this meeting a plan of visitation or exchange of programs was adopted. Our society will take a program to Bethlehem September 9 and the Hopewell Church will bring us a program in the near future.

A Week of Prayer was held, when we studied Great Prayers of the Bible.

We have had one Home and one Foreign Mission study book, the foreign book was reviewed by Miss Margaret Blemker at the Mission Study Institute held at the Wakefield Church.

Our Friendly Service department has been very active, we sent a donation to Franklinton College, and have remembered many sick and shut-ins with fruit, flowers and cards.

Our society was deeply saddened at the passing of one of our charter members, Mrs. Waverly S. Barrett, for whom our society has given a memorial.

We trust we may be able to achieve greater things in the approaching year; through him who is the source of all power, helping to build his Kingdom in the hearts and lives of others.

Mrs. Luther Williams,
Secretary.

* * * * *

MISSION STUDY AT FRANKLIN.

More than 200 women—and three men—from churches in the Suffolk District gathered at Franklin Congregational Christian Church on Friday evening, February 8, for a review of "We Americans: North and South," the adult foreign mission study book for this year. The reviewer was the editor of this page.

Mrs. E. Philip Jones, program chairman of the Franklin society, planned a full evening's program, with Mrs. J. Felton Johnson presiding, a candle-lighting worship service, and a reception following the book review in the parlor of the new addition to the Franklin Church.

The Franklin society was delighted at the churches which accepted their invitation for the evening of worship, study, and fellowship. Socities having representatives were: Antioch, Eure, Holland, Holy Neck, Dendron, Cypress Chapel, Windsor, Mt. Carmel, Suffolk, Johnson's Grove, Union-Hunterdale, Bethlehem, and perhaps others whose names I do not now recall. Bethlehem with 32 per cent led the list of visitors, although Holland with 24 figured their percentage was as good if not better!

If those who listened enjoyed themselves as much as the reviewer did, a good time was had by all!

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JUNIORS ORGANIZED AT HIGH POINT.

Dear Mrs. Lester:

You ask that we send in reports of our socities' activities from time to time, and I take it for granted that you do not always expect spectacular reports—just like to know if we are still on the job. Well, we can tell you that all right, and that we are having some very enthusiastic meetings with new plans being presented for this year's work. At our January meeting we added three new members to our number.

A Junior Society has recently been organized, and we hope for it to mean much to our children, and hence to the High Point Church. We are using the book "The Children Downstairs," as recommended by Miss Pattie Lee Coghill, and also "The Map of South America," with very good results.

Our need for an organized group of our children has been evident for a long time, and we are happy to have this to report at this time. We hope to be sending you further reports concerning the Junior Missionary Society of the High Point Church. Mrs. B. P. Moffitt.

* * * * *

A YEARLY PROGRAM FOR VISUAL EDUCATION.

As church women we have learned that planning program material for a year is planning at its best since it requires a long range view of the entire mission program. Even so, if we are to derive the greatest benefit from visual education, we must use long range planning.

Effective use of audio-visual resources for all ages and groups necessitates its correlation with the total planning of the church.

A practical procedure, which is being followed with much success, is executed as follows: The Visual Aid Committee is composed of one representative from each age group of the Sunday school and each major organization of the church to collaborate with the pastor in arranging a calendar of activities and report regularly to the church conference.

Its responsibilities are:

1. To become well informed in the field. (A study course book which has been accepted by churches of all faiths is "Using Visual Aids in a Church," by Earl Waldrup, Visual Education Service, Nashville, Tenn. Also consult Rev. Alex B. Ferguson, 287 Fourth Ave., New York 10.)
2. To be familiar with catalogue resources. (Consult Rev. Furguson.)
3. To find to what extent audio-visual resources are being used in the entire church program.
4. To decide upon room changes to be made and equipment to be purchased.
5. To train an adequate number of operators. (There should be two or more from each group twelve years of age and older.)
6. To be responsible for the care and scheduling of the use of equipment.
7. To be responsible for training classes or workshops for teachers and leaders. (This may be done by a guest teacher; as a course in the Leadership Training School; or by a member prepared for the task.)
8. To recommend a budget. (A few dollars wisely spent every year will build up an adequate library of slides and filmstrips. By planning your programs in advance, by setting up a film rental budget, and by selecting films that can be used in your church more than one time on the same day, Cathedral Films has an Economy Plan for you.)

Don't miss seeing:

A Wonderful Life — available rent-free at the Southern Convention Office, Elon College, N. C.

Again, Pioneers — depicts a migrant family and the transforming power of the Christian gospel. 16mm Sound 68 minutes. Rental—$12.00

Out of the Dust—reveals the high drama of mission service in Latin America. 16mm Sound 45 minutes. Rental—$10.00.

(The two last-named pictures can be ordered from Rev. A. B. Ferguson, or from the Tidewater Audio-Visual Center, 617 W. 35 Street. Norfolk, Va.)

A packet of audio-visual literature will be sent upon request to the president of each local society who failed to get one at the Eastern Virginia Woman's iMssionary Conference last October.

If I can be of further assistance, please let me hear from you.

Mrs. A. C. Moore, *Chairman*,
310 Western Ave., Suffolk, Va.
Easter Virginia Visual
Aids Committee.

CALLED TO BE SAINTS.

(Continued from page 6.)

to be a creed for heroes while we are mainly harmless, good natured people who want everybody to have a good time." Saints are not harmless, colorless nonentities who are largely unaware of what is going on in this cold, realistic world.

Nor are saints hard-headed, cantankerous people who tenaciously cling to the "right doctrine." A couplet some time ago in the *Atlantic Monthly* describes such people thus:

> To live with the saints in heaven is bliss and glory
> To live with them on earth—is often another story.

The best definition of a saint that I know is this, "Saints are persons who make it easier to believe in God." If we use that definition it will rule out all stuffiness, all piousness, all insincerity. Once when a little French boy was asked to define a saint, all he could think of was the figures in the stained glass windows in the church, so he replied, "A saint is a man the light shines through." Isn't that as good as any definition we can give? When someone is so consecrated to doing the Will of God, the light of Christ does shine through his life—for all to see.

Woodrow Wilson once said, "Where there is fire, thither will men carry their lights to be lighted." If we, as Christians, really have the divine spark within us—if our wills are subservient to Jesus Christ, even though we may not know it, people about us will recognize it and will come to us for inspiration and help.

We are called to be saints. One test of sainthood which we Christians can ill afford to neglect is a rather obvious fact that a saint is primarily a person with a loving heart. That does not call for passive weak-mindedness. The real saints were fighters and tenacious in their loyalty. Someone said "A saint is cannonaded when he is alive and cannonized after he is dead." A loving heart does call for a consideration of other people. We can be sure we are moving in the right direction not only when we have learned to bear no grudges against anyone — but when we can put up with unlovely people and find sympatby for obstreperous men and women with whom we have to live and work everyday. We are beginning to be saintly when we begin to see the virtues in people which are often hidden by their imperfections.

If God has called us to be saints—some of you probably wonder "How can we ordinary mortals attain it?" An old negro once prayed, "O God, help me to understand that you ain't goin' to let nothin come my way that you and me together can't handle." The God who has called us to sainthood—he also has provided the way.

In one of Lloyd Douglas's books Christ says to Zacchaeus, "Zacchaues, what did you see that made you desire this change in doing of your like." Slowly the answer came, "Good Master, I saw mirrored in your eyes the face of the Zacchaeus I was meant to be."

No-one who has looked deeply into the eyes of our Master and who has committed oneself to him, will ever be the same again. The way, and the only way I know for us mortals to live the saintly life—is to walk hand in hand with him. Coming to church regularly is good—and necessary—but it's not enough. Saying our prayers regularly is important—but it doesn't make us into saints. Only one whose heart is committed utterly to the Will of Christ—every hour of his life—can achieve the sainthood to which we are called.

Dr. Leslie Weatherhood tells the story of an old Scotsman who, when he was very ill, was visited by his minister. As the minister sat down on a chair near the bedside, he noticed on the other side of the bed another chair placed at such an angle as to suggest that a visitor had just left it. "Well, Donald," said the minister glancing at the chair, "I see I am not your first visitor." The Scotsman looked up in surprise, so the minister pointed at the chair. "Ah" said the sick man, "I'll tell you about the chair."

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Tomorrow is the first Friday in Lent. It is the day when mothers, grandmothers, aunts, cousins and friends go to church for the World Day of Prayer.

It is also the 29 of February—that extra Leap Year day. Why do we have Leap Year? We need it to keep our calendar in line. We say that it takes a year for the earth to travel around the sun, that is 365 days and a little more. Suppose we ignored the "little extra" and kept on having just 365 years, well, things would get mixed up. Someone has said that we would be two weeks late for school vacation (that would be bad!) and that in a hundred years or so Christmas woul come in July (that would be even worse!) Instead of letting these mix-ups happen, we adjust our calendar every four years with an extra day.

Time, calendars and the planets make an interesting study. If you can go to the Planterium at Chapel Hill you may see how the stars looked in the sky several centuries ago. Or you may go at a time when they are showing how the skies will look two hundred years from now. You can see a circular room with the solar system on the ceiling and see the planets traveling on a track. It will help you understand the sizes and nearness of the sun, earth, moon. Long ago, men often told time and judged events by the stars.

We have had several calendars. One was called the "Julian Calendar" because it was first begun and used during the days of Julius Caesar, ruler of the ancient Romans. During the days of Pope Gregory, XIII, also of Rome, two learned Italians: Lilius and Calvius, worked out a better system—the one we know, and it got the name "Gregorian Calendar."

When the new calendar was put into effect it was the month of October. A very startling thing happened with the new system which was quite different from the old calendar. The people went to bed on the night of October 4 and when they got up the next morning it was October 15. Such a long rest as they had!

There are some people who don't like our calendar and wish we could have a better or different method of counting the days. The Jewish people go by our calendar but also have their own system of counting the years and their new year begins in the fall. No matter what system we use or how we count the days, the important thing is to make the most of them, for every day gone is lost forever.

RADIO PRIZE.

By IRMA DOVEY.

Issued by the National Kindergarten Association.

"Mother! Mother!" John and Mary Ann called as they came into the house. "We're going to sing on the radio."

"Yes, and maybe we'll get a prize," added Mary Ann.

"Now sit down and tell me about it," said Mother.

"A man came to school—there is to be a contest—and here's a paper that explains everything."

"But how do you know they will let you sing?" asked Mother after scanning the paper.

"Why, he wrote down our names," John insisted.

"We have to go down Saturday and try first," said Mary Ann. "Just sing in his office, he said."

Mother did not seem quite as happy as they would have liked. John began to feel disappointed. "Don't you *want* us to sing on the radio?" he asked.

"Yes, of course, dear, if you want to," Mother answered. "But I wouldn't count on it too much until you have been tested on Saturday. Are you sure you can 'take it' if you don't win?"

"Oh, sure," "I guess so," the girl and boy responded in turn.

"We must write to Grandmother if you do get on the program. She will want to listen," said Mother.

Saturday morning came and John and Mary Ann were the first two children in the radio studio. They had to wait for what seemed like hours and hours. "I wish they'd hurry, don't you?" Mary Ann whispered to John.

Finally the time came. A man took them into a small room where a woman played the piano for them. They tried three songs, singing just a little part of each one. Then they were told to go and to come back next Saturday. They ran most of the way home and went dashing into the house.

"We do. We're really going to sing!" Such a noise as they made in telling it!

"Good!" said Mother, and John thought she looked a little proud.

"When we get the money I'm going to buy roller skates with my share," Mary Ann declared.

"I'm going to save mine to help buy my bicycle," said John.

It seemed that the week would never end. School was only a waiting time. At last Saturday morning came. Mother went with the children. Other parents were at the studio, too. It was almost like a big program in the auditorium at school.

"You won't mind too much if you don't win?" Mother asked, looking hard at them with pleading eyes.

"Oh, that'll be all right. Maybe we won't," responded John. But in his heart he was already spending the prize money. Singing before the microphone was really not much different from singing duets at school. He and ary Ann had done that lots of times, and at piano recitals they had played together.

But when they heard the boy who whistled a beautiful solo, just before them, and when, later, they heard a girl's fine piano solo, they both began to wonder. The prize? Well, maybe they wouldn't win it. It *could* be. It could happen to them.

There was one place at the beginning of the song where their voices did not sound right to them. They sang out, and it was just like always. They were tired and excited as they sat down. After a long time of listening to other contestants, the announcer said, "Now you are waiting to hear the names of the prize winners. They are Billy Lee and Jacquelyn Masterson!"

That was the piano duo. Oh, dear. Mary Ann wanted to cry. But she just wouldn't. She and John were not the best. They hadn't won. She caught Mother smiling at her and looking very proud. She held her head up and pushed back the tears.

As soon as they reached home the telephone rang. It was Grandmother calling all the way from Chicago. "Let me talk to Mary Ann, and to John." "I heard you sing," said Grandmother. "You were fine."

(Continued on page 14.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

FORT BERTHOLD WORK CAMP.

A Congregational Christian Work Camp is to be held at Forth Berthold Indian Reservation, Elbowoods, North Dakota, July 5 to August 16, 1952.

There is a great social crisis on the reservation where our Congregational Christian work is located, due to the removal of 2,200 Indian Americans to a new area to make way for the Garrison Dam on the Missouri River. This task of moving the people and re-establishing their church life is of paramount importance in 1952. The particular job in which young people can serve is to assist in moving a house to the Southern Sector. The work campers will prepare the site, and work in re-locating the parsonage and church for this area. The moving of these buildings must be accomplished in 1952.

Work Campers will also serve in the communities nearby, especially assisting in the pilgrim fellowship program of the churches. There will be both manual and non-manual work in this group. There will be ample opportunity for study and investigation of the situation on the reservation, to see the work of the churches in the area, and to serve in a situation which needs Christian help and leadership.

Who: Young people, active in Congregational Christian Churches, 18 to 25 years of age, who are interested and willing to work with their hands, live simply, share in the group life of the camp, and to render service to the churches and communities on the reservation. There will be several Indian young people, other members of the North Dakota pilgrim fellowship, foreign students, and young people from other areas of the United States—a total of 20 campers.

Campers should have a willingness to work with their hands, good racial attitudes, interest in, and some experience with, Christian youth programs, capacity for good community relationships and helpfulness to the churches.

The Project: Work will continue on the project five days a week with time alloted for discussions, individual and group study, worship, recreation, and personal needs. Weekends will be a time of special service to the churches in the area, assisting in the youth program, visiting in homes, and general church and community service.

The Cost: Total $43 ($40 for board and $3 for insurance). Each camper provides his own transportation to and from Fort Berthold. A travel pool among work campers is a possibility. Campers will live in the Mission House at Elbowoods and travel to the work project daily.

Leadership: The committee is making arrangements for a young couple with experience in leading work camps and youth projects to be the leaders and counselors in the camp.

Application: For information or application write to Henry R. Rust, Young People's Department, 14 Beacon Street, Boston 8, Massachusetts. An application blank will be forwarded to each applicant. The fee of $43 is payable upon acceptance as a work camper.

* * * * *

WOMAN'S COLLEGE.

A group of Congregational Christian girls from Woman's College spent an afternoon recently working on the new church being erected by the people of the First Church of Greensboro. These girls did physical labor, helping the workman with the inside finishing. They enjoyed doing their part toward building this house of worship, which will probably be in use by the first of June.

* * * * *

RELAX WITH MAX.

He couldn't speak before a crowd;
He couldn't teach a class;
But when he came to Sunday school
He brought the folks "in masses."

He couldn't sing to save his life;
In public—couldn't pray;
But always his "jalopy" was
Just crammed on each Lord's Day.

And though he couldn't sing, or teach,
Nor even lead in prayer. . . .
He listened well; he had a smile. . . .
And he was always there.

With all the others whom he brought
Who lived both near and far. . . .
And God's work was greatly prospered
For he had a consecrated car.

—Midway Church, Kannapolis, Bulletin.

Lets not think we're Christians because we go to church; let's go to church because we're Christians.

* * *

A quarreling church is the devil's playground.

* * *

It isn't hard to love God, because he loves us. The hard part is that we must love our brothers before we can love him.

* * *

"To what do you attribute your long life?" the Arkansas reporter asked the 100-year-old man.

"I don't rightly know yet," replied the old-timer, puffing lazily on his pipe. "I'm still dickering with two breakfast food companies."

* * * * *

WINCHESTER YOUNG PEOPLE OBSERVE YOUTH WEEK.

The young people observed Youth Week by taking charge of the 5 o'clock vesper service, January 27. The theme for the service was "A Lamp Unto My Feet." The church is buying 25 new Bibles in order that each teen-ager might have a Book in his or her hands as we become more familiar with it.

Following the meeting of January 27, the pilgrim fellowshipers invited their adult friends to bring their own sandwiches and have supper with them in the social hall. The young people furnished the drink and cookies. Three of the boys even made a cake. They served buffet-style, and the food was abundant. Between 50 and 60 people enjoyed the fellowship that marked the beginning of Youth Week with us. Following the meal there were games and music which everybody enjoyed.

Many of the youth took part in the vesper service. Mary Ruth Whitten played the organ; Montie Conner led the call to worship. The ushers were David Robertson, Allen Shirley, Raymond McMullen, and Wayne Kess. The pilgrim fellowshippers choir sang "Open My Eyes." "The Holy Scriptures," a responsive reading was led by Billie Casilear, after which poems on the Bible were read by Janet Hawkins, Shelby Lawyer, and Virginia May Clark. Another responsive reading was led by Shirley Boyd. Phyllis Lawyer told the story of "Testaments That Went to War." Juanita and Dorothy Daugherty sang "More Like the Master." The service was concluded with questions and answers from the

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL, A PRISONER FOR CHRIST.

Lesson X—March 9, 1952.

Memory Selection: *One thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward calling of God in Christ Jesus.*—Philippians 3:13-14.

Lesson: Philippians 3:4b-17.

Devotional Reading: I Corinthians 3:9-17.

Two things ought to be said before giving an exposition of this lesson. First of all, Paul was in prison, he was a prisoner for Christ, because he was a prisoner of Christ. He loved Christ so much, he obeyed him so completely, that they put him in prison. not because he had done anything bad or wrong, but because he insisted on doing what he felt Christ would have him do.

In the second place, Paul is writing this letter from prison to warn his Philippian converts and friends against the false teachers, known as "Judaizers." These Judaizers were insisting that old Jewish rites and forms and ceremonies be observed, and observed as a means of salvation. Paul does not condemn these Jewish rites as such, he simply says that they are not necessary to a man's salvation. A man is saved not by rites and ceremonies, and not by works, but by faith in Jesus Christ, faith in the sense of personal trust and commitment to Christ as Saviour.

Confidence in the Flesh.

Like the Judaizers of long ago, there are those who "have confidence in the flesh." People depend on birth or social distinction or education, or good works for salvation. If there ever lived a man who should have had confidence "in the flesh" it was Paul. He was born a Jew, a descendent of Jacob, from the tribe of Benjamin—the only tribal leader born in the Promised Land, and he was initiated into the Jewish faith by the ancient rite of circumcision, which admitted him among the covenated people of God. He was a Pharisee, the strictest of Jewish sects, and he had kept the law as concerning rites and ceremonies. Furthermore he had shown unusual zeal as a "son of the law" by persecuting the church. "You boast about your Jewish background, you talk a great deal about keeping the ancient rituals and ceremonies of the Jewish faith," says Paul. "Well if any man alive has a right to talk about that, I do. But brothers, they don't mean a thing. I know what I am talking about. I had all those things. But when I found Christ, I threw all these things into the wastebasket. Only one things matters now: Christ, Christ, Christ." Let no man "have confidence in the flesh." Let no man think that blood, or education, or social prestige, or possessions, or good works will save him. Only Christ can save. And when a man finds Christ he sees that all these other things are, as Paul says, but "as refuse."

Knowing Christ.

Paul gave up all things that he might know Christ. He knew about Christ. But that was not enough, he wanted to know Christ. There is a difference, a vast and vital difference. One may know all about Christ, know the facts of his life, and the content of his teachings, and still not know him, know him in a personal, intimate, saving way. Paul counted all things but loss for the excellency of the knowledge of Christ. He wanted to know the power of the living Christ in his own life. And more, he wanted to enter intimately into the fellowship of Christ's suffering.

Not Yet Attained.

This fellow Paul was a pretty good fellow. He was a deeply spiritual man. He was exceedingly zealous in service. He might have coasted along from now on. He might have become self-satisfied and self-complacent. Many folks do. They feel that they are good enough. They feel that they have done pretty well in their religious life, so why not take it easy from now on. But not this man Paul. He knew that he had not yet attained. He had come a long way, but he still had a long way to go. He measured himself by Christ, not by himself or by others. He had a divine discontent. The curse of the church today is people who are "good enough." Too many of us are satisfied with ourselves. We are content with the good and untroubled by the best. When a man thinks that he is good enough, he is not good enough.

This One Thing I Do.

Paul was world-wide in his outlook, but he had a single track passion. He did not waste himself on trivial or irrevelant things. He concentrated on the things that were important. He dedicated himself to the highest. He refused to be sidetracked from the main issue. He never let the wrong thing—even if it was a good thing—consume his time or energy once he got Jesus Christ in clear focus. So many of us, spend half our lives chasing the wrong things, seeking the wrong prize. We put first things second, instead of putting them first. We mount our horses and ride off in all directions at once. It is all aptly said by an English minister in 1942: "We in England have been a pleasure loving people, dishonoring God's day, picknicking and bathing — now the sea shore is barred. We have preferred motor travel to church going—now there is a shortage of motor fuel. We have ignored the ringing of church bells calling us to worship—now the bells cannot ring except to warn us of an invasion. We have left the churches half empty when they should have been filled with worshippers—now they are in ruins. The money we would not give to the Lord's work—now is taken from us in higher taxes and higher prices. The food for which we forgot to give thanks—now is unobtainable. The service we refused to give God—now is conscripted for the country. Nights we would not spend watching unto prayer—now are spent in anxious air-raid precautions."

Formula for Success.

No, he had not yet attained. But he had not stopped trying. His program involved three things. "Forgetting the things that are behind—the failures, he could not do anything about them; the sins—God had forgiven them and wiped them out of the book of his remembrance; the successes—he dare not rest on his past achievements; the petty grievances and annoyances—life was too precious to be ruined by them; the persecutions — vengeance was the Lord's, he would let God take care of that; the past—it was in the hands of a merciful God—he forgot it.

"Straining forward to what lies

(Continued on page 15.)

Have You Read ?

Estate of Glory. Thomas Anderson. Tuper and Love, Inc., 1090 Capitol Square, S. E., Atlanta, Ga. $2.75.

Thomas Anderson, minister of Central Congregationl Church in Atlanta, has published a book of sermons, or sermonettes. This in itself is a commendable thing. It is no mean undertaking for a busy pastor to prepare a manuscript for publication. Many are obviously not willing to undertake that exacting task. Such a publications adds to the written as well as the spoken word. It may legitimately be considered a part of the stewardship of influence for a minister to put into permanent form his basic convictions about life. Quite admirably has this been done by Thomas Anderson.

The author eloquently insists that there is such a thing as "The Aristocracy of the Indispensable Ones." He indicates that there is for each of us an "Estate of Glory" in this world as well as in the world to come.

Most of us need to have our ideas of aristocracy clarified, amplified, documented and brought up to date. The true aristocracy is a thing of the spirit and not merely the physical grandeur of a departed era. There lies within reach of every soul, Dr. Anderson reminds us, an estate of glory. We are indebted to anyone who can assist us in the realization and attainment of this high estate.

Now those who never have the opportunity of attending Central Church in Atlanta may share some of the homiletic gems enjoyed regularly by that congregation. Tupper and Love have enhanced these fine messages by their skill and artistry in publication.

* * * * *

Questions People Ask. Robert J. McCracken. Harper and Brothers, New York. $2.50.

Here are some antecedent questions which people may ask. What kind of man could suceed Harry Emerson Fosdick? Does he have his own pattern of preaching or does he undertake to copy Dr. Fosdick? What is his general method of sermonizing?

Well, here is his picture and his sermons—just about everything except the accent and the gestures. The method and the general conception of sermonizing—which are most important—are indicated in the "Foreword."

He says "These sermons represent an attempt to come to grips with the religious and moral difficulties confronting men and women in the modern world, first by facing each difficulty frankly and openly, and then by bringing to bear on it Christian insights and applications." So, preaching in Riverside Church is just this easy and just this difficult!

More specifically, this homiletic craftsman goes on to explain: "This, of course, is preaching in only one of its aspects. It is not doctrinal, though doctrine is involved. It is not Biblical, thought it would be my contention that Biblical insights are implicit and explicit from start to finish. This is life-situation preaching in which the preacher finds the point of departure in a real, contemporary problem. It may be social or personal; it may be theological or ethical or psychological. Whatever it is, his first business is to get at the core of it, and, that done, to seek as cogently and helpfully as he knows how, to work out a solution, with the mind and spirit of Jesus and the Biblical revelation the constant points of reference and direction. I judge that this is the type of preaching of which there is particular need to day."

Following this tecnique of sermoning, Dr. McCracken gives cogent and illuminating answers to such questions as: Can we believe in a personal God? What is the case for survival? Is the Christian ideal attainable? What makes a church vital? Isn't it enough to be decent? etc.

* * * * *

The Family Scrapbook. Dr. Ernest G. Osborne. Association Press. N. Y. $3.95.

Those of you who read a newspaper carrying the syndicated articles by Dr. Ernest Osborne will quickly recognize the type of scrapbook this is. It is an album, or compilation, of the brief columns that have to do with all kinds of family problems.

Some of the material treated runs from A to—well not Z, but through *worry,* and that should help a lot of us. Aggresiveness, Apologies, Calmness, Candy Receipts, Crafts, Death, Divorce, Emotions, Exercise, Failure, Generosity, Games, Habits, Play, Quarreling, Responsibility, Rudeness, Schedules, Stories, Tolerance, Values, Water, Fun, all appear. And there are many more subjects which may help you.

Dr. Osborne is professor of education at Teachers College, Columbia University, and president of the National Council on Family Relations. Each subject is arranged on a page with a very catchy pen drawing at the top. You will enjoy this book while finding it helpful.

If you feel that the price is rather high you may find some other parents who would like to share the book with you, or have your mothers group purchase it, or ask your Sunday school liberarian if you could have this Scrapbook for your book shelf.

J. J. H.

HOW MANY ALCOHOLICS IN VIRGINIA?

(Continued from page 5.)

ing June 30, 1951, the Department of Welfare and Institutions of the Commonwealth of Virginia reported that 49,297 persons in Virginia were committed to jail convicted of being drunk, drunk and disorderly and driving under the influence. No doubt some of these people were repeaters. It is also a known fact that all alcoholics or excessive drinkers do not end up in jail. These 143,780 alcoholics and excessive drinkers constitute a major health problem for Virginia, as well as a problem to themselves, their families, their employers, their community and the State. This study shows that one out of every nine users of alcoholic beverages in Virginia is either an alcoholic or an excessive drinker. The excessive drinker can become the alcoholic of tomorrow.

The cost in terms of lost manpower, suffering of alcoholics and their families, and deterioration of community and moral strength, are not susceptible to dollars and cents computation. Whether we wish to be interested or not, the loss is carried by all of us. The striking fact is that much of this loss could be stopped with the knowledge and techniques now available.

Note.—Copies of this article are available from the Virginia Church Temperance Council, 311 W. Grace St., Richmond, Va.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Today as I write you the sky is bright and clear, sun warm, and a breeze sufficient to dry out fields that need plowing for spring planting. It begins to look like spring is near. Our children are anxious to see spring and summer. Winter has been so wet, and to them it seems long, and sometime very cold. Therefore these sunny days are lovely days for all our boys and girls. I like them, too. We are all looking for spring.

I have been thinking how nice it would be to have some church not too far away to bring a truck load or shrubs, an automobile load of men and tools, and a few ladies to see that the work is done right, and plant some of the bare places on our campus to help make this place look beautiful. It is a pretty place, doing a great work, the lawns and campus should indicate it. We have a shetch made by a landscape man so the planting may be done properly, leaving plenty of space for play and wide lawn space. Talk it over in your Sunday school class and let us hear from you.

Many Sunday schools are helping us right from the start of this year, and not waiting till we are overwhelmed with bills. In January from the North Carolina and Vir- Conference we heard from: Apple's Chapel, Bethel, Durham, Gibsonville, Palm Street (Greensboro), Happy Home, Haw River, Hines Chapel, Liberty, Long's Chapel, New Lebanon, Pfafftown, Pleasant Grove, Shallow Ford, Virgilina, and Calvary (Greensboro).

From Eastern Virginia Conference in January: Antioch, Barrett's, Bethlehem (Nansemond), Centerville, Dendron, Eure, Liberty Spring, Mt. Carmel, Newport News, First Norfolk, Christian Temple (Templemen), Oakland, First Portsmouth, First Richmond, South Norfolk, Spring Hill, Suffolk, Union (Southampton), and Wakefield.

From the Western North Carolina Conference: Flint Hill (M), Fuller's Chapel, Hank's Chapel Pleasant Cross, Pleasant Grove, Pleasant Ridge, Pleasant Union, Ramseur, Shady Grove, and Sophia.

From Eastern North Carolina Conference in January: Auburn, Chapel Hill, Damascus, Henderson, Mt. Auburn, Mt. Hermon, Niagara, Pleasant Union, Southern Pines, and Turner's Chapel.

And from the Valley of Virginia Conference in January: Antioch, Bethel, Dry Run, Linville, Mt. Olivet (R), Newport, and Winchester.

Other have come in during February. But how good it would be if every Sunday school would remember the Orphanage once each month. It would be an easy way to keep us going here without so much anxiety. We think the churches have done well in January, and we do hope they will take a monthly offering right through the year.

The other day I met one of our pastor's wives who was most enthuiastic about getting each of the three church's in her husband's charge to meet their full quota of subscribers to The Christian Sun. How happy she was over the new subscriptions. I am happy, too, because we are helping to finance our church paper, and we are anxious for it to serve all parts of the Convention's program as it should. We know it cannot help as it should unless our people read, and they cannot read it if they do not receive it.

Thanks to the children's department of our Winston-Salem Sunday school for making Valentines for our children here. Thanks to many others for remembering our children with Valentines and gifts. You have warmed our hearts by your many remembrances. Little girls and boys like to come by my office and lay a Valentine on my desk. Once in a while a high school youth comes in to show the superintendent an especially pretty Valentine which they have received. These girls and boys have a right and proper respect for their matrons and workers and we are all proud of them. They cannot realize how blest they are since they had to suffer the loss of home and loved ones to have this place of really Christian refuge and help. I know they do appreciate it.

Today I had a check from a Jew—which reminds me this is Brotherhood Week—a very good friend of mine. He saw one of our little monthly bulletins with a little poem I had written entitled: "You Can Never Be Unhappy," said he liked it enough to make a donation to the work which we are doing here. People like to get the joy out of helping where they know it is appreciated and needed—especially by homeless children.

Well, I wish you knew these boys and girls as I know them. They are bright, and sweet and helpful to one another. And many of them have already set real goals for life ahead. They want to be somebody, and no doubt they will.

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 21, 1952.

Donated Commodities for the Week.

Mrs. C. P. Darden, St., Portsmouth, Va.: Pillow Cases.

Special Offerings.

Amount brought forward		$2,987.39
E. K. Phillips, Newport News, Va. ....$	60.00	
Reidsville Coca-Cola Bottling Co.	50.00	
Palm St. Christian Church, Greensboro N. C. (Special)	50.00	
Young People's Class, Reidsville, N. C.	10.00	
John Craddock, Gibsonville, N. C.	65.00	
Woman's Missionary Society, Herbron Christian Church	7.00	
Mrs. Byrd Shepherd, Burlington, N. C., in memory of Miss Pauline Rippy, Burlington, N. C.	5.00	
Special Gifts	98.55	
		345.55
Grand Total		$3,332.94
Total for the Week		$ 345.55
Total for the Year		$7,042.52

FOR THE CHILDREN.

(Continued from page 10.)

"Thank you," gulped John.

"Never mind if you didn't win. I think you were the best of all."

Mother took the telephone from John. "They were good losers," she said. "You would have been proud of the way they took it."

Mary Ann whispered to Mother that night, "I had just about as good a time as if we had won the prize. Grand mother's telephone call was our prize, wasn't it?"

"Yes, dear," said Mother. "And you and John are our *prize!*"

In these days, when the schools are trying so hard to avoid competition and are encouraging the child to compare himself only with his own past records, outside agencies seem to play up children's desire to excel. Naturally, parents like to have their children be outstanding, but this is not always possible. What are you doing to help your child accept disappointments when they come?

In Memoriam

GRIFFEN.

Clarence Edward Griffen departed this life after a lengthy illness on November 19, 1951. He was a member of Bethlehem Christian Church (Nansemond County).

Therefore, be it resolved:

1. That the Bethlehem Christian Church has lost a faithful member.
2. That we rejoice in the triumph of his release from the burden of pain, to enter into life more abundant.
3. That we express our sympathy to his family in their loss.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

ASHBY.

We, the members of the Bethlehem Christian Church (Nansemond County) wish to pay tribute to the memory of our member, George Washington Ashby, who departed this life July 1, 1951.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.
2. That we try to emulate the high Christian standards and ideals of service and kindness which were his daily living.
3. That we extend our deepest sympathy to the family and commend them to God for comfort.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

ALABAMA TRAINING SCHOOL.

(Continued from page 7.)

Four classes were offered in the following subjects: "The Teachings of Jesus," taught by the Rev. A. Goff Bedford, pastor of the Langdale Church; "Teaching Children," taught by Miss Eunice Akin, Director of Children's Work in the Roanoke District of the Methodist Church; "The Church's Program for Youth," taught by Miss Loretta Peterson, Director of Christian Education of the Southwest Convention; and "Understanding Adults," taught by Mr. Walter A. Graham, Executive Director of the Layman's Fellowship of the Congregational Christian Churches. The Rev. Joe A. French, pastor of the Lanett Church, served as Dean of the school.

Two class sessions were held each night in each course offered and there was a total attendance of 108 people. Of those attending the classes, 65 took the courses for credit and were issued credit cards on the final night of the school.

The churches held their first union school last year, at which time four courses were also offered. There were 72 registered for the school last year and 42 of them earned credits. Miss Lelia Anderson, one of the secretaries of the Division of Christian Education, was one of the instructors last year.

The schools have proven to be very helpful to our churches and they have voted to hold school annually.

JOE A. FRENCH.

NEWS FROM BELEW CREEK.

The members of Belew Creek Choir met January 24, 1952, for regular choir practice, which is held each Thursday evening at 7:00 o'clock. After regular practice a business meeting was held to elect choir officers and social committees.

The following officers were elected: Mrs. Rex Fare, president; Miss Ruth Hanes Neal, vice-president; Mrs. Helen Abbott, secretary-treasurer; Mrs. Jane Dunlap, corresponding secretary.

It was recommended that once a month after our regular practice sessions a business and social hour would be held.

MRS. JANE DUNLOP,
Corresponding Secretary.

CALLED TO BE SAINTS.

(Continued from page 9.)

"Years ago I found it impossible to pray. I often fell asleep on my knees I was so tired. And if I kept awake, I could not control my thoughts from wandering. One day I was so worried, I spoke to the minister about it. He told me not to worry about kneeling down. "Just sit down," he said, "and put a chair opposite you. Imagine Jesus is in it and talk to him as you would to a friend." Then he added, "And I have been doing that ever since. So you know why the chair is standing like that."

A week later the daughter of the old Scot drove up to the minister's house and knocked at his door. She was shown into the study and when the minister came in she could hardly restrain herself. "Father died in the night," she sobbed. "I had no idea death could be so near. I had just gone to lie down for an hour or two. He seemed to be sleeping so comfortably. And when I went back, he was dead. He hadn't moved since I saw him before, except that his hand was out on the empty chair at the side of the bed."

The outstretched hand of our Master is always at our side—ready to strengthen us in times of trial and temptation, eager to help us overcome trouble or sorrow—anxious to lift us when we fall beside the road, bruised and defeated. All we need to do is to admit our own frailty and to reach out our hand to his. It is so simple—yet so few of us do it. It is he who has called us to be his saints—it is he who will help us to gulfill our destiny—if we but let him.

WINCHESTER YOUNG PEOPLE.

(Continued from page 11.)

Bible on "How to Find Real Help in God's Word." Iris Allen asked the question, and the group responded. Rev. Whitten pronounced the benediction.

The big feature of the evening was a worship center which included a Bible display of more than fifty books. There was a book (German) printed in Cologne, 1851, one copy of 1829, an old family Bible, 1816; one Scotch 1812, one printed in Edinburg 1769, a Modern speech by Weymouth, one Newberry from original Hebrew and Greek, one Latin, one portion in Braille, portions in Danish, German, Spanish, Portuguese, Modern Greek, Swedish, Russian, Polish, Dutch, French, Italian; a Chinese Bible used by some Presbyterian missionary friends, and others.

The worship center was arranged so that an 18-inch red taper, symbolizing the Light of the World, stood in the background while from it, and through the Word, a stained ribbon, symbol of "blood," ran through the work and encircled a globe.

SUNDAY SCHOOL LESSON.

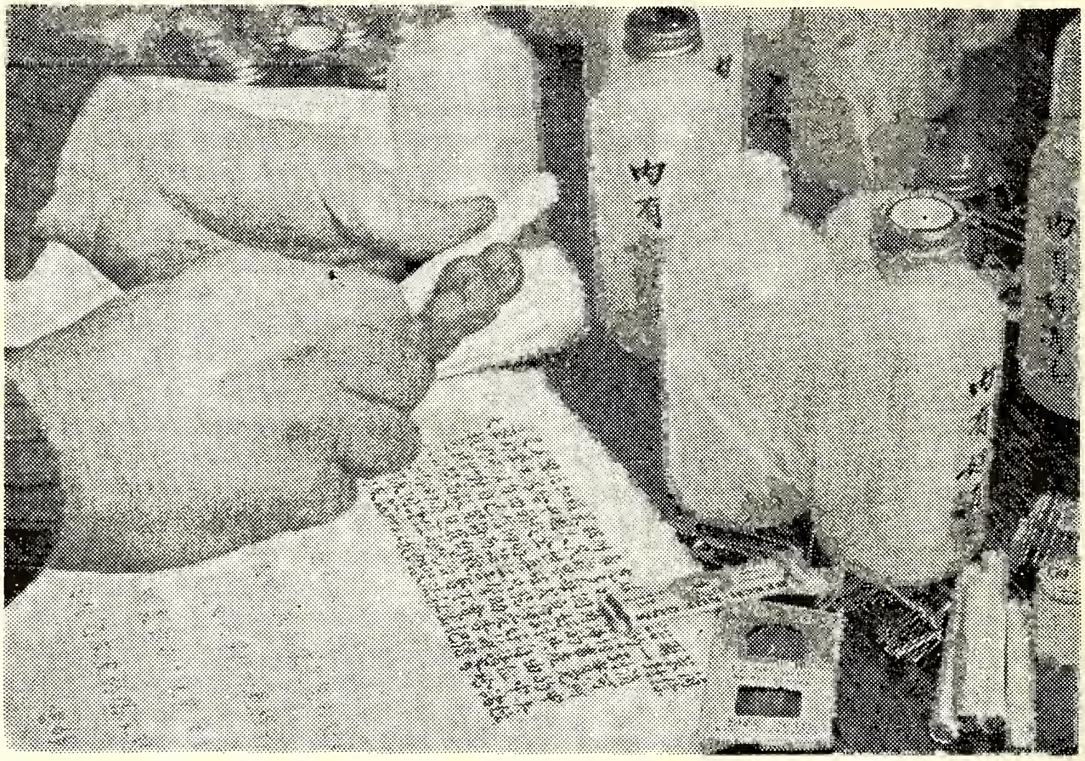
(Continued from page 12.)

ahead" or "reaching forth to those things which are before"—there were new goals to be achieved, new tasks to be done, new discoveries of the grace of God to be explored, new adventures of faith to be undertaken. The best was yet to be. He greeted each new day on tip-toe. God had yet more truth to break forth from his word, and new revelations to be made known.

"I press toward the mark" or "I press on." He kept on keeping on. Undiscouraged and indiscourageably, persistently, eagerly, uncompromisingly, he did today's task, faced today's temptation, bore today's sorrow, walking in the light he had today and obeying the truth he knew today.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

Lutheran College Develops Ingeneous Propaganda



"OPERATION BOTTLES"—One thousand bottles of the type shown are being dropped on the China coast. They contain a message of friendship from students of Lenior Rhyne College in Hickory, N. C., also cigarettes, chewing gum and other useful articles. The idea was conceived by Earl Aiken, public relations director of the college. The student body wrote messages in Chinese and loaded the bottles. The bottles were donated by a manufacturer, and the finished products are being taken to the China coast by airlines and steamship lines. (Photo by Max Tharpe)

The plan, christened "Operation Bottles," is part of the world wide battle of ideas between democracy and Communism. But "Operation Bottles" isn't Government-sponsored; nor was it launched through a nation-wide campaign.

The students hope these bottles will wash ashore on the long coastline of the Communist-dominated country and their messages will keep alive the spirit of friendship between the Oriental and the American.

The project originated in the mind of Earl Aiken, young public relations director at Lenior Rhyne College. He took the idea to the college administration and then to the student body. Others joined the movement. Capital Airlines volunteered to fly the bottles to San Francisco and there other airline and shipping companies agreed to drop them off the China coast.

The bottles were donated by the Plax Coporation of Hartford, Conn., and Washington Columnist Drew Pearson helped line up private interests to drop them off China.

The rest of the work was done by student volunteers. They wrote more than 200 friendly messages to the Chinese and from them a student committee selected the best 20. These were sent to the Chinese Institute in New York for translation and when they came back the students began the long, tiring task of copying the Chinese characters. Each letter took about a half hour to copy.

The messages were inserted and sealed in the bottles by other students.

Chinese writing on the bottles tell the finder that "Inside you have good news." The message inside, written in simple, unadorned language, tell the Chinese that they, unlike Americans, don't have freedom, nor can they learn what is happening in the outside world.

They then say: "The people of America wish to help your country to remain free. We do not wish to force our way of life on you, but merely to help you remain a free China. We are your friends. You can always look to America for encouragement and friendship."

Lenior Rhyne's president, Dr. Voigt R. Cromer, is high in praise of the students' project. "The letters," he says, "are student testimony that they regard freedom a worthy goal for all people. Our youth wish to keep the spark of hope alive in the subjugated and regimented people of the world."

HISTORICAL SOCIETY. 1956.
Convention of Congregational Christian Churches.
Elon College Library

Copy 2

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MARCH 6, 1952 NUMBER 10

We Enter

The Mission Period

March - - June

Elon College Library X

Our Motto

Let the Church Bear the Witness

How? Where?

By Aiding 40 Churches in The Southern Convention

By Helping to Support 312 Missionaries through The American Board

By Assisting 8,000 Native Workers on the Mission Field

By Proclaiming the Gospel to 40,000,000 People within the Sphere of our Influence.

Our Goal

For Home Missions, Church Aid and Church Extension - -	$ 49,708.00
For World Wide Witness - - - - - - - -	32,800.00
Total for Christ - - - - - - - -	$ 82,508.00

Our Request

Bear your witness by making your contribution through your church.

News Flashes

Rev. and Mrs. W. T. Madren of Sophia announce the birth of twins.

Rev. and Mrs. Fred Register of Fukuay Spring announce the birth of a daughter, Katharine Elizabeth.

Rev. and Mrs. Mack Welch of Greensboro announce the birth of a daughter, Donna Sue.

The Eutaw Community Church in Fayetteville held its first anniversary celebration on Wednesday evening of this week. A tape recording of the service held a year ago was played. Many happy returns of the occasion to pastor Lindner and congregation.

The First Congregational Christian Church of Burlington is conducting a church-wide visitation this week as a part of its observance of the Lenten season. The Boards of Deacons and Deaconesses have appointed subcommittees which have arranged the details. Dr. Talbert King is general chairman. The membership has been divided into groups and names assigned to thirty-two calling teams. A schedule of Lenten services is being left in each home with an invitation to observe Lent by attending all regular services of the church. The visitation is being made in the interest of fellowship and acquaintance that ties within the membership might be strengthened.

CSA OPPOSES UMT.

The Council for Social Action, at its annual meeting in Cleveland, Ohio, recently adopted a statement opposing Universal Military Training.

Rejecting the contention of the National Security Training Commission that Universal Miltary Training can be a "foundation of enduring national strength," CSA's statement declares, "The true foundation of enduring national strength lies in the practice of genuine democratic principles, the development of a stronger educational system, a high level of health, a just and sound economic system, and especially, the nation's wealth in individual character."

"It seems," the statement concludes, "that the present world situation is being used as a justification to establesh a radically new policy, as a permanent part of American life. It is one thing to provide the manpower and the arms that seem necessary to meet an actual emergency. It is quite another thing to accept universal military training as a permanent institution of American life."

CONGRATULATIONS, MR. SCHUMACHER.

A new department has been created by our Board of Home Missions in recognition of the work of Curtis R. Schumacher who in the past four years has been instrumental in helping our churches to raise more than two and a half million dollars.

"Mr. Schumacher's work which began as an experiment, has assumed significant proportions, both in terms of volume and importance, in the life of our fellowship," declared Stanley U. North, general secretary of the Division of Church Extension and Evangelism of our Board of Home Missions, who made the announcement.

The new department will be known as the Department of Church Finance Advisory Service of the Division of Church Extension and Evangelism.

SYMPATHY AND CHEER TO MRS. APPLE.

Mrs. J. Frank Apple was reported improved at Maria Parham Hospital in Henderson after being injured in an automobile wreck Sunday afternoon, February 24. She had lacerations about the face and a possible fracture of a facial bone.

The accident occurred near the Penn Inn on the old Oxford road about 5 o'clock Sunday afternoon as she and her husband were returning from the wedding of their son near Burlington. Mr. Apple performed the marriage ceremony.

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
		North Carolina Woman's Conference Rallies:
	24	**Halifax District at Liberty Church (Va.)**
	25	**Henderson-Raleigh District at New Hope Church**
	26	**Sanford District at Shallow Well Church**
	27	**Asheboro District at Albemarle Church**
	28	**Greensboro-Burlington at Greensboro, Palm Street**
	27	**Valley Mid-Year Conference—Bethlehem**
		Valley Woman's Conference Rallies:
	30	**Newport Church, Sunday afternoon, at 2:30 p. m.**
	30	**Linville, Sunday night, at 7:30 p. m.**
	31	**Winchester, Monday night, at 7:30 p. m.**
		Eastern Virginia Woman's Conference Rallies:
April	**1**	**Waverly District at Bethlehem (Disputanta, Va.)**
	2	**Suffolk District at Windsor**
	3	**Norfolk District at Second Church, Norfolk**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
April 29-May 1		**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

INFORMATION CONCERNING GENERAL COUNCIL MEETING.

The General Council of Congregational Christian Churches will meet at Claremont, California, June 18-25, 1952. Expenses are as follows:

The fee for room and board at Claremont is $37 for full session. That is from luncheon on June 18 through luncheon on June 25. There is also an alternate rate of $6.50 per day ($4 for meals and $2.50 for room).

The Southern Convention is entitled to delegates from each conference, and if you are interested in attending the council meeting as a delegate, please contact the president of your conference. Delegates are being selected now. Delegates from the Southern Convention will share in the mileage pool on travel. The amount will be slightly less than 1c per mile, round trip.

W. T. S.

VISUAL AID MATERIALS FOR MISSION EMPHASIS PERIOD.

(March, April, May, June)

The following are available from the Missions Council, 287 Fourth Ave., New York 10, N. Y.:

16 MM MOVIES.

Home Missions—

"It Happened in Ohio"—25-minute story of work in rural churches in Ohio—help received from National Board. Rental $5.00.

"We Would be Building"—24-minute story of a minister and his people building a church in a new community. Rental $5.00.

Foreign Missions—

"Spotlight on Mexico"—25-minute movie of Protestant work in Mexico. Rental $5.00.

"Kenji Comes Home"—25-minute story of a Japanese boy returning to civilian life and his hearaches. Rental $9.00.

"South of the Clouds"—36-minute story of a Moslem girl who attended a Christian school and through her roommate founded Christianity. Rental $8.00.

"Answer for Anne"—40-minute story of a girl who wanted to know more about D. P.'s and how to help them. Rental $10.00.

35 MM FILMSTRIP.

(Need 35mm filmstrip projector and, for most of them, a phonograph on which to use sound).

Home Missions—

"Beyond City Limits"—the status of the rural church in America. Rental $2.50.

"So Much to be Done"—story of a man who received his vision to work for the church while in college. Rental $2.50.

"Pick and Shovel Ambassadors"—work campers. Rental $1.00.

Foreign Missions—

"A Visit to the City"—story of how Puerto Rican children live. Rental $1.00.

"My Name is Pablo"—story of a boy who went to a mission school and returned to his people as a doctor. Rental $1.00.

"This is Palmira"—story of Mexican child life. Rental $1.00.

The following are available from Southern Convention Office, Elon College, N. C. (all movies and filmstrips are 50c rental plus one way postage.)

Home Missions—

'This is Delmo"—story of community building project in Missouri for share-croppers.

Foreign Missions—

"We Too Receive"—18-minute story of an American soldier and how Christianity saved his life (16 mm movie.)

"Puerto Rican Story"—the program for the "whole man" in Puer-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; B. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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My Address ....

The EDITOR *writes on*

CLAIMING LENT for CHRIST and HIS WORLD MISSION

Study and action should go hand-in-hand during Lent. A more profound study of the eternal gospel will lead to more purposeful living. A deeper understanding of gospel truth will move one to a corresponding knowledge of life.

Christ is the subject of our Lenten study, and the goals he himself established are the objects of our Lenten pilgrimage. His spirit and truth give the direction for our footsteps. His zeal in the establishment of the Kingdom of God kindles our own emotions, and quickens our footsteps. Having been his disciples, we become his witnesses. In word and deed we proclaim to the world: He died not in vain!

Our giving is the measure of our love. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven," is the stern reminder of our Lord, "but he that doeth the will of my Father in heaven." Lent is the time to express our love and gratitude to God by sacrificial gifts. Lent will be a glorious and redemptive season if we, week by week, manifest our devotion to Christ by giving to His World Mission.

Give through the Easter Offering? Yes, by all means, but do not wait until Easter to give for missions. Some people spend so much getting ready for Easter that they have little or nothing left to give. "Redeem the time," cried St. Paul, "for the days are evil." We can redeem Lent by giving systematically.

Some will use Mission Fund envelopes as they are able. Others will use the Cent-A-Meal plan. These methods will help distribute the giving load. But the test of our giving will be the Tithe. How many will dare to tithe during Lent? God can perform miracles of achievement when his people tithe. New power is released. New resources are made avtilable.

The benefits of tithing are twofold. The giver attains added moral stature. He emerges from the thralldom of mediocre religion and enjoys the release experienced by those who accept the yoke of Christ. He enjoys promotion from the status of an apprentice to that of a master craftsman. He enters and enjoys the fellowship of the unselfish. He joins the great fraternity of those who actually seek first the Kingdom of God. Unfortunately, many go through life and never attain that estate.

Obviously the second benefit is material. Resources are needed—desperately needed—to fulfill our obligations, to complete the tasks we have begun, to grasp the opportunities which await us. Would it not be grand to have the necessary resources? Would it not be glorious to make the improvements, establish and build the churches that have been proposed? The answer is not alone in God's hands; it is in ours. We may have the answer to prayer. Our dreams may come true.

The Southern Convention is like a drowsy giant. It does not know its strength. Tithing, or systematic and sacrificial giving during Lent will disclose the true resources and power of God's people. Revelation cometh not only from above, but also from the grass-roots of human endeavor.

Achievement is the great elixer of the human spirit. Let a people do the seemingly impossible, and their enthusiasm is unbounded. Give God the rein during Lent. Cease robbing God. Seek first the Kingdom. See his banners fly, "And it will surprise you what the Lord hath done."

Our Convention Officials Explain THE MISSION PERIOD

"Ye shall be my witnesses" was Jesus' Commission to his church. His church was gathered to this end.

That our churches of the Convention may bear effective witness of God's love and the good news of how Jesus lived, died and arose again is the purpose of your Mission Board. We want to do our job as well as possible. We need your help. We write you this letter out of deep concern. Won't you read it to your church?

We now enter the Mission Period of March, April, May and June. These are the months when our churches, pastors and members are asked to give special thought to the outreach of *our world Christian mission,* and to support these thoughts by gifts that the witness may be given with power. During the Mission Period we shall pass through the anniversary of our Lord's Passion, Death and Resurrection. Surely his love ought to constrain us to remember him and the work he has commissioned us to do, that work we must do if we love him!

No longer is it "Foreign" or "Home" Missions. It is in "one world" that we live. We shall as a local community, nation and world either live together in Christ Jesus or we shall die together in our denial of him. He is our peace and hope, and not ours alone but of the whole wide world.

As we approach Mission Period this year, let us first wait for the Holp Spirit to come upon us anew. This *waiting* and *receiving* will be worth more than any financial device for raising needed funds. For if and when the Holy Spirit controls us we will find a way, as did those first witnesses to the Good News of Christ.

Having waited and received the Holy Spirt, *let us go unto all the world* and preach the Gospel of Jesus Christ. Few of us can go in person beyond the confines of our own geographical boundaries, but nevertheless, *we can go upon the wing of prayer and love and concern* to all the world. But the wings of prayer, love and concern will not take our witness if we withhold the gifts of money that we ought to make.

Mission Period is a time of waiting, of praying and of giving. Whether or not this experience comes to the people of your church and Sunday school may rest squarely upon your shoulders. The Mission Board is powerless to do its work apart from you. We earnestly beseech you, then, to have much in mind, heart and plan the cause of Christian Missions during these days.

Our people have been generous in the past, and for this we are grateful. But new and greater opportunities and demands are upon us. Let us consider these.

Christian Mission Needs at Home.

In the Convention we must enter the doors open to us for the strengthening of existing churchs which lack financial resourses to do the job facing them. The welfare and strength of our boards, conferences and institutions depend upon giving help to these churches now. Likewise, in this day of swift population changes and rapid growth, we must establish new churches if we are to have added spiritual and financial power for the job ahead of us.

Your Mission Board has committed itself to try to give $43,488 in 1952 to some 40 churches, serving some 5,000 members, and three new churches within the Convention. Will we be able to do it? *Then answer depends upon you!*

In our Homeland outside the Convention we must give that our national Board of Home Missions may be able to bear out national witness. Whether or not America will be Christian and fit for world leadership demanded of us as a nation may well depend upon the Congregational Christian witness to America. To help make possible this effective witness, your Mission Board has pledged to contribute the meager sum of $2,000 in 1952. Will we be able to do it? *The answer depends upon you!*

Christian Missions to All the World.

In a dozen missions throughout the world we Congregational Christians are under commission to take the Gospel to more than 40 millions of souls. Without us these souls may never know Jesus Christ and his salvation. Four hundred American Board missionaries and nearly 8,000 national Christian pastors, evangelists, teachers, doctors and nurses are our ready messengers if we through our gifts will send them. To this work of sending these messengers your Mission Board hopes to contribute the sum of $29,240. Will we be able to do it? *The answer depends upon you!*

Won't you really observe Mission Period in 1952? It can and will bring a new enrichment to your life and that of your church. You will need to make your own plans as to *how* it will be done. We are making a few suggestions on the back page for your consideration.

We beg of you to give Missions a *first place* in your thoughts, prayers, and program during March, April, May and June. May God bless you and may he give you the mind, the will and the way to help your church bear Christian witness with power this year. Next year may be too late!

THE MISSION BOARD,
WM. T. SCOTT,
Executive Secretary,
ADELIA J. TRUITT,
President.

Congregational Christian Benevolences

The Congregational Christian Churches of the U. S. A. have increased their givng to missionary work 175 per cent in the last ten years and they now give in excess of 5½ million dollars a year, Dr. Albert D. Stauffacher of New York, N. Y. Minister and Executive Secretary of the Mission Council said in addressing the council meeting in Cleveland, Ohio.

"The total contributions of the Congregational Christian Churches to benevolences and home expenses is now well over fifty and one-half millions of dollars a year. In 1951 a record year, they gave approximately $5,761,480.00 to benevolences," said Dr. Stauffacher.

"However, this substantial increase in dollars scarcely matches the increase in national income and falls short of the increase through inflation and rise in costs of operations and maintenance. A much

(Continued on page 13.)

The President of the Board writes on

Hearing Requests for Mission Board Aid

It was an humbling experience to preside over the recent meeting of the Mission Board in Norfolk, Virginia. For instance, there was young Rev. James Madren, himself the son of one of our ministers, long time looking toward the day when he could join in the battle for the church, now waiting for the decision of the Board as to what it would do with his request for help for his friends in our mountain work in Virginia. I watched him there doing battle bravely, setting forth the needs of his people. I knew he had worked hard for them, and they had confidence in him. I wondered what would be the right decision, and about the funds, and whether our people throughout the Convention would rally to the urgency of the cause he represented, and the many other pleas that would be made during the day. I thought how good it would be if many more of our people could hear the call of the church and put their lives in the hands of the Lord as this young minister was doing.

Then there was another young man who had heard the call to the ministry, had paid the price of preparation, and answered a hard and challenging call. There he stood before the Board in due time. He had gotten his church to serve sacrifically and to give generously. Together they had determined to go forward, urged on by the growing need and the insistent demands of leaders in the Convention. I watched him there, somewhat nervous, very anxious, and ready to give the best he had and to challenge the best from his people. He was working in his local community for the church for which we have given our chief concern. I thought how good it would be if all of us could see the need for doing a challenging job for the Christ. It was up to the Board. Our decision would be history-making in that local church. Without its favor the church would fail.

Again there was another young minister standing with some of his leaders waiting at the door. He stressed what we all already knew, the great opportunity and the great need for help. I thought to myself how we are asking for young ministers to fill strategic places. We envision places of great opportunity and pray for prepared men to step in and take those places. Here coming before the Board were such men, in the very heart of such places and in the heat of battle for them. It was, indeed, an humbling experience. And so it went right on until more than thirty such opportunities were presented to us, right here in our own Convention. It was something to see how these anxious persons would wait around to see what good news they might have from the Board.

Well, for one thing, it showed that our Convention is alive, virile, and strong; that it is undertaking things in goodly places; that our work is progressing, and that we have wanted it to challenge us, and that our wishes are being realized. I envisioned our forth-coming Mission Period, four big months in which our churches and all our people are to pray for and give to this work right here at home.

Again we were reminded of the history-making epoch through which the church in all countries is passing; of the shift in Missions fields, of closing doors, and of opening doors; of the brave selfless soldiers of the Cross; of the valiant work being done in so many lands; and of the great need for the advance of righteousness and brotherhood every day and month of the anxious years. It was evident that the church needed sacrificial giving in the name of the Christ, that every member of the churches which make up our Convention should take very seriously the demand on us all as Christians to give more liberally during this Mission Period than we have ever given before. To be sure, we all at that board meeting felt our littleness and our humbleness, but we were thankful for the work which has been assigned by the Christ to the people of our Convention, thankful that we were honored with a real share in the work of the Kingdom. We prayed there that our decisions would be right. And just as those who came before us came humbly and anxiously, we, in turn, as a Mission Board, come humbly now before you for your decisions. I firmly believe that through him we shall do well.

ADELIA J. TRUITT.

A Conference President writes on

A Venture in Faith at Franklinton

The Eastern North Carolina Conference has been suffering for years with an inferiority complex, because it has not produced any new churches or any new pastors of late, except those transplanted from other denominations.

A few years ago a Conference Missionary Association was organized and it has continued to grow. It found itself in the position of a person in a situation where, not knowing what to do, all he could do was ask, "Could I be of some help?"

The leaders of the Conference courted a situation in the Carolina Pines area of Raleigh for sometime, largely through the efforts of Professor L. L. Vaughn. This has not materialized yet, because of legal red tape involved in building a church in an area in which lots were sold for residential use only and because of insufficient interest.

Now for sometime the town of Franklinton has been in the limelight. This is a growing town. Its industrial life is growing. Then there is the added incentive of around fifty persons living there who are members of Congregational Christian Churches. Some of this number are very active in our nearby rural churches. The greater part, however, would have to be classified as inactive members.

We own in this town a very attractive parsonage, plus a spacious building site (deeded to the Missions Board of the Southern Convention). There is always much to commend and much to discourage any new work.

The Executive Committee of this Conference, after having consulted the Southern Convention and others, met Saturday, February 23, 1952, at

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

GO YE.

The Christian Church came into being as a result of autocratic ruling governing the pastors, their responsibilities and activities. It was a loosely organized effort to preserve freedom for the individual in the propagation of the gospel and the administrative affairs of the church. Fervent evangelism characterized its efforts to extend the power of the spirit to all individuals outside the membership of the church. There was no particular concern or effort to form the "Apostles of Freedom" into a compact and efficient organization. The fervent aim of the evangels of our church at its beginning was to win individuals to Christ but not to build a denomination. In the real sense of the word, a true missionary spirit was the actuating force in the movement for freedom.

The Christian Church prior to the merger of the Congregational and Christian Churches was missionary at heart. The missionary spirit has become more pronounced with the passing years. The late Dr. J. O. Atkins was the moving spirit among us. His enthusiasm for missions was conveyed effectively to his church, particularly to the women of our church. Under his influence the Mission Board was authorized and chartered, and the Woman's Board came into existence. Today the whole church is moved with a passion for the carrying of the gospel to the ends of the earth. The obstacles are many, as they have always been. Whenever righteous determination exceeds hindering obstacles, the obstacles will give way and the movement for the salvation of the world will push on. The vision of the needs of the world, the ability and resources of the church continue to widen and increase. Our abilities match our opportunities. If our willingness equalled our abilities, the fulfilling of his command would be immediate. Truly the fields are white unto the harvest, but the laborers are few. The command of nearly two thousand years ago, "Go ye into all the world," is as real as if it had been spoken yesterday. The danger is that we shall see the fields afar without getting a glimpse of the fields that are near. In this matter of carrying the gospel to the ends of the earth, we must realize that there are fields—abundant fields, at our door, that these fields must be entered before we can effectively enter fields beyond. Our responsibilities as a church, and missionary organizations within that church, begin at Jerusalem, extended to Judea, Samaria, and to the ends of the earth. The gospel is for the whole of society, for all men, regardless of where they live. The connotation of Home and Foreign Missions is a misnomer. We do not have a home and a foreign gospel. The field is the world. Our opportunities and responsibilities are worldwide. We do the job in lands afar to the degree that we do our duty in lands that are near. The light that shines the farthest shines the brighest at home.

Ours is a disturbed world. Conditions are distressing wherever you turn. The gospel of Jesus Christ is a leveling factor, a quiet force, a regenerating power. Christ is the answer. The gospel is the instrument, Christian men and women are the channels. If the church would rise to its privileges, lay hold of God by faith, and uplift Christ to the world, much of the disturbance would be settled and inequalities between nations and races would disappear. Contentions would be halted, and the peace of God, peace that passeth all understandings, would dominate the nations and be the possession of every humble heart.

Today is the day when the church needs not only to be conscious of its responsibilities but aware of its great opportunities. The day is here, the time has come when the church should possess Christ that she might give Christ to the whole world. May we give not only of our time and of our money, but of our sons and our daughters that his Kingdom may come and his will be done on earth as it is in heaven.

APPORTIONMENT GIVING.

A part of the College Period for the current year is behind us. Contributions from our Sunday schools and churches for the college, to be credited on conference apportionments, have exceeded contributions as of the current date in 1951. If the information concerning the college has been given as was intended, we may confidently expect that these contributions shall continue to increase beyond that of a year ago.

If our churches and Sunday schools could realize the emergencies that our college is facing, I know that they would make a special effort to see that their contributions are generous and forwarded to the college regularly. Education does not have an emotional appeal, but it is necessary if the gospel is to be given intelligently to the world and if our church is to have a capable and productive leadership, without which every other interest and institution of the church would suffer. When we make a contribution to Elon College, we make a definite contribution to the moral, intellectual, and religious life of our church—a contribution that will bear dividends beyond any material or social dividend that may be realized from any other investment. The college is appreciative of the assistance, support, and encouragement of the church.

Previously reported		$2,130.69
Eastern N. C. Conference:		
Morrisville	$ 6.73	
N. C. & Va. Conference:		
Bethlehem	$ 7.75	
Western N. C. Conference:		
Albemarle	$ 18.00	
Valley Va. Conference:		
Antioch S. S.	$ 13.42	
		45.90
Grand Total		$2,176.59

ELON ALUMNUS GOES TO ANNAPOLIS.

John Reynolds Arwood of Burlington, a student at North Carolina State College, has been appointed by Senator Willis Smith to the U. S. Naval Academy at Annapolis.

The Tarheel Senator said today he had named three young North Carolinians as alternates. They are: Thomas Howard Kepley of Salisbury, a student at Chapel Hill; Cpl. Robert L. Hull of Concord, stationed with the Air Force, Newburgh, N. Y., and George A. Colltrane of Trinity, training as a naval reserve officer.

Senator Smith said Arwood, 20, attended Elon College following his graduation from an orphanage school. His mother died when he was a child. In order to attend Elon, the youth worked in a textile plant at night and attended classes during the day, Smith said. He is now working his way through State College.

Christian Missions

At Home and Abroad

A LETTER FROM THE RIGGS.

Mission Compound,
Manamadura, S. India,
February 4, 1952.

Dear Friends:

The papers these days are full of election results, and the people are discussing the unexpected weakness of the Congress Party and the strength of the Communists. But around here, at least, the people don't seem to have much idea of what Communism is all about. The other day I was visiting the model Workers' Village for 1,500 employees of the Madura (spinning) Mills, and inspected their clean widely-spread houses, and central water supply and sewage disposal system. The company-run free school, and nursery and health clinic were pretty convincing demonstrations of what enlightened free enterprise can do; and so was the workers' cooperative store. But they remarked that the store management was helpless to prevent the wide fluctuation in the prices of food commodities that cause so much suffering among the poor workers. Of course they are well off at the moment because the rice harvest is coming in and prices are down. But as in pre-Communist China that is because the poor farmers have to sell their rice on the open market in order to pay off their debts, while the rich landowners take the rice in payment at these cheap rates and hold it till it is scarce and prices are high, and they are able to "make a killing." I told them that the Communists in China had been able to stop all that fluctuation, as well as the inflation, and they were incredulous. They could not conceive of a society being changed so radically that such a thing would be possible. Meanwhile I have been getting a closer look at the villages during the month. I spent a week showing my health slides in a pastorate forty miles from here. The new pastor, a former freelance evangelist, without a lazy bone in his body, who is just starting this as his first steady assignment, really showed me the village life in his area. Besides giving a show in a different village each evening, we went around in the daytime to the village schools, and in the fields and streets where he showed me the daily living and working of these people. I watched the farmers harvesting and threshing a dozen different kinds of millet, and re-planting the fields with chilis, peanuts, beans, and cotton where they could supply water from wells. I saw one outcaste village making brooms for their livelihood, out of wild grasses which they collect from certain distant spots. I was shown a grove of trees where a hundred and fifty peacocks roosted at night, after roaming through the fields and gardens during the day and eating what they liked because they are sacred birds and may not be harmed. I examined the handful of leprosy patients in that area and sent one to the leprosarium for emergency admission for treatment for an infected knee. I also saw a few patients with miscellaneous conditions; for altho there was a Government Dispensary only three or four miles away, many were too lethargic to go that far or too afraid of missing half a day or a day of work in their fields. In general, however, the people are more interested in religious matters than in their health. They would sit patiently and with ardor through a two-hour exposition by the pastor of the film-strip on the Life of Christ, and then be up at five o'clock the next morning for his hour-long daily pre-dawn worship service, and his two-and-a-half-hour Sunday Church Service. In one village trip that I made without the pastor, I gave a flannelgraph talk to the school children. Afterwards the school patron, who was the richest man in the village, took me out to see his new well he was digging for watering his fields. He had a tremendous pit there, and had gone down through thirty feet of solid rock. But after putting two thousand rupees into it he had still not hit water. He wanted me to say a prayer on the spot—English would do, if I didn't know Tamil—and I refused because I was afraid he was expecting me to cast a magic spell on the well. But when he asked why I hadn't said a prayer before giving the kids their flannelgraph show, I didn't have anything to say!

I could go on and on with details of what I saw there. But actually my visit there is still just superficial "dabbling." In just a week I could hardly hope to learn much of the real life of the people or have much influence on them. Last week I had the privilege of joining the group which included Dr. R. G. Cochrane, the world-famous leprosy specialist, formerly of India, to inspect a new village leprosy control project, under the auspices of the Government and the Gandhi Memorial Fund, at a spot half-way between here and Madras. The project is just getting started, and a small network of treatment centers are being established in the experimental area. I was interested in visiting the village closest to the center, where the most intensive work was being done. For four months he and his ex-patient technician had visited the village every morning at sunrise, (to catch the people at home before they left for their work in the fields), to take a house-to-house census and induce every person to submit to examination for the presence of leprosy. They found 26 infectious patients and about 150 non-infectious patients in the village and offered them treatment at the clinic half a mile away. Concentrating on the infectious patients in order to prevent them from spreading the disease, they are now revisiting them in their homes every time they fail to show up for treatment, to find out why they didn't come and induce them to persist. Their next step will be to promote a night-segregation scheme, persuading the villagers to build those 26 patients a shed on the edge of the village where they can sleep in isolation from their children at night because it is hopeless to try to achieve proper isolation technic in their one-room huts. The whole thing is a tremendous uphill struggle against the ignorance and apathy of the villagers—and this is just one village among thousands! But it looks as if that will be necessary for the control of disease where a change in the habits of the people is necessary and where they are so backward and uneducated. The enthusiastic Madras Secretary of the Indian Leprosy Association (a layman and also an ex-patient), who is sponsoring this work, says that if I will select a suitable "model area" in Ramnad District for a similar project, he will come down here and stir up interest and financial support from the local Government and civic leaders.

Ed Riggs.

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

LENT—1952.

Lent at its best this year could be for each of us a time of asking the right questions:

What am I living for, myself or God?

Have I really given up my sins, or just rationalized them?

Do I love people with the depth that Jesus did?

Does Christ fill my whole life, or just fringes of it?

Have I given myself to a work that is bigger than I am?

Is prayer a living experience for me and my family?

Do I share myself with the lonely, sick, hungry, tired?

But if it's well to ask the right question in Lent, it is better to find the right answer.

What can we as church women do about *asking* and *answering* questions for ourselves and other this Lent?

Put a copy of *The Fellowship of Prayer* into every home and urge its daily use through our women's groups.

See that every young person has a copy of *Lenten Devotions for Young People.*

Encourage *family Lenton devotions* through the use of these two pamphlets.

Use other Lenten materials in our group and personal devotions.

[From leaflet prepared by Mrs. Duane Vore, Spiritual Life Superintendent, Southern Convention Women.]

* * * * *

SCHEDULE FOR MISS NICHOLSON.

Miss Oline Nicholson, American Board missionary from India, will be in the Southern Convention the last of this month to speak to various groups. Some facts about her life and work are given in the next article.

Her schedule in the Southern Convention, according to information from Miss Pattie Lee Coghill, will be:

March 23—Virginia State-Wide Youth Fellowship Rally at Richmond.

North Carolina Women's Rallies.

March 24—Halifax District at Liberty Church.

March 25—Henderson-Raleigh Districts at New Hope Church.

March 26—Sanford District at Shallow Well Church.

March 27—Asheboro District at Albemarle Church.

March 28—Greensboro-Burlington District—Palm Street, Greensboro Church.

Valley of Virginia.

March 30—Sunday afternoon—Newport.

March 30—Sunday evening—Linville.

March 31—Monday evening—Winchester.

MISS OLINE NICHOLSON

MEET OLINE NICHOLSON.

Things that Americans would term "junk" and throw into the trash can are daily being turned into money to help underprivileged Indian girls and women find a new life, says Oline E. Nicholson, Texas Congregational Christian social worker from Madura, India.

As a vocational teacher and superintendent of industries under the American Board of Foreign Missions in the Madura Mission Miss Nicholson teaches in Capron Hall and Pierce High School as well as in the Lucy Perry Noble Institute where she works miracles with things others discard.

When she was last home on furlough Miss Nicholson declared, "The dump heaps of America would clothe and house the poor people of India." From friends in the U. S. A. every year come boxes full of odds and ends such as bits of old florists' ribbons; cast-off beads, vanity cases and costume jewelry; used gold and tinsel from discarded Christmas decorations; worn-out stockings—and other "junk" truthfully labeled "no commercial value." Somehow under Miss Nicholson's skilled teaching these cast-offs are converted into saleable articles ranging from dolls to lovely rugs; from lamp shades to bath mats; from tea cozies to stuffed animals, and from shoulder bags to Christmas creches. Without the money thus earned the girls could not come to school.

"Place of Salvation."

Down through the years since its founding in 1892 Rachanyapuram, the Tamil name for the "Place of Salvation" as the Lucy Perry Noble Institute is best known, has been reclaiming Indian girls from the areas of ignorance and dire poverty in the villages around Madura. After finishing at this unique school they blossom out as teachers, nurses, Christian workers and leaders in their own villages.

Rachanyapuram does not educate these girls away from the village economy to which they must return, but it does fit them to live a self-supporting and richer life. It teaches them many things, among them basketry, weaving, and even agriculture, as it has six acres of rice lands which the girls cultivate. The students spend only half of their time on the academic curriculum. The remainder is devoted to learning by doing and in teaching what they have learned in the villages.

Educate Whole Community.

Miss Nicholson firmly believes in the comment of an Indian educator who said that in India when you educate a boy you lift an individual, but when you educate a girl you lift a family. She goes one step further and declares, "When you educate a *Christian* girl in India you lift a *whole community,*" for at her school not only are creative handicrafts taught and the way to make a living, but Christian character is built in the process.

At one time when her school faced a financial crisis she went into a village, secured an old Indian potter and got him to teach her and her pupils the ancient trade of pottery-making. Now the school does quite

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

A LITANY FOR CHILDREN.

Leader: For Jesus, Who was a great Teacher,
Children: We give you thanks, O God.
For our Church, where we learn to be like Jesus,
We give you thanks, O God.
For our schools, where we learn many things,
We give you thanks, O God.
For our homes and the other members of the family,
We give you thanks, O God.
For our food and those who work to provide it,
We give you thanks, O God.
For the clothes we wear to keep us warm and comfortable,
We give you thanks, O God.
For people all over the world with whom we can be friends,
We give you thanks, O God.

This lovely litany was prepared by the Primary Class of Pleasant Ridge Christian Church who has Mrs. Quinton Hicks as teacher. The children suggested the litany and Mrs. Hicks wrote it for them.

The Rev. Clyde Fields, pastor, sent a copy to me. I am glad that they shared with us. If your group has done something like this won't you share it with us?

Some of you have sent clippings and articles that you found in other magazines which are appreciated, but if the publication is copyrighted we cannot use it. We would, however, greatly appreciate your orignial material.

Others of you have sent seasonal material and mailed it to Dr. Scott at Elon and it would come on to Southern Pines but be too late for use. Send your mail to Box 62 Southern Pines.

Success to Mrs. Hicks, her Primary boys and girls and pastor Fields!

OPEN DOORS.

By Helen Gregg Green.

Issued by the National Kindergarten Association.

The father of a friend of mine built in my friend's apartment a small cupboard that is a perfect storage space. This cupboard and a miniature chest of drawers were so attractively painted that I commented regarding them to "Bom," as nine-year-old Jimmy calls his grandfather.

"Your're an excellent painter, Bom," I said.

"Jimmy painted them," Bom replied, looking proudly in his grandson's direction. "He can do many things as well as I can do them."

"How did he learn?" I inquired.

"Mostly by watching me in our basement workshop," Bom replied. "I always answered all the questions Jimmy asked me, even when he was very small. As soon as he showed an interest in tools I told him their proper names and explained the use of each to him. Before long he was asking, 'May I make something, too, Bom? I soon discovered he had learned a good deal through observation; from that time on he learned still more by doing things himself."

Jimmy is now twelve! he is capable, painstaking, and industrious.

Recently I heard a business executive, whose father had been an inventor and like Bom could do or make almost anything, say, "I can hardly hang a picture!"

This was quite true of both him and his brother. Why had not that father taught his two sons, while they were young lads, the way my friend's father had taught Jimmy, who can not only hang a picture correctly but can also make a frame for one, if necessary?

How important it is to give our boys and girls the incentive to test their abilitis.

Through my mother I learned to love and study music. I was often awakened in the morning by the strains of *Sweet Genevieve* or some other pleasing melody. Mother sang or played almost continuously, much to the delight of all my friends. When I was in high school she was gaining still further proficiency by taking piano lessons with an exceptionally highly skiled teacher.

What a mistake it is for a parent to neglect some special talent he may have. Continuing to use any ability may not only add much to his own personality but it may awaken a stimulating interest which will become a hobby or even profession for his son or daughter. Too many parents who speak several languages neglect this valuable opportunity to teach their children one or more in addition to their native tongue.

"As soon as I was old enough," remarked an acquaintance of mine, "my father took me on long walks through the woods. I learned to love the peace, beauty, and quiet relaxation that the great out-of-doors can bring. Father taught me the names of all the trees and the wild flowers. Through him, too, Latin was made easy, and I learned to enjoy good books."

Her remarks reminded me of my own father—his love of boks and his kind interest in all that I did. I could rely on him. I believe the only time he consciously deceived me was once in my early girlhood when I had submitted "a story" to the *Saint Nicholas Magazine.* I had been quite confident of success. I waited, at first patiently and then impatiently. Finally, not having heard from the *Magazine,* I complained to Daddy, "I didn't even receive Honorable Mention, like some of the other boys and girls."

"Has it occurred to you that you may be mistaken, dear?" my brilliant lawyer daddy asked. "Partial lists of Honorable Mention have extended through several issues of the magazine. Without doubt, your name was in one of them."

Not until I was grown did the thought come to me, "And just when did Father start reading *Saint Nicholas?"*

Your understanding and sympathetic response, Mother and Dad, your encouragement in every interest and endeavor of your children will be sure to bring satisfaction both to you and to them.

It is a very terrible thing to let conscience begin to grow hard, for it soon chills into northern iron and steel. It is like the freezing of a pond. The first film of ice is scarcely perceptible; keep the water stirring and you will prevent the frost from hardening it; but once the glaze thickens over the surface, and it thickens still, and at last is so firm that a solid wagon might be drawn over the solid surface. So with conscience, it films over gradually, until at last it becomes hard and unfeeling, and it is not crushed even with ponderous loads of iniquity.—*C. H. Spurgeon.*

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Across the World to College . . .

By Matt Currin.

There are at least two students on the Elon College campus, Roger and Robert Phelps, who can't very well go home for weekends, for their home is in Kodaikanal, South India.

Both Roger and Bob were born in Kodaikanal, where their father is principal of the Kodaikanal School. Roger was born on August 27, 1932, shortly after his parents arrived in South India and Robert was born two years later on July 31.

The Phelps family has lived in India since 1932, interrupted by several extended visits to the United States during the ensuing years. Roger and Robert studied in the United States and attended public schools in Washington, California, and Boston from 1944 until 1946.

Roger came to America a year ahead of his parents in 1950 and spent the summer at the home of his sister at Fort Smith, Ark., which has become their "home base" and then on to Elon College for the opening of school in the fall of 1950.

When asked why he had chosen Elon, Roger replied, "While we were in the States in 1946, we met Doris White, an Elon student, in Boston and she told us all about Elon and recommended it very highly. Several years later when I was trying to make the decision as to which school to atend in America I remembered what Doris had said about Elon and decided that Elon had what I wanted. I particularly wanted to attend a small college, and a denominational school appealed to me."

Roger is majoring in history and is undecided as to a vocation; Robert, a freshman this year, has not chosen a major field yet, and, like Roger, he too is undecided as to a career.

The town of Kodaikanal, in which Roger and Robert were born, reared, and educated is very different from the rest of India. They explained that it is almost like another section altogether. Kodaikanal has very little to do with the outside world. The school is the only important thing there, and the school is primarily a school for the sons and daughters of missionaries and businessmen who are living in Asia. Therefore, the town is not typical of India at all.

The school itself is much like any American secondary school, and the curriculum likewise is much the same. The majority of the teachers are American, even though the school nurse is from Austria, the school doctor is from Germany, one of the language teachers is from Czechoslovakia, the music department is Italian, and several of the teachers are from India.

A CHORAL PRAYER RESPONSE.

By Ruth E. Vorba.

To the tune, "At Worship," by Towle.

Hear us, hear us,
Hear us as we pray.
Make all things unlovely
From our souls depart.

Give to us this day, Dear Lord,
Thine eternal love;
Life is beautiful because
Thy voice is in our hearts.

Hear us, hear us,
Hear us as we pray.
Let us be Thy servants
Now and evermore.

Vastness of the universe,
Tell us of Thy grace;
Life is wonderful because
God speaks within our souls.

(Mrs. Vorba is the wife of the Rev. Edward J. Vorba, pastor of Congregational Church, Bradford, Vermont.)

The students themselves are also cosmopolitan. Some of them are the children of missionaries from scattered parts of the world, others are children of American and English businessmen, and some children come from as far as Arabia, Burma, Celon and countless other localities. Of course, the children from India are permitted to attend the school too, but the majority of them prefer the English curriculum, for many of them plan to continue their studies in English colleges and universities.

There are about two hundred students in the school now, and the school is run by seven cooperative missions. Their father is under the American Board of Congregational Christian Churches in Boston, and he is a member of the Congregational Christian Church.

Robert, who entered the freshman class at Elon this fall, says that India is a country in which almost anything can happen at any time. Communism is growing, but he does not feel that it is yet much of a threat. "The people are very nationalistic, and they are easily excited, which accounts for the prevalence of rioting. The majority of the Indians are very illiterate, and they don't know much about their government and seem to care less."

In comparing the Indian way of life with the American system, Roger and Robert agree that there is quite a vast difference. For instance over 70 per cent of the people of India are farmers, and the average farmer has in his possession a loin cloth, wooden plow, and two oxen.

European ideas and customs are beginning to change India to some extent. However, the dress of the common man is much like his ancestors. The more educated men are adopting the English satorial customs, but the women are still retaining the old dress.

All in all, Roger and Robert Phelps feel that their life in India was wonderful, but both of them point out that, while they desire to return to India for visits from time to time, they do not want to live there. Both boys are happy at Elon College and are very glad that they decided to study there.

REIDSVILLE CHURCH CUB PACK 44 HAS BLUE AND GOLD BANQUET.

The Congregational Christian Church on Montgomery Strreet was the scene for a gay and happy party Tuesday night, February 19 in celebration of the first birthday of Cub Pack 44, sponsored by the Baraca Class of the church.

Places were set for 75 cubs and their guests. As they entered the dining room they found the tables decorated with tall candles, blue and gold streamers, novel favors and fancy blue and gold party caps.

Dinner was served by the young ladies of the church and prepared by the den mothers. For desert they served ice cream and individual

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

TIOMOTHY, A DEPENDABLE FOLLOWER.

(TEMPERANCE).

Lesson XI—March 16, 1952.

Memory Selection: *Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity.*—1 Tim. 4:12.

Lesson: Acts 16:1-3; Philippians 2: 19-24; Timothy 2:1-5.

Devotional Reading: II Timothy 2: 11-22.

Today's lesson concerns one of the world's best-known, and finest friendships—the friendship between Paul and Timothy. It is the story of the friendship between an older and a younger man, a friendship that was tender and true and tried. The central character in today's lesson is the young man Timothy, and although attention can be called to the possibilities of the comradeship of an older man on a younger man, the emphasis should be put upon Timothy, his character, his career, his consecration to the cause of Christ. Teachers of a class of young men ought "to go to town" on this lesson. He is a splendid example in both character and conduct for modern young men.

A Young Man Well-Born.

This young man Timothy was well-born. He came from parents of a mixed marriage. His father was a Greek, but his mother was a Jewess. Both his mother and his grandmother were devout, and devoted to the Jewish faith. Furthermore, his mother had become a Christian,—she was converted when Paul first visited Lystra. And as is so often the case, the mother had more of a determining influence on the child than did the father. The important fact is that this young man came from a good home, he was well-born. That helps. To be sure it does not guarantee that the child will turn out all right. But it helps, it helps tremendously. Young men and young women ought to be living in such a way that their children will be well-born. Blood will tell. Give your child a good birthright.

A Young Man Well Bred.

Timothy was not only well-born, he was well bred. His mother believed that there was more to education than the "three R's—Reading, and Riting, and Rithmetic." She believed that a fourth "R," Religion was necessary. Thus it was that "from a child" Timothy had been taught the scriptures. She had probably told him the stories of the great leaders and heroes and heroines of the faith as a child, taught him to read the sacred writings when he became old enough to do so, and encouraged him in the habit of reading the Jewish Bible as a young man. It seems as if that custom has fallen rather into disuse in our modern homes. When mothers do read stories to children nowadays, they are not Bible stores. The fact is that comparatively few mothers read anything to their children now. The diet of most children, even young children now is what comes over the radio or the television program. And many homes give little or no place to religion and religoius instruction in the home. Like many another good and great man, Timothy undoubtedly had occasion a thousand times in his life to give thanks for a Christian mother who imparted to him religious faith and gave him religious instruction.

A Young Man Who Became A Disciple of Christ.

Timothy confessed Christ, and became a disciple and follower of Jesus as a young man. We do not know how old he was when he made the great decision, but we do know he was still a young man. He may have become a Christian at the same time his mother did, on Paul's first visit to Lystra. Could there be any finer sight than to see the mother and her son, step out and confess Christ and join the church at the same time? Yes, to have the father, and the daughter, and the other members of the family to do it too? The important thing is that Christ got hold of Timothy while he was still a young man. How important it is that we win young people to Christ! There are no fields any whiter unto harvest than the young people in every community who have not been won for Christ.

A Young Man Who Became A Minister.

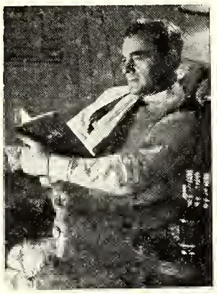
Timothy was a likely and a likeable young man. After he had been "born again" into the Christian life, he grew in grace and in the knowledge of Jesus Christ. He made a deep impression on his home-town folks by his earnestness and eagerness, his sincerity and his consecration. When Paul came back to Lystra to visit the church there—it took nerve to do that for he had been stoned nigh unto death there—he was very much impressed with Timothy. He made some inquires about this young man, and the "same was well reported of by the brethren that were at Lystra and Iconium." Paul saw in Timothy fine possibilities as a minister, and he immediately enlisted the young man as his assistant. Paul asked the local church to ordain Timothy, which of course it was glad and proud to do. Thus began a long and honorable ministry, fruitful in every good work. In every community there are fine young men with splendid possibilities for Christian service. Why are we ministers and Sunday school teachers so hesitant about seeking to enlist them in the cause of Christ! A word from us may help them to decide on a life-career for Christ and his cause.

A Young Man Who Had Unusual Training for the Ministry.

So far as we know, Timothy never went to the seminary. But he had the finest theological training under one of the world's greatest preachers and pastors—Paul. Think what it must have meant to this young man to be intimately associated with the apostle Paul! A great man once said that a great teacher of his day and a young man sitting on a log were in themselves a university, and there is profound truth in his words. That intimate association with Paul meant more to Timothy than any formal education could have meant. This does not discount college and seminary trainng for young ministers today. Only a few young men have the privilege of long and close association with great preachers and pastors, and of course there are no Pauls today. But the writer of these notes pays homage, humble and hearty, to the influence of Dr. W. W. Staley on his life and ministry because of the intimate association which he had with

(Continued on page 13.)

Have You Read ?



Create and Make New. Austin Pardue. Harper and Brothers, N. Y. $1.50.

This little volumn is the Harper Book for Lent. It is an exploration and exposition of the heart. The author states: "When we speak of the heart we do not refer to the physical organ that pumps the blood through the body, but to the spiritual organ which furnishes the drive and motivation to all our thoughts, deeds and acts." Then he goes on to say: "There will be no world peace, nor social justice, nor economic fairness on a reasonably permanent scale until the sins of the spirit are killed in enough hearts to insure freedom from enslavement to them."

It can readily be seen that this book which deals with the personal approach to the establishment of the Kingdom of God on earth is a most relevant study for Lent. Austin Pardue is Bishop of the Episcopalean Diocese of Pittsburgh.

CONGREGATIONAL CHRISTIAN BENEVOLENCES.

(Continued from page 5.)

greater increase will be called for at this meeting for advance work, particularly in building and strengthening churches, training national leaders in lands overseas to assume responsibility for the church there, doing relief and reconstruction work in Lebanon, Korea and other parts of the world, and in securing human rights for minority and underprivileged peoples."

A major emphasis made by Dr. Stauffacher carried the question as to whether the good work of the churches today are "bearing testimony to the world as to what God is now trying to persuade men and nations to be and say and do in this hour of world revolution and crisis."

Dr. Stauffacher stated that there is a "profound unrest in the church at this point. . . . God is present in this world now. He is the primary actor and sufferer in this world's tradedy. He is at work trying to reconcile men with each other and with himself. Are we on his side, witnessing to and helping him in the things he is now doing and saying to men at this very moment in history."

The Missions Council of which Dr. Stauffacher is the minister has responsibilty for cultivating support for the missionary program of the Congregational Christian Churches at home and in fifteen countries overseas.

A popular and growing means of missionary promotion and education which these churches are promoting, said Dr. Stauffacher, is that of mission tours. "During 1952 there will be guided mission tours to Japan and the Philippines, to Puerto Rico, to Mexico, to Europe, to mission fields and institutions in the U. S. A., study tours on Home Missions and human rights."

A major question before the Mission Council Meeting was whether or not the Congregational Christian Churches should launch a special campaign to provide an adequate Church Biulding Revolving Fund.

"The population of the U. S. A. is increasing at an amazing rate and there are today many unchurched areas and many other areas with inadequate church facilities," pointed out Dr. Stauffacher.

Dr. Stauffacher pointed out that we now have the know-how to build new churches and strengthen inadequate churches so as to cause them to become almost immediately, and certainly in a brief time, productive churches ready and eager to support the total world mission of the church.

"The people of the Congregational Churches will carry more than one financial effort at one and the same time if these are sufficiently urgent and of universal appeal. During the last decade they carried three such efforts simultaneously. They made a steady annual increase to missions and at the same time gave $5,384,123.00 to the War Relief and Reconstruction and $1,200,000.00 to strengthen a Pension Fund for retired ministers.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

a business along this line. She smilingly recalls how some of the younger students give a loving pat and a farewell kiss to the little clay angels they have moulded before putting them on the shelves to dry.

Rachanyapuram was recently publicized in India through a fully illustrated feature story in the Madras Mail in which it said, "Important as it is to allow no materials that can possibly be used to go to waste, the school has a far more important aim that concerns human needs." From among the girls who come to Rachanyapuram "starved mentally and physically the school endeavors to salvage all that is good and to start each one on the road to self-help and its resultant state of happiness that comes from accomplishment and gives them hope."

A Texan by birth Oline Nicholson was educated in the College of Industrial Arts in Texas and at the Art Institute of Chicago. Before going to India first in 1929 she taught crafts in the Texas Reformatory; in Northwestern Settlement, Chicago, and in the Lighthouse for the Blind in New York City.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

this great and good man, a sound preacher and superb pastor. If he has had any success in the ministry, much of it is due to the insights, and the influence of Dr. Staley upon his life in the years of his first full-time pastorate in Suffolk. And of course in all our seminaries there are men who are contributing so much to young ministerial students.

A Young Man Who was Dependable.

Timothy had many admirable qualities. He had one superb one—he was dependable. He could be depended upon. At one time in his life, Paul said that he had "no man like-minded, who will truly care for your state." But Paul could depend on Timothy. Alas, dependability seems often so lacking in many people today. And yet it is one of most essential qualities of a successful life.

"For they all seek their own, not the things of Christ. But ye know the proof of him," writes Paul. Here was a young man who was not looking out for number one. He was rather seeking the things of Christ. That made him "a man of distinction" in the best sense of the word.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

All social life, stability, progress, depend upon each man's confidence in his neighbor, a reliance upon him to do his duty.—*A. Lawrence Lowell.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I am greatly endebted to my mother for the Christian training which in her humble way she gave me, and each of her children. She gave me a faith in God which has made him real to me every day of my life. He seemed near to pity me for wrong and to empower me for right from childhood days until today. He has seemed one to whom I could lift my heart in prayer with complete assurance that he heard and understood and would give in love the best answer—even if it were exactly opposite from my requests. To have that sort of beginning in Christian faith is to me an unspeakably great blessing.

I covet that sort of mother for all children. Now it happens that I am charged with a primary responsibility in passing that sort of faith and training on to many other little girls and boys. In an orphanage I see the need of a special help both for matrons, workers, and children in seeking to approximate that home training in Christian faith and conduct. A matron has as high as thirty-one little ones in her care. It is hard to have them under the personal, nightly, daily touch for such training as my mother gave me and the others of us. It is easy to think it could be done but in the hurrying day with meals to be ready for, chores to be done and school to be attended it comes to be will nigh impossible. We are doing something about it daily in the several ways in which we can try. But we realize a lack of the home training in reverence, worship, prayer, and teaching so greatly to be desired.

My most excellent predecessor, the late Supt. Chas. D. Johnson, saw just what I am now telling you. He saw the need of a central sanctuary suitable for just such training as an orphanage family might be given right on its own campus, thus making the members of the family ready for public worship in the nearby church, and ready to rightly engage in the services of the Sunday school. He advocated such a chapel after many years of experience and wisdom in rearing homeless children. The idea caught hold in the minds of a family which has given time, thought and money toward our Orphanage across many years. Father and son have been presidents of its Board of Trustees. Last week they allowed me to announce that the chapel would be under construction this summer, and that it would be a gift of the children of William Kirkpatrick and Maud May Holt memorializing their own Christian parents. Thus the vision of Supt. Johnston and the desire of the present superintendent is to be realized. The eleven living children of the Holt family have contributed the funds for its erection.

This is Home Missions of a high order. It will make much more effective the attendance of our orphanage family each Sunday at the regular Elon Community Church, and it will be a beacon light to many a boy and girl in all their lives after they leave the Orphanage. It is to be hoped that some of them may become ministers in our Home Mission work, and missionaries abroad. To that end I am praying. May God bless the missionary efforts of our Convention in every home and church and chapel without our bounds.

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 28, 1952.

Donated Commodities for the Week.

Mrs. C. C. Fonville, Burlington, N. C.: Clothing.

Mrs. W. H. Baker, Newport News, Va.: Clothing.

Mr. J. H. Johnson, Norfolk, Va.: 50 copies of The Upper Room.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$3,709.58
Eastern N. C. Conference:		
Mt. Carmel	$ 10.00	
Oak Level S. S.	3.00	
Shallow Well	54.00	
Youngsville S. S.	15.00	
		82.00
Eastern Va. Conference:		
Norfolk, First	$ 22.00	
Portsmouth, First S. S.	6.80	
		28.80
N. C. & Va. Conference:		
Bethel	$ 5.25	
Long's Chapel	7.44	
Union (Va.)	40.00	
		52.69
Western N. C. Conference:		
Zion		25.00
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
Bethlehem S. S.	25.00	
Newport S. S.	23.00	
		50.00
Total		$ 238.49
Grand Total		$3,948.07

Special Offerings.

Amount brought forward		$3,332.94
H. I. Jaffe, Suffolk, Va.	$ 10.00	
New Hope Christian S. S., Roanoke, Ala.	4.13	
Mr. and Mrs. W. H. H. Bagwell, Hamlet, N. C.	50.00	
State of North Carolina (Gasoline Refund)	55.00	
Misses Violet and Wilmer Holt, Burlington, N. C., in memory of A. Hall Barnwell, Mebane, N. C.	10.00	
Mrs. Emerson Sanders, Burlington, N. C., in Memory of A Hall Barnwell, Mebane N. C.	10.00	
Mrs. J. H. McEwen, Burlington, N. C., in memory of A. Hall Barnwell, Mebane, N. C.	7.50	
Special Gifts	101.44	
		248.07
Grand Total		$3,581.01
Total for the Week		$ 486.56
Total for the Year		$7,529.08

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

VISUAL AID MATERIALS.

(Continued from page 3.)

to Rica shows farming, handicrafts, etc.

"The Walking Giant"—story of our work in Mexico.

"Let's Talk Turkey"—American Board work in Turkey.

"Eleventh Hour"—relief needs of Europe. (For One Great Hour of Sharing.)

A VENTURE IN FAITH AT FRANKLINTON.

(Continued from page 6.)

Henderson, to take action on the Franklinton new work. This committee voted to endorse the work at Franklinton. We secured the services of Rev. E. M. Powell (Box 395, Henderson, N. C.) for one month. We asked the C. M. A. to provide compensation for Brother Powell and to pay his expenses in this work. It was the agreement of those present that if, after a month's work, the pastor and the committee felt this a worthwhile project, it would be continued.

Mr. Powell is planning to do extensive pastoral calling, conduct cottage prayer meetings, arrange for a community wide survey, and work toward a Vacation Bible School this summer and the organization of a Sunday school before, if possible.

It is the sincere feeling of the Executive Committee that this work will not fail if it receives the proper encouragement from the nearby churches.

It is perhaps needless to say that a church in Franklinton would not only conserve for our churches perhaps literally hundreds of people which rural churches in that area win for Christ, but this would also provide a central meeting place for conferences, institutes, etc. This, of course, would be only a small part of what the church would mean.

Here is a great opportunity to show our faith. A chance to prove we are not barren. If you know any person in Franklinton who is interested, or ought to be, in a Christian Church there, would you write Brother Powell? If you believe in this work—a letter saying so would be a great encouragement to Brother Powell and others. All of us can pray that this work might succeed to the glory of our Lord Jesus Christ.

Fred. P. Register,
President E. N. C. Conference.

REIDSVILLE PACK BANQUET.

(Continued from page 11.)

birthday cakes, each topped with a small candle. The lights in the dining room were extinguished, the birthday candles lighted, and the group sang "Happy Birthday" to the Pack.

In the center of the speaker's table was a large birthday cake decorated with tiny cub scouts dressed in blue and gold uniforms.

The Rev. Tucker G. Humphries, pastor of the church, served as toastmaster. Songs and stunts were presented by members of the group.

Several Scout officials were present including Lin Adams, scout executive; Ed Gunn, president of the Reidsville Boy Scout district; Lee Somers, district commissioner; John Oakley, district organization and extension chairman; and R. H. Wray, member of the district committee. Each of these leaders brought a brief word of greeting as they were introduced.

The formal program for the blue and gold banquet included the recognition of the Baraca Class, Pack sponsors, and of last year's cub pack committee.

Claude Somers, cubmaster for Den Two, presented awards to deserving Cubs. Lee Somers, district commissioner, commended and congratulated the den chiefs.

J. D. Dill, president of the Baraca Class, spoke a few words of greeting to the group. Lin Adams honored the Cubmaster by presenting him with headquarters and national recognition. The new cub pack committee with Boyd Waynick as chairman was then introducted by John Oakley. Ed Gunn presented the new charter and registration cards.

The Rev. Mr. Humphries thanked the entire organization for their every effort in stimulating growth and advancement in the Pack. In a special way he recognized Bob Gilbert, retiring committee chairman, Mrs. Daisey Briggs, Mrs. Rita Childrey, Mrs. Nat Gilbert, and Mrs. Kathryn Watkins, den mothers, and Claude Somers, cubmaster.

The meeting ended with the group singing "God Bless America."

THE VALUE OF THE CHURCH.

By Clem Shankle,
At W. N. C. Rally.

I cannot explain in simplicity the full value of the church and what it means to me. But I will try to give a few ideas of its value. We all know that there are four parts to the main program of a church. These are: The Sermon, the Prayer, Songs, and the Offering.

1. The sermons should be great assets to all Christians. As the preacher breaks the bread of life, we can all receive the spiritual food that we need; as Christ has said that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. We should all give careful attention to the Word of God because "all scripture is inspired by God."

2. Prayer is another great value of the church. All Christians can come to church and unit their hearts in prayer and God will surely hear and answer our prayers. Jesus says that we have not because we ask not. If we conceive of this in reality, we can realize that this is truly an outstanding value of the church.

3. The songs we sing at church are most inspiring and uplifting which is of great help and value to the church. We should always remember the words of the psalmist as he said, "make a joyful noise unto the Lord, come before his presence with singing." If the Lord didn't give us a talented voice, we should still try to sing for the glory of God. We should sing from the heart. Some hearts are touched by the songs of the church when the other parts of the church means little or nothing to them.

4. And last but not least, is the offering. Some would think that it is not of value to give to the church. We should remember this:

"It is more blessed to give than to receive."

"The Lord loveth a cheerful giver."

If we enjoy the other parts of the church, then we must give of our money to carry it on because it takes money to carry on the work of the church. Where your treasure is there will be your heart also, therefore, we should put our money into the church and the work of the Lord, so that our heart will be in it. And this money will be used to spread the gospel at home and abroad, thus fulfilling the command of our Lord, "Go ye into all the world and preach the gospel."

What is the value of the Church? No one will ever know in this life the real and full value of the church, but we should hold it dear and sacred to our hearts because we all know that it is the greatest institution on earth.

Let the Church Bear the Witness

TOOLS FOR THE TASK

1. Organize prayer and Mission Study groups which will meet regularly.
2. Preach special sermons on Missions, and have special Mission emphasis in your Sunday school regularly.
3. One Great Hour of Sharing: Receive a generous offering for Relief and Reconstruction on March 16 and 23 for the relief of suffering humanity all over the world—victims of war and displacement and hunger!
4. Tithing: Urge your people to give a tenth of their income to Missions.
5. Receive a large Easter Offering for Missions.
6. Encourage individuals in your church to make special gifts to Missions.
7. Raise your entire Mission Apportionment during Mission Period.
8. Urge your church to let the special and Easter Offerings be "Over and Above" the apportionment. Our Mission Board must raise $25,000 over the regular apportionment if it is to meet the commitments made.
9. Use pictures and other printed materials to tell the story of Missions.
10. Use the Cent-a-Meal Plan for Christian Missions:

THE CENT-A-MEAL PLAN

* * * During Mission Period (March, April, May, June) each family of the Convention is asked to put a CENT-A-MEAL "Sticker" on a box or glass jar and place on the dining table. At each meal, drop in at least a penny for the work of the Mission Board at home and abroad. Each family thereby becomes a witness of Jesus Christ, and by their gifts "go . . . into all the world, and preach the Gospel!"

* * * There are approximately 10,000 families in our Southern Convention. There are 122 days in the Mission Period. If every family united in giving A-CENT-A-MEAL, it means that $36,600.00 could be raised during Mission Period by this Plan alone! Think what that would mean for the cause of Christian Missions.

Just A-Cent-A-Meal

* * * A-CENT-A-MEAL . . . "Our Lord set store by small things: the cup of cold water, the widow's mite, the grain of mustard seed, the least of these my brethren. Even so, the cent, the smallest of our coins, will lead us into the 'fellowship of those who care.' "

* * * A-CENT-A-MEAL . . . "By it we may link ourselves to the ministry of the Church. With the gift of our pennies, there follows a prayer, a thought, a quickening interest in the far-flung reaches of our United States, and out unto the uttermost parts of the earth, where men are without Christ and who are dying without him!"

* * * A-CENT-A-MEAL . . . "By it we recognize God's goodness to us. The very act of dedicating our Cent-a-Meal gifts for such a high purpose says, 'We thank Thee, Father, the Giver of every good and perfect gift.' He has blessed us with food and raiment, home and friends. We acknowledge that it is not only blessed to receive from God, but it is more blessed to share with others what we have received. The Cent-a-Meal gift is in truth *a blessing gift*."

* * * A-CENT-A-MEAL brings joy. "Any investment made in God's work is never lost. What we give, we have. Through our Cent-a-Meal gift we put money into a bank of which God holds the key. We place therein our treasures, where neither moth nor rust can corrupt."

* * * AT EASTER—SOME CHURCHES DEDICATE THE CENT-A-MEAL GIFTS TO THAT DATE, AND THEY IN THAT WAY MAKE A GENEROUS OFFERING FOR MISSIONS ON EASTER SUNDAY.

"Christ Jesus has entrusted me with the message of his reconciliation, so now I am an ambassador for Christ . . . God appealing by me."

—II Corinthians 5: 19, 20.

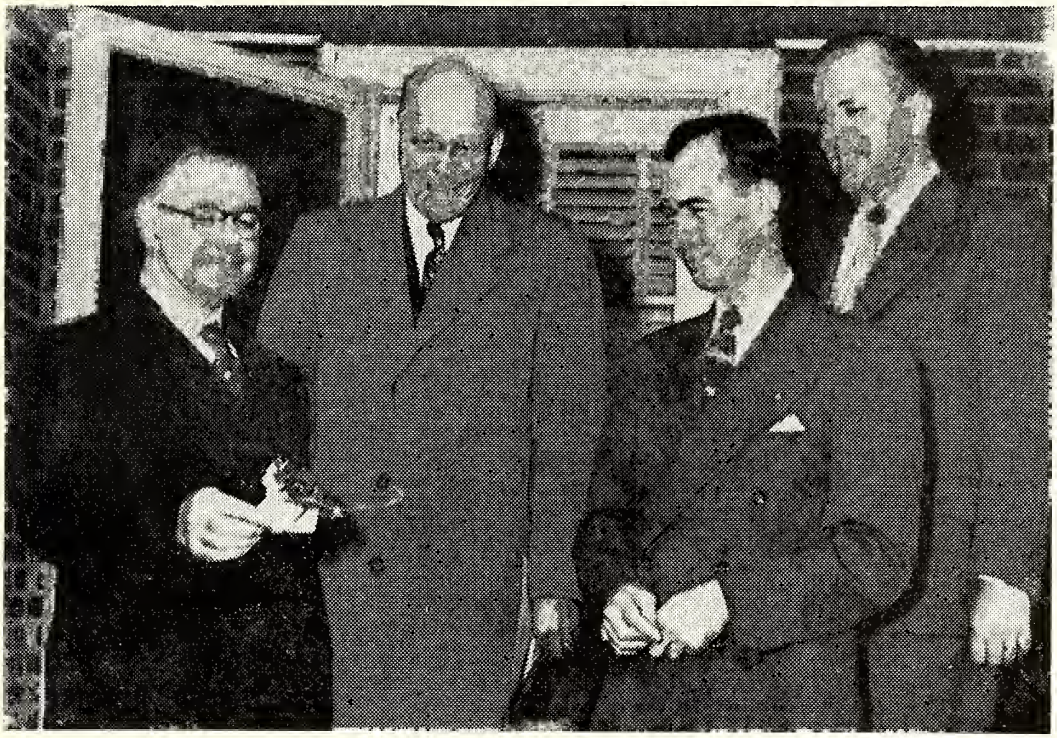
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MARCH 13, 1952 NUMBER 11

Another Church Enjoys Debt-Free Parsonage



Mortgage on Parsonage of Haw River Church Burned

The service of mortgage burning was held February 17, 3:00 p. m., at the parsonage. The parsonage, a brick structure located on Highway 49, was completed in November 1947 at a cost of $12,000.00. The first pastor to occupy the parsonage was Rev. E. T. Farrell. The present pastor, W. P. Smith, assumed his duties June 1, 1949. Those in the picture are, left to right, Herman Neese, chairman of the board of trustees, Supt. W. T. Scott, W. P. Smith, and W. W. Snyder, president of the North Carolina and Virginia Conference. Mr. Snyder gave the invocation. Following the invocation the group read responsively a selection appropriate for the occasion. Herman Neese, representative of the men; Mrs. J. C. Wilkins, representative of the women; and Ruth Williams, representative of the young people, read respectively the sentences of consecration and dedication. Supt. Scott had the prayer of consecration and dedication. The pastor pronounced the benediction. Following the service, open house was held. Incidentally, on this same day Dr. D. J. Bowden spoke at the morning worship service, and two additional rooms at the church were dedicated—one as a Sunday school room and one as the pastor's study. These were built at a cost of $2,000.00.

News Flashes

Rev. Rosser Lee Clapp has accepted a call and begun his ministry at the Seagrove pastorate.

The Valley of Virginia young people have chartered a bus for the Richmond meeting.

The corner stone of the new building at The Church of Wide Fellowship in Southern Pines will be laid Sunday afternoon. Supt. W. T. Scott will speak.

A MINISTER'S APPRECIATION.

In the past two years I have had the privilege of living in one of the finest communities anywhere, and I feel that I owe these people a public recognition for their Christian attitude.

First of all I would like to say that I have never served a church where I received any better cooperation and enthusiastic support than I have received from Hunterdale Christian Church. Usually when a minister goes into a church and makes as many changes as I have made in this church, he is ridden out of the community on a rail. Here these people have reacted in the opposite way. They have accepted the many changes with a very fine spirit of cooperation, and supported my program in a very enthusiastic manner. This is always encouraging to any minister.

There are three things for which I especially appreciate these good people. The first is the way they have supported the worship services. After a minister works all the week on a message for his people on Sunday, then they walk off and desert the hour of worship after the Sunday school, it is a reflection upon both the church and the minister. In many cases this is not the fault of the minister. This has not been true with the people in the Hunterdale Church. Almost all the people of this church remain for the worship service after the Sunday school hour. This loyal support has made the work of the minister very pleasant.

The second thing I appreciate is the unusual loyalty of the young people. They constitute almost half of my congregation for the evening worship. It is always a great source of joy to any minister to see such seriousness upon the part of the young people, especially when there are so many places of entertainment open for them on Sunday evening.

The third thing I appreciate about the people of Hunterdale is the fact that they let their minister and family live as other human beings without fear of being criticized or condemned. After all, a minister and his family are human just as other folks are; and there is nothing a minister and family appreciates more than the people letting them live as such.

As for the community of Hunterdale, I don't think it can be beat as a place in which to live. One thing I have particular noticed about this community is that the people are very neighborly and helpful. They are just one big happy family, regardless of church affiliations. Some of the very best friends we have are loyal Methodist and Baptist. The community is not cursed with idle gossip in regards to the mistakes and errors of their neighbors, as is found in so many communities. The people live and let live, and as a result they are happy as neighbors.

In regards to Franklin as a town, I was much impressed when I first arrived here two years ago with the unusual friendliness of the people. The first time I walked down the street most everybody I met spoke and smiled as if they had always known me. This friendly attitude is an asset Franklin should never lose. It is as open arms to us who come and go, of which we shall never cease to appreciate.

MELVIN DOLLAR.

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
		North Carolina Woman's Conference Rallies:
	24	**Halifax District at Liberty Church (Va.)**
	25	**Henderson-Raleigh District at New Hope Church**
	26	**Sanford District at Shallow Well Church**
	27	**Asheboro District at Albemarle Church**
	28	**Greensboro-Burlington at Greensboro, Palm Street**
	27	**Valley Mid-Year Conference—Bethlehem**
		Valley Woman's Conference Rallies:
	30	**Newport Church, Sunday afternoon, at 2:30 p. m.**
	30	**Linville, Sunday night, at 7:30 p. m.**
	31	**Winchester, Monday night, at 7:30 p. m.**
		Youth Fellowship Rallies:
	23	**Virginia State-Wide Youth Fellowship Rally at Richmond**
	30	**N. C. State-Wide Youth Fellowship Rally at Elon College**
		Eastern Virginia Woman's Conference Rallies:
April	**1**	**Waverly District at Bethlehem (Disputanta, Va.)**
	2	**Suffolk District at Windsor**
	3	**Norfolk District at Second Church, Norfolk**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
April 29-May	**1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Are you planning a financial campaign for your Building Fund, or contemplating your next Every Member Canvass?

Then read . . .

Asking for Dollars Is Fun!

By JOHN R. SCOTTFORD

"The gumption of this class gets the acid test tonight," announced Bert Wheelock, president of the Two by Two Class, as the couples settled down for their monthly business meeting—and party.

"That sounds like work," muttured Beth Thompson.

"Yes — real work. The finance committee of the church wants us to take over the active part of the annual canvass for funds."

"'Active part' — what does that mean?" asked Beth.

"That is a polite term for leg work," explained Bert. "They want us to go around and ask for the money."

"What's the big idea?" asked Sam West, the most rotund member of the class.

"It is a big idea. The finance committee has really had a thought. In fact, they have had two. The first is that too many people think of this as an old folks church. They want to correct that notion by sending some bright and shiny young face, unwrinkled by care and undisturbed by age, around to call on the people."

"I'm glad that they know they're old and that we are young," chuckled Sam.

"The second idea is that a new broom might dust out some corners and bring in some dollars that the old one has been missing."

"That isn't too far from the truth," laughed Gwen Owen, "but I admire their nerve. Do they want us to do everything?"

"It isn't as bad as it sounds," reassured Bert. "If we will do the actual calling, they'll do everything else. That includes sending out letters telling everybody that we are coming, and setting us up to a big dinner when we get back."

"If our wives go with us, who tends the babies?"

"They've promised to give us as many experienced grandmothers as we may need."

"How about the folks who don't have cars? Must they work their legs?"

"They'll lend us cars, and send their sons and daughters along for chauffeurs. They arent aiming to give us any 'outs.'"

"But I don't even belong to the church," objected Drew Macklin. "Do they want me to go out?"

"You're welcome, and you're needed. As an experienced salesman, we might send you to our tough prospects."

"Must we call on everyone?" asked Beth Owen. "Imagine me calling on the president of the bank and suggesting that he boost his pledge from five to ten dollars a week!"

"That's a good question, and they've thought about it," explained Bert. "They don't think that we would be particularly efficacious on the well seasoned pillars of the church. The plan is to have a Loyalty Sunday and take pledges in church from the standbys. Then they want us to go out and see everybody else; the backslid church members, the parents of the Sunday school children, the new people in town. These are the folks who will need some of Drew's salesmanship."

"Are we going to ask outsiders to give to our church?" asked Beth Thompson.

"Why not? They need our church and we need their money. Maybe we can make church members out of some of them."

"These calls on outsiders won't embarrass you," explained Arthur

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

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SUBSCRIPTION RATES

One Year............................$3.00
Two Years........................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

REGIONAL PLANS MADE IN FLORIDA

These lines are being written in Florida—Ahem! No, the Editor is not here on a leisurely vacation, but is enjoying this tropical paradise for two fleeting days by virtue of membership on the Southeast Regional Committee. Now and then one does enjoy the sweet compensations of work.

Here at the Florida Conference Center one may gain respite from the rigors of winter in the North and shallow South. Lake Byrd is on one side, ever beckoning for a dip, a line, or an oar, and sending forth its warm, gentle breezes.

Oranges grow in the back yard. These sun-kissed delicacies ripen by the thousands. Anemic, retired and deflated souls come here for this health-restoring fruit and atmosphere; enjoy warmth and sunshine rather than snow and steam heat, thereby gaining a new lease on life. One could gaze upon the orange and meditate at length on the divine alchemy that conjured up such a delectable article.

The peace of God seems quite real here in this shirt-sleeve weather. The only things to mar our complete happiness has been the burden and inconvenience of unnecessary vest and topcoats. Perhaps we shall know better next time—if there is a next time. Permission is hereby granted in advance if anyone wants to nominate the writer for another Florida hibernating committee!

Just what is this Southeast Regional Committee, someone may ask. It consists of a president and vice-president, the superintendents and convention representatives within the Southeast. These representatives sit down together to evolve and enunciate a denominational strategy for the region. These Conventions and State Conferences are not only related organically to the General Council, they are related to each other by virtue of their proximity.

Such a relationship has been fruitful in the past. Our churches in Georgia and Alabama were once a part of the Southern Convention. The President of Elon College came from Georgia and the President of the Southern Convention came from Alabama. Our Superintendent and Educational Secretary served for a period in Florida. Ways must be found to perpetuate and strengthen this fruitful relationship.

We have four capable superintendents in the region: D. W. Shepherd, J. T. Stanley, W. N. Tuttle, and W. T. Scott. Mr. Shepherd, who serves in Georgia and Alabama, is a native of North Carolina. Close acquaintance and cooperation between these denominational officials is essential to the health and progress of our fellowship.

The report of Dr. Ross Sanderson has given a new impetus to self-evaluation, and this process of self-evaluation is paving the way for greater correlation of our heterogenous emphases. There is ample evidence, to use Dr. Sanderson's apt phraseology, that we are moving from analysis to therapy.

Theological education is one of the major problems of a denomination. An overall study of this problem is being made. The various departments of the Board of Home Missions (City Work, Town and Country Work, Christian Education, etc.) are cooperating closely with the trusted leaders in order to give expert and needed assistance. As the imperative needs of the region are discovered, the resources of the entire denomination may be tapped. We are particularly fortunate in having access to specialized skills provided within our denomination: The Commission on The Ministry, The Commission on Evangelism and Devotional Life, The Committee on The Marginal Church, etc. Progress is being registered steadily through a studied and concentrated effort of these highly specialized services within our area.

The periodic and systematic pooling of ideas and experiences, the survey of regional needs and resources, the critical appraisal of existing organizations and institutions, and the willingness to make new adjustments are essential to our effective witness within the Southeast.

All this is particularly relevant to Home Missions, our current emphasis. The new church at Bal Harbour in Florida was assisted by and contributes to the Board of Home Missions, the agency which has given such invaluable aid, both in terms of money and leadership, within the Convention. No conference or convention liveth or dieth to itself. The strength of the local church is conditioned by the strength of the region. We rejoice in the multiple opportunities for mutual fellowship, inspiration and guidance.

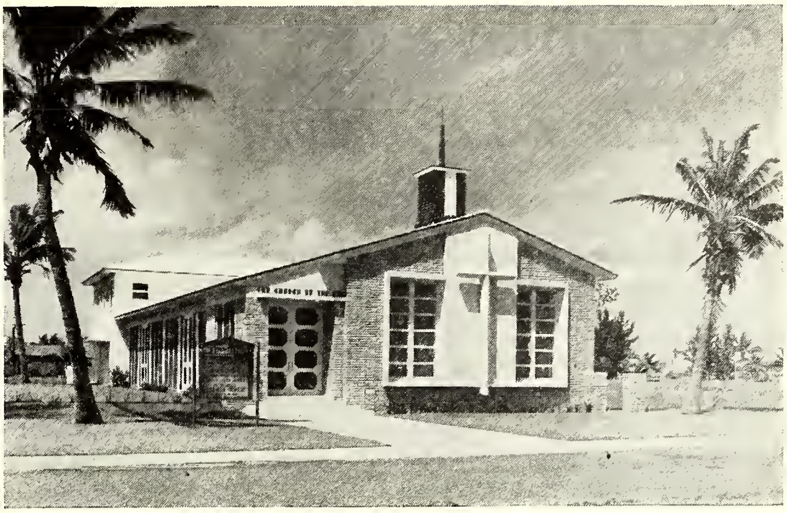
The Southern Regional Meeting will be held in September of 1953. The Regional Committee meets again next spring to make final plans for the Regional Meeting.

Those in attendance at this meeting from the Southern Convention are Rev. W. M. Stevens, Supt. and Mrs. W. T. Scott, Miss Pattie Lee Coghill, Mrs. W. B. Williams, and the writer. The entire committee were highly appreciative of the unusual hospitality afforded by the Florida State Conference, and especially for the long-to-be-remembered services of Supt. and Mrs. Tuttle. Drs. Thomas Alfred Tripp, Stanley U. North, and Ross W. Sanderson represented the Board of Home Missions.

The Evolution of a New Church

A Story of Church Extension and Evangelism in Florida

By Rev. JOHN LAWRENCE YENCHES



An empty Florida field surrounded bybarbed-wire where in World War II were enclosed POWs, a wilderness once used by small boys to hunt rabbits and an area that only four years ago was a dismal mosquito-infested swamp now are the locale of three shining new towns in Florida with over 10,000 population and growing rapidly.

Here too is the Church-By-The-Sea which held its first services in 1946 in a large room over the town jail, but now has a plant and site worth over $300,000 with an annual operating budget of over $25,000.00.

The young Congregational minister, Rev. John Lawrence Yenches of Miami Beach, who tells this amazing story and who is pastor of this community church located in lovely Bal Harbour came from Massachusetts to Florida in 1945. He was not given much encouragement when he arrived there. Everyone told him, "You can't get these people to go to church. They are here for a vacation and a good time."

Mr. Yenches states, however, that after a month he wrote to the Congregational Christian Board of Home Missions which is promoting a nation-wide program of organizing congregations and building churches in high potential areas.

In general, he says, the people here are sophisticated and cosmopolitan. Smart America dipping freely into nightclubs, liquor, races, and gambling. One must learn to begin by loving these people for what they can be rather than for what they are. They need "the expulsive power of a new affection."

Then slowly we began to discover among us key people from large churches in the North. They became the nucleus for a new church. Now—by the grace of God—it is a heartwarming sight to see people of means who can afford exclusive clubs but are more interested in the gospel and the Church of Jesus Christ. Another unusual sight here is men who have not gone to church for ten or twenty years and who are regular attendants and very faithful workers.

Church in Transition.

Our church services were first held in the Surfside Town Hall in a large upstairs room over the town jail. This was used only on Sundays. Other meetings were held in the homes. We found there is no obstacle that cannot be surmounted. Our first church suppers were held in an ordinary private home where fifty people ate in three rooms! We often used homes because there was no other place. Were not the first Christian meetings held in New Testament homes?

When we built our first unit about three years ago, many hard-headed people said we were planning too big and that it would be our ruin. The very practical real-estate men in the congregation were all against it. Many said we would bankrupt ourselves and put ourselves in a hole from which we would never crawl out. They insisted the fool-hardy pastor would ruin his career. They blamed it all on his youth and said he didn't know better but that was no reason why the older people should not stop him before it was too late.

Board of Home Missions to the Rescue.

But somehow faith, prayer, and sacrifice won out. With splendid help from the Board of Home Missions the parish hall, our first unit, was completed in 1948. And before long it was woefully inadequate. The realists who wanted to remain over the Surfside Town Jail until we were in a stronger position to go forward have long since pulled in their horns.

Our growth has astonded our own optimism. The developer of Bal Harbour said he never expected us to build our large new sanctuary inside of twenty years! But three years after completing our first unit we raised $100,000 to build a new sanctuary and chapel. Our church is not yet seven years old. It is so young that our only real fear is that we might underplan. We know that little plans have no "magic to stir men's blood." And we do not want to sin by preparing inadequately for those who will use the church after us.

Since 1945 the church has raised in pledges for new buildings almost $200,000. This includes a new parsonage. In the spring of 1951 over an eight week period pledges were secured for over $103,000 for the erection of a new sanctuary and chapel. With the completion of these two buildings the property holdings of the Church-By-The-Sea will be valued at over $300,00. It plans in another three years to wipe out all indebtedness and build a final church unit—a large two or three story educational and multi-purpose wing.

In spite of our unusual success and phonomenal growth, we still have a few die-hards who think this is no time to build. They point to uncertain world conditions and insist that critical material shortages will seriously hamper us.

But to build a church there is never any "right time" that will satisfy everybody. The time to build a church is when it is badly needed whenever that is.

We have 310 members, but in ad-

(Continued on page 9.)

The BIBLE *and* *Christian Education . . .*

Not since the issuance of the King James Version of 1611 has the Bible created so much discussion as it did during the week of February 10-16, when 1,300 leaders of 40 Protestant denominations gathered in Chicago to get acquainted with the forthcoming *Revised Standard Version.*

Coming from all parts of the United States and Canada, they assembled as the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A. This was the first annual conference following a full year of life, the Division having absorbed the old International Council of Religious Education and seven other groups in December, 1950.

Isaiah 40 *Read.*

The event about which all the 16 interest sections as well as the closing business session revolved was the completion of the *Revised Standard Version*, with publication scheduled for next September 30. A part of the Old Testament was read in public for the first time—the fortieth chapter of Isaiah. The New Testament was published in 1946. The revised version, in language clear and meaningful today, was authorized in 1929 by the International Council of Religious Education, and the work of translation by 32 scholars was begun in 1937.

How to read, how to live, and how to share this *Revised Standard Version* held the attention of the conference delegates, responsible for formulating plans for lesson materials for 27,000,00 Sunday school pupils. They studied the place of the Bible in Sunday school materials, in vacation church schools, in weekday church schools, in public education, in family life and in world missions.

"Plaster of Paris Saints."

Dr. Roy L. Smith of Chicago, publishing agent of the Methodist Church, summarized the prevailing opinion of the week in these word:

"The Bible is the least understood and the most grossly misrepresented piece of literature ever produced among men. Its flesh and blood characters have been so misrepresented that they appear to be little plaster of Paris saints or nameless devils. Now, thanks to the historian and the archeologist we are beginning to catch glimpses of them as they stand revealed in modern light as actual crusaders involved in desperate struggles in behalf of a decent and righteous world. The Book of Life fortifies the souls of all those, even today, who labor under God toward these same ends."

The week's conference set in motion the following activities:

Youth leaders launched a grassroots campaign among the churches to combat the proposed Universal Military Training measure before Congress.

A year-long celebration was launched to mark the fiftieth anniversary of the founding of the Missionary Education Movement, now a part of the Division of Christian Education. Anniversary programs will be available to churches throughout the country to mark the half century of interdenominational cooperation in the preparation of printed materials for mission study groups.

Plans were made for a national Protestant conference at Lake Geneva, Wis., next July 20-25 to outline a church program that will hold the interest of young married people.

Also announced were nine regional workshops for church workers interested in learning how to use audio-visual aids. These will be held during the year in Massachusetts, Pennsylvania, Georgia, Indiana, Kansas, Texas, Colorado, California and Washington. How to present the Bible through films and other audio-visual means will be the subject of study.

Bible Observance Plans.

Final plans were drafted for holding on the evening of September 30, more that 3,000 community observances honoring the publication of the *Revised Standard Version of the Holy Bible.* Denominational staffs, state and city councils of churches and religious education, and laymen all are working to make the public issuance of the new revision a nationwide celebration. Mission stations in India and Africa are also to join in the observance.

Weigle Honored.

The week saw honors conferred upon several members of the conference.

At the opening session, Dr. Luther A. Weigle of New Haven, Conn., chairman of the 32 Bible scholars who prepared the new revision, received the honorary degree of Doctor of Humane Letters from Otterbein College.

Alumni of Yale Divinity School, from which Dr. Weigle retired as dean three years ago, announced their establishment of the "Luther A. Weigle Fund in Christian Education," Dr. Randolph Crump Miller of Berkeley, Calif. already has been called for next fall to become professor of Christian education on this fund. The goal of the alumni group is to reach a permanent endowment fund.

Bible in Sunday School.

The use of the Bible in teaching called forth many comments, suggestions and plans.

Dr. Ralph D. Heim, professor of Christian Education and English Bible at the Lutheran Theological Seminary in Gettysburg, Pa., reported that research by his students revealed that "many people do not know the Bible, many do not comprehend it, and many are in error as to its teachings." The main idea the average reader gets out of the Bible, he said, is "Johnny, be good."

A survey of church school literature by Dr. Heim indicated that Sunday school children probably are more familiar with Matthew than any other book in the Bible. The widest use is made of Exodus because it contains the Ten Commandments, whereas the prophets receive little attention.

Too Many Bible Verses?

The fact that the story of Noah and the flood loomed high in lessons for pre-school children caused Dr. Heim to plead for more suitable lesson materials for particular age groups. His counting of as many as 2,390 different passages of Scripture in printed Sunday school materials led him to observe, "If we were to use one of those each Sunday, a man would require fifty years to consider all of those materials even once. We might do better if we were to use one-tenth as many passages and use them well."

If the Revised Standard Version is to be used effectively, Dr. Heim declared, ministers and Sunday school

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News of Elon College

President L. E. Smith, Elon College, N. C.

JACKSONVILLE, FLORIDA, ALUMNI ORGANIZE.

For the past few years I have been making a trip to Florida in interest of the college as well as for a change of scenery and a respite from routine responsibilities at the college. On these trips I have formed friendships that have proven valuable to the college and the programs conducted in its interest.

On February 10 Mrs. Smith and I started on this annual jaunt. Our first stop was at Hardeeville, South Carolina. We had a very pleasant visit in the home of Mr. and Mrs. Horace Phillips. Mr. Phillps was not at home, but Hrs. Phillips was. Mrs. Phillips is the daughter of the late Will Jones of Suffolk. They have a lovely home with beautiful surroundings.

A group of Elon College alumni in Jacksonville, Florida, together with Mr. and Mrs. Workman and President and Mrs. Smith. Reading from left to right, William H. Maness, Attorney; Mrs. Walter Rawls, Clark Toole, Attorney; Mrs. Maness, Mrs. Smith, Mr. Workman, Mrs. Workman, President Smith, Mrs. Toole, and Walter Rawls.

Our next stop was Jacksonville, Florida. By advance invitation we spent the night with Mr. and Mrs. Willam H. Maness. Mr. Maness is a prominent attorney in the city of Jacksonville. They invited all Elon College alumni living in Jacksonville and nearby to their home for a buffet dinner and a general get-together of these friends of a friendly institution.

It is interesting to note that in the city of Jacksonville, Elon College has three prominent attorneys—Mr. Charles Howell, Jr., Mr. Clark Toole, and Mr. Maness. Mr. Charles Howell, Sr., lived in Jacksonville for years and is now in Wilmngton, N. C., but continues to do some practice for his company in Jacksonville. This really gives Elon College four successful and prominent attorneys in this southern city.

The Manesses have a new home near the banks of the St .Johns River and located in a new and beautiful section of this rapidly growing city. Ther home is spacous and aedquate for any kind of usual gathering. During the informal meeting that we had with these friends, in the discussion of present enrollment and future students for Elon College, Bill Maness remarked that two future Elonites were sleeping in the adjoining room now. Bill was manager of the football team while in college and one of the most popular students on the campus. It certainly was a pleasure to be in their home and to have them extend these courtesies to Elon alumni and friends. Mr. and Mrs. Workman, their next-door neighbors, attended the meeting. Mrs. Workman is the daughter of the late Mr. and Mrs. Jack May of Greensboro, N. C. Mr. and Mrs. Clark Toole, both of whom attended Elon College, were present. Mrs. Toole is the former Cora Worsley.

Bill was elected president; Clark Toole, secretary; and Walter Rawls, treasurer. This new organization has set as its goal 100 per cent contributors to the Elon College Two Million Dollar Campaign Fund. Bill made a substantial contribution to head the list. Walter Rawls has been a generous supporter of Elon College all through the years. On the following day it was a pleasure and a joy to have lunch with Mr. and Mrs. Rawls at the Seminole Club. The stay in Jacksonville was pleasant and profitable.

Our next stop was Palm Beach, a very, very beautiful city. Here we stopped at the Palm Beach Biltimore Hotel. This hotel is owned by the Taylor brothers, formerly of Sealevel, N. C., and Norfolk, Va. One of the boys, William, married Miss Geraldine Belsham who was my secretary at the Christian Temple at the time of their marriage. It was a pleasure to see these friends again. They are interested in Elon College and have given the college support in past years.

On our return trip we crossed over to the west coast, spent a day and a night in St. Petersburg where we visited the Congregational Church and renewed acquaintance with Dr. Meckel, the pastor. At the evening serivce I had the privilege to bear greetings from Elon College to a great congregation. We visited friends in Tampa, Mr. and Mrs. Frank Castor and Mr. and Mrs. R. O. McDonald. Mrs. Castor and Mrs. McDonald are daughters of Mrs. T. B. Dawson and the late Mr. Dawson.

From this point we took a straight course home. On arrival we found plenty of work waiting. We consider this a very pleasant and profitable trip, thanks to the friends who gave us entertainment along the way.

APPORTIONMENT GIVING.

Our Lord said, "It is more blessed to give than to receive." The ones of us who are accustomed to contributing to worthy causes and needy individuals are aware of the joy of giving. Selfish and gratfy people find joy in adding to their holdings. There is nothing wrong about accumulating wealth, provided we give the Lord his share. When we divide what we have for the support of causes that contribute to the betterment of man and see those causes advance, we are able to realize the truth of the Masters declaration con-

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Christian Missions

At Home and Abroad

A LETTER FROM FRANCES RIGGS.

Manamadura, S. India,
Mission Compound,
February 16.

Dear Friends of the Southern Convention:

This has been a busy few weeks for Ed, and my chief job seems to have been receiving him and sending him off. Also Elda has had an emergency leave, and so more than ever the children stop anything useful that I might try to do. I was surprised, though, how we could get along without her. Her biggest value is that she leaves me free to do extra things for Ed. When she is gone it is housework, and nothing else, for me.

Since Elda has gone I have been encouraging the sweeper to bring her little girl along to play with Louis. She is two and a half and called Pooshpum. She is some five inches shorter than Louis and quivers and wails if Louis gets the least bit rough. Louis has discovered that she is terrified at the stuffed horse that he has. So he goes rushing about all over the house chasing her, poking her in the ribs with the animals. I got tired of pulling her out from under my skirts (that's Pooshpum, I mean!) so I persuaded her to take the doggie and shove it at Louis. It worked. Louis pretended he was sacred. For fifty per cent of the time she really does take Louis off my hands; the other fifty per cent of the time I have to rescue her from his clutches. Her mother won't protect her because Louis is one of the high-and-mighty employers' kids.

This is Sunday afternoon and Ed has just come back from a trip from South Arcot. We all four moved out into the front yard and everything is fine except that Joy wants to be held, and I have collected a group of children around me who want to watch the typewriter work. They are just like the Chinese children except that they are silent and don't interrupt or ask questions.

The last few weeks we have been looking for a gardener. The pastor has finally found a fellow and he says that he is related to the people who carry our water, Pooshpum's mother. It seems that his six-year-old son is to marry Pooshpum's older sister who is six. The marriage is so sure that they are considered relatives already.

Last night as I came home from my language lesson a lady was sitting cross-legged on our porch looking very sad. She was there to see Ed about a lump in her stomach. I noticed that she had her right arm covered, as though it were hurt, with the end of her sari. I looked a bit interested and so she pulled the sari back and uncovered the weest little "bag-of-bones" I ever did see. It seems the baby was one of twins and must have been premature. It was only ten days old and I think I could see every bone in its body. It would have sent an American hospital all in a dither. Later I asked Ed if he had noticed the baby and he said the mother hadn't even bothered to show the wee one to him. If I had known what the mother would do I would have shown Ed myself. Then Ed told me about another patient he has been treating for pneumonia. She had only just delivered a baby, and five days later the baby was dead! Why? Because nobody in the neighborhood had cared enough to give the baby milk enough to carry it through the few days while the mother was sick. In every village there are always several lactating mothers, some of them feeding older children that can live on rice. That village was supposed to be Christian yet no one would life a finger to help a wee baby for only a few days because they are so involved in their own troubles, and have so little regard for human life. The lady who has the twin is going to Madura; and I think that when the Mission Hospital cares for her they will take immediate action to save the wee one. If only it will live till it reaches Madura!

FRAN.

THE EVOLUTION OF A NEW CHURCH.

(Continued from page 5.)

dition there are several hundred regular winter attendants who would ordinarily be members except for affiliations with northern churches. In our case yearbook statistics never reveal the true story. . . .

Contemporary Architecture.

The emergency nature of the church building has not forced the people of the Church-By-The-Sea into shoddy architecture. The church can hold its place among the other beautiful buildings by the sher merit of its distinctive style and quality construction. It is airy, light, modern and functional, conforming to the Southern Florida resort architecture. We are not afraid of colors and green plants abound indoors and out. Because outdoors it is almost always sunny and warm, the problem of overcrowding is simplified by putting people outdoors.

They say the tropics make people lazy and sluggish. Is this the impression our churches gives? We don't think so. Jesus came out of a climate like ours and some of the world's greatest civilizations. Only in the last 2,000 years has the pendulum swung to the temperate zones. How long it will stay there nobody knows.

Spiritual Vitality Essential.

The most important thing about the Church-By-The-Sea is the spiritual vitality of the people. It is a friendly church. Coffee is served every Sunday after services. Many who visit the church out of curiosity like what they find and stick. The architecture draws them, but what happens to them inside holds them. A group of faithful, handpicked laymen called "The Twelve" meet weekly with the pastor to assist him in calling and general lay ministration. We are trying to recapture the spirit of early New Testament Christianity.

Every deacon is in church on Sunday morning unless he is sick. It is a glorious sight to see all our deacons marching into church two by two behind the choir, the pastor bringing up the rear of the processional line. The deacons always sit conspicuously in the very front pews on both sides of the central aisle.

A written sermon by some one of our deacons is always in the church files in case the pastor suddenly becomes sick or a supply pastor is unavailable. We feel any church is very weak if one of the laymen cannot on occasion carry a church service. If our pastors become a professional caste, the individual priesthood of the believers is very apt to be lost. Our people are also encouraged to lead in prayer at various

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

NORTH CAROLINA WOMEN INVITED TO HEAR TRUMAN DOUGLASS.

At the beginning of the Conference year, Mrs. L. E. Smith, president of the Elon College Women's Society, invited Dr. Truman Douglass, author of our home mission study book this year, to speak at Elon College. According to plans announced by Mrs. Smith last fall, Dr. Douglass will speak to the women of our North Carolina churches on Thursday, March 20, in Whitley Auditorium at Elon College.

The meeting will begin at 11:30, with Dr. Douglass reviewing his own book, "Mission to America." At 12:30 lunch (at a cost of 50c) will be served, following which Dr. Douglass will conduct an "open forum" session. Adjournment will probably come about 2:00 p. m.

Dr. Douglass is the executive vice-president of the Home Boards of our denomination, with offices in New York City. Our denomination is proud of the fact that he was chosen to be the author of the home mission study book for this year, used by many denominations.

A reminder concerning this important occasion has recently gone to each local society president and it is hoped that many of our women in North Carolina will take advantage of this opportunity.

* * * * *

MISSION INSTITUTE AT SUFFOLK.

A "Mission Institute" for the societies in our Eastern Virginia Conference will be held on Wednesday, March 19, at the Suffolk Christian Church, with Dr. Truman Douglass as the featured speaker, according to information from Mrs. Garland Spartley, Conference president.

The institute will begin at 10:30 with Mrs. Raye Knight conducting the opening worship service. Mrs. Russell Bradford is in charge of special music for the occasion. The ladies of the Suffolk Auxiliary will be hostesses for the luncheon at $1.00 per plate.

Dr. Douglass will review his own book "Mission to America," which fits into the framework of the home mission theme, "Churches for Our Country's Need," preceding the luncheon and will lead a "question and answer" period afterwards.

Members of Eastern Virginia societies will want to share in this delightful occasion, when they will have an opportunity to gain first-hand information about the home mission study for this year.

* * * * *

OUR SPRING RALLIES.

The spring rallies are always important events for our socities. They provide a means of fellowship for societies which are close to one another geographically. Because they are for a closely related group of societies, many more women ought to be able to attend the rallies than get to the state conference.

This year the home mision study by Dr. Truman Douglass will precede the rallies and should provide an added impetus for attendance at them. The places and dates of the Valley of Virginia and North Carolina rallies were announced last week on this page, along with a picture and write-up of Miss Oline Nicholson who is to be the speaker.

From Mrs. Garland Spratley has come the following announcement of the Eastern Virginia rallies:

April 1—Waverly District—Bethlehem (Disputanta).
April 2—Suffolk District—Windsor.
April 3—Norfolk District—Second Church, Norfolk.

No word has come concerning the speaker for these rallies, but the program is sure to be worthwhile.

* * * * *

EASTERN VIRGINIA CRADLE ROLL.

Attention! Cradle Roll Leaders.

What are you doing for the Cradle Roll Department in your church? As we pause may we realize the importance of early Christian training of our children. It has been said that "A Child Shall Lead Us," so begin now to plant in the minds of our children the first seeds of Missions.

Looking forward to seeing you at our District Meetings, April 1, 2, and 3.

Mrs. R. F. Edwards,
E. Va. Cradle Roll Supt.

ELON OBSERVES WORLD DAY OF PRAYER.

Because the Elon College students would have gone home for spring vacation by February 29, the World Day of Prayer program was held there on February 25, at 10:00 a. m. in Whitley Auditorium.

The program for the service, which comes to us through the courtesy of Pattie Lee Coghill and Ruth Dunn, consisted of an introductory word by the minister, scripture readings, and the following prayers:

Prayers for the Coming of Christ's Kingdom.

Through World Governments — Dr. W. W. Sloan.
Through World Missions—Mrs. John G. Truitt.
Through Evangelism—Dr. Leon E. Smith.
Through Our Educational Systems—Dr. James Hill.
Through the Fellowship of Youth—Mr. David Crowle.

Special Prayers for a World in Crisis.

For World Peace — Dr. Ferris E. Reynolds.
For Our Armed Forces—Dr. D. J. Bowden.
For War Victims—Dr. W. T. Scott.
For the Church Universal—Rev. H. P. Bozarth.

The meeting closed with "A Period of Silent Prayer for Ourselves," followed by the Lord's Prayer and the choir response, "Spirt of God."

* * * * *

OFFICERS' DIRECTORY.

Ever since the fall conference for Eastern Virginia and North Carolina I have been planning to devote this page one issue to a Directory of all our women's officers—national, Southern Convention, and the three conferences and districts.

I received the Eastern Virginia and North Carolina lists soon after their conferences met, but waited for the Valley of Virginia list. That arrived recently and now I find that three North Carolina officers have resigned and one has changed her address—and so I still cannot publish a complete directory. Guess that is just another "good idea gone wrong" for this year!

* * * * *

MEXICAN TOUR.

There is being planned a traveling seminar to include attendance at the General Council at Claremont,

(Continued on page 14.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

One of the nicest things that is being done by our churches this year is the gift of the women to Franklinton Center in North Carolina. The ladies have a system for raising money: they give $10 for a life membership in the Women's Convention or $10 as a rememberance or memorial for someone who has finished their life here. This money has done some wonderful jobs—it helped Timothy Chang receive his education at Duke!

Last spring at the Norfolk meeting it was voted to give the money to Franklinton. This was unusual for it has not been our custom to give to our Negro churches. Many years ago when there were no schools for Negro children in the community, a white minister named Mr. Blood, and his wife, began having colored boys and girls come to their home at Franklinton to learn to read and write. As the school grew Mr. Blood bought land outside of the little village and with the help of others began the erection of the buildings. These buildings were not named until the 1940's when a girl from Virgina had the privilege of naming the first one built Howell Hall after a well known Negro eduactor from Newport News and the newer, incomplete building, Henderson Hall after the Rev. Mr. Henderson of Manson, who was Franklinton's last president.

White and Negro leaders worked and taught at the school which grew to be a college. Some of the students became ministers in the Afro-Christian Churches of Virginia and North Carolina. When the Congregational and Christian Churches became one, our country was in the depression, and Franklinton had so many debts that it was closed. The furniture was carried to Bricks, a Congregational Center, for colored folk, some miles away. There was much sadness about Franklint Christian College.

In the summer of 1936 it was reopened not as a school or college, but as a training center. I happened to be there because my husband, a native of Franklin County, had known about the work there since his youth. Once, when he was in college, he wrote a letter to THE SUN urging the church people to remember Franklinton. Dr. J. O. Atkinson helped with the new start as did Miss Pattie Lee Coghill who was then in Florida and the Rev. Carl R. Key who was pastor at Holland, Va.

The school of the past may never be as it was, but it is a fine meeting place for teacher training, youth programs, inter-racial get-to-gethers, preaching missions, vacation schools, and pastoral guidance. The Winter Institute for Ministers is one of the finest programs offered at present. This institute is held in January when pastors are not as busy as before Christmas or at Eastertime. Ministers and lay leaders give their time to help ministers in their preaching, parish or conference problems.

Franklinton Center serves as the same kind of symbol as Elon College does for us. Let us hope that many ten dollar bills find their way to Life Memberships and Memorials Fund and on to Franklinton.

HOW SOME PARENTS REACT.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

Mother had to go to the barn to see about the grain which was being delivered. She left Peter and Paul, the three-year-old twins, and the baby with five-year-old Johnny. When she returned she stood in amazement. There was powdered jello of several colors on their beds, in their beds, and on the chairs. All she said was, "Now, all this must be cleaned up. Fetch the broom, Johnny, and get to work. Peter and Paul, you collect the jello boxes you tore up and put them into the wastebasket. Pick up every piece. We'll all work together."

Mother began shaking the sheets and brushing off the chairs, and although she had found the year-old baby flat on the ground in the yard licking powdered jello from the good brown earth, she kept her serenity. She did not punish the children. She talked to them, explained—and hoped they would not do it again. Then she immediately proceeded to put the jello and other groceries where the children could not reach them, even if they climbed on chairs.

What would you have done? Some mothers would have spanked each one, or called them naughty children and put them to bed. But if children know no better, are they naughty? Would punishing them register anything desirable in the minds of such small children? Of course, it would seem as if the five-year-old should have known better.

As I have said, some mothers would have punished the children, making the matter very much worse. I think a few mothers might have sat down and cried, for it was quite a mess to cope with. Any mother who can meet such a problem with quitness is to be admired and congratulated.

I remember a mother who, with her family, was on a two weeks' vacation in the country. One day the telephone rang. "Olive is not hurt," came over the wire. "She fell to the floor of the barn from the top beam, where the children were climbing. She is on her way to you."

The mother said nothing but went to the front piazza and waited. Down the road came ten-year-old Olive and her sister, three years older, and several other people. "I'm all right, Mother," called Olive. "Don't worry, Mother, I'm all right." Mother put her arms around her little daughter, smiling through tears that Olive never saw, and led her to the couch in the living room. She sat with her and talked about many things, drawing her mind away from the accident while, unobtrusively, she examined the child to see that everything was all right. She never scolded her for climbing, and Olive never knew until years afterward how frightened her mother had been.

Children naturally copy Father and Mother. As you react, so, in general, will they. Emergencies happen in every home, and children have sharp eyes and a keen sense of justice. If Grandfather or Grandmother, for example, comes to live in the home, children will soon note their parents' reactions — whether a real welcome is being given, or whether a "must-be-done" attitude is being manifested—and they will react accordingly.

If parents need to have discussions regarding troublesome problems, it is usually best for them to go off by themselves—perhaps for a ride in the car. Let them thrash things out to-

(Continued on page 15.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

TWO BIG STATE-WIDE RALLIES.

All of you in Virginia—don't forget your big rally, March 23, in Richmond.

All of you in North Carolina—don't forget your big state-wide rally, March 30, in Elon College.

These two rallies are the highlights of our Pilgrim Fellowship activities for the year. We hope that each of you will come to your state rally. It is very important that those of us who follow Christ give evidence of our faith.

* * * * *

AT UNION GROVE.

In the absence of Rev. Clyde Fields, pastor, Union Grove Christian Church, Mr. Bill Simmons was guest speaker at the regular third Sunday evening service on February 18 at 7:30 o'clock.

The members of the pilgrim fellowship group were also delighted to have Mr. and Mrs. Simmons meet with them immediately before the worship service.

* * * * *

RELAX WITH MAX.

First of all I want to tell you about a letter I got last week from Tommy Shoemaker, from our Pleasant Ridge Church, near Ramseur. He's in the army now. Here is a sentence from the letter that should make all of us think: How is everything back at Elon; I hope it is going good—no one can know what they have there until they have to be away from that Christian fellowship.

Tommy didn't write to complain. He wrote, asking me to print his address in The Sun so that you people might write to him, yes, but for another reason—he suggests that you send him the addresses of your friends in the services, so that he can write them. This is a fine idea. I hope all of you will write to Tommy; send him the addresses of your men in service. If you will also send those addresses to me, we'll print them on this page. Tommy's address is:

Pfc. Tommy D. Shoemaker
U. S. 53064778
Btry C. 768 AAA Gun Bn
Camp McCoy, Wis.

I seek only the good in people, and leave what is bad to him who made mankind and knows how to round off the corners.—*Gœthe.*

* * * * *

AMBITION.

It was visitor's day at the state penitentiary and the old lady was making quite a nuisance of herself. She cornered one poor inmate and subjected him to a barrage of questions.

"And tell me," she concluded, "why are you in prison?"

"Madam," said the inmate with painful courtesy, "I want to be a warden, so I thought I'd start from the bottom."

THE BIBLE AND CHRISTIAN EDUCATION . . .

(Continued from page 6.)

teachers "must not be so optimistically content with superficiality and mediocrity in Christian education. A course for leaders to help them teach the Sermon on the Mount would be valuable."

Acceptable methods of Bible teaching that he recommended included audio-visual aids, discussion, dramatization, handwork, lectures, questions and answers, reading, research and report, story teling and writing.

Parents Must Teach Too.

Dr. Gerald E. Knoff of Chicago, associate executive secretary of the Division of Christian Education also made a plea for "greater emphasis upon the teaching ministry of the church, without which the spiritual and social action ministry is certain to wither and fade away."

The much discussed religious revival in the United States isn't going to come without a greatley improved program of teaching in the churches, Dr. Knoff said. "Too many parents feel that they can turn the religious teaching of their children over to the Sunday school, and too often church leaders seem to encourage the idea. It's a job for both."

Dr. John C. Trever, head of the department of the English Bible of the Division of Christian Education, announced that churches of all denominations across the land are now lining up Bible study courses for Sunday school teachers for next fall.

"Our greatest need," he insisted, "is to guide people to see the Bible in its historical perspective, both in it origin and transmission. We must try to remove the iron curtain around people's religious thought that keeps them from accepting the findings of Bible scholarship."

"Link with Eternity."

The fear that subjecting the Bible to research robs it of vitality is groundless, Dr. Trever asserted. The basic message of the Bible has been mixed in the crucible of human experience, shaped by the anvil of passing time and tested repeatedly in the fire of world tragedies. It has not failed at any point. The witness of history reveals the power it contains, steadily progressing toward a divinely inspired goal for human betterment. The Bible is man's link with eternity."

Fifty thousand churches have discovered the value of motion pictures in imparting biblical teachings and are using motion pictures regularly, William L. Rogers, executive secretary of the Religious Film Association, reported. The association, official interdenominational agency, was celebrating its tenth anniversary during the week, happy with figures showing that 10 times as many churches use films as part of their educational program today as did a decade ago.

Bible Stories for Latin America.

Boys and girls of Latin America will be reading Bible stories in Spanish because of the interest of the children's workers who were attending the conference. They made their annual section diner a simple meal and gave the extra as a sacrifical offering to provide Sunday school lesson materials for pupils in Mexico, Cuba, Argentina, Columbia, Peru, Chile and Guatemala. The offering from last year's dinner was added. The project started in May, 1950, when 200 Latin American religious leaders met and outlined a complete graded curriculum for use in Sunday schools south of the border.

Bible in Prison.

The Bible is going behind prison walls and changing lives there too. So read the statistics submitted by Rev. Richard E. Lentz, director of Adult Work for the Division. A three-year experiment in conducting religious courses in three California

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LYDIA, WHO OPENED HEART AND HOME.

Lesson XII—March 23, 1952

Memory Selection: *A woman that feareth the Lord, she shall be praised.*—Proverbs 31:30.

Lesson: Acts 16:6-15, 40.

Devotional Reading: Proverbs 31: 10-31.

Closed Doors and Open Doors.

Paul is on his second missionary journey. There seemed to be unlimited opportunities for preaching the gosel in Asia, but God said "No." The door was closed. Then he tried to go into another needy province, and again God said "No." Another door was closed. Seemed strange, a great host of men and women, boys and girls without the gospel, a man and his fellow-worker just "raring to go," and God closes the door, and says "No." But when God closes one door, he opens another. In fact he closes one door that he may open another. And to those who are committed to do his will, he makes known that will and opens another door. When Paul and Silas turned aside from the closed doors and came down to Troas, they found an open door. Like Abraham's servant of old, "they being in the way, God led them." If God has closed a door of service in your life you may be sure that he has opened another door for you.

Guided by the Holy Spirt.

The Holy Spirit does not always, or even usually guide by flaming visions, written in the skies, or by ecstatic experiences, wild and wierd. He does not always speak in articulate words to be heard by human ears, although of course he does this at times—the fact is that he does this through the voices of ministers and Sunday school teachers and friends and associates. But he also often speaks through circumstances, through commonplace experiences, through difficult and dark and even disappointing things. God moves not only in mysterious ways, but in smple and matter of fact ways, in guiding his children.

The Heavenly Vision.

In this case, God did speak in a somewhat unusual way. And yet it might not have been so unusual after all. As Paul stood on the shore of the sea at Troas and looked westward, he must have visualized the great continent of Europe that lay across those waters. Europe, a whole continent that had never heard of Jesus Christ. It must have set fire to his imagination. It laid hold on his mind and heart. And in his sleep that night, there appeared to him a man from Macedonia, from one of the provinces of that continent, with outstretched arms calling, "Come over into Macedonia and help us. Paul put two and two together. It all was made plain now. God had closed the door in Mysia in order to open the door to Europe, to the West. It was the call of God. Never mind quibbling over what kind of vision it was, whether it was a mere dream, whether there was an audible voice, whether there was a voice from the clouds. The thing was real. So real that the man staked his life upon it, and so real that a whole continent was changed because of it. That is the important fact.

Obeying the Heavenly Vision.

"And when he had seen the vision, straightway he sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them." The thing did make sense. And characteristically, Paul set out to make the dream come true. For Paul, a knowledge of God's will was a summons to start. When God spoke, Paul obeyed. The trouble with so many of us is that we see the vision and do nothing about it, we hear the voice and do not obey.

An Out Door Prayer Meeting.

Philippi was a Roman colony. The inhabitants were Roman pagans. But there were a few Jews living there. But such a few that they had no synagogue. True to their faith, however, they met together for prayer, and having no better place to meet, they went out and held their prayer-meeting by the side of the river. There were only a few people present, and like most modern prayer-meetings, they were all women. To an ordinary person this would have been a tremendous let down. Here was a vision of a man, representing a whole continent, calling for help, and when Paul answers the call he finds only a few women at a prayer meeting! But that didn't phase Paul. Wherever there were folks, there was human need and there was opportunity. And Paul was quick to seize the opportunity. He "sat down and spoke unto the women that were come together."

An Unusual Woman.

In that little group of women there was one who was unusual. Her name was Lydia. She was a business woman, something unusual in that day. That showed that she was a woman of initiative, resourcefulness, courage, independence. The fact that she was a busines woman, set her apart. That was a man's world in her day. Most women were slaves, chattels, patient, toiling housewives. She did some pioneering. And she was a successful business woman, she had traveled, and she had made some money. And unlike many, successful, well-to-do business men and women, she had not forgotten God or left him out of her life. A pagan by birth, and a Gentile, she had become a proselyte to the Jewish faith. She attended the religious services of her faith. Here she was, a woman of integrity, of ambition, of wealth, at a prayer meeting by a riverside.

An Unusual Woman Pays Attention, God Opens a Heart.

What did Paul say as he sat and talked with those women that day? We do not know. Perhaps like so many modern hearers of today, some of the women did not know—they did not pay any attention. But Lydia heard and "gave heed unto the things that were spoken by Paul." And God opened her heart. The Holy Spirit did a work of grace because the woman "gave heed." Jesus was always telling men and women to "take heed how they heard." The woman was converted. With all her moral ideals and her material wealth, she found a new life in Jesus Christ. She was baptized. And so was her household with her, the family—the word may include her servants in her house. One never knows, the wind bloweth where it listeth and the Spirit works in unexpected ways and places.

An Open Hearth and an Open Door.

Lydia immediately invited the itinerant missionaries to make her home their headquarters while they were in Philippi. That took courage. But

Lydia showed her courage later when after Paul and Silas had been beaten and thrown into prison, and then miraculously released from prison, she took them back into her home. In the face of a city gone mad, in the face of mob rule, this highly respectable and successful business woman *invited* the prisoners to her home. Social ostracism? Lydia laughed at that. Effect on business? She never considered that. Let the mob like it or not, she took these escaped prisoners into her home. This woman not only dealt with purple, the royal color, she wore it in her heart. She was regal in character and conduct.

The New Womanhood and the New Day.

The first convert in Europe was a woman. It marked a new day in the life of women. It was a very significant thing for that day and for this day. There is need for the consecrated talents of the modern woman both in business and in the home, in our modern world. Women need Christ; Christ needs women.

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THE EVOLUTION OF A NEW CHURCH.

(Continued from page 9.)

church meetings. One of our young men is considering the Christian ministry as a lifework and a young girl the call of the mission field. Beyond all statistics, this we feel is the true test of a vital church.

New churches are desperately needed on the sprawling edges of our large cities. This is a good time for "ploughing in the suburbs." We need not go back to apostolic times to discover heavy fields and fine ploughmen. We have equally burdensome opportunities and we possess equally heroic and determined men. . . .

Here is the frontier spirit and history being made right under our feet. Here is a new church in a new town for the first time in human history. It makes us all feel close to the Pilgrim tradition.

THE BIBLE AND CHRISTIAN EDUCATION . . .

(Continued from page 11.)

prisons has proved so successful that the Committee on Adult Work voted to extend the idea to other institutions of correction.

Courses offered at San Quentin, San Pedro and Chino, Calif. included "Our Times—What Has the Bible to Say?", "Prayer," "How to Meet and Master Adversities," "Jesus Christ and the Problems of Today," and a Bible study course in Spanish. Altogether 79 classes, with 2,992 student completions, were held. Instructors' grade books show a majority of A's and B's, with corresponding improvement in morale.

A prisoner who has spent three-fourths of his life since the age of 13 in state institutions testifies: "Because of my wonderful religious experience from the school of religion, I can truthfully say that I am glad that I came to San Quentin; for, had I continued in my previous pattern of living, I might never have found God."

One of those who took the courses and received his certificate of recognition from the National Council of Churches has left the prison he entered "as a bum," and is now studying for the ministry in a theological seminary.

Mixed Marriages.

Religion in family life claimed the concern of the Pastors' Section. Dr. Roy A. Burkhart, pastor of First Community Church in Columbus, recommended changing the wording of wedding vows "for richer, for poorer, in sickness and in health," to positive thought such as "Will you stand by in all experiences of life?" Only sacred music should be used at weddings, he added.

The Rev. William H. Vastine of Chicago, executive director of intergroup education for the National Council led the ministers in think of their tasks regarding interfaith marriages—15 per cent of which end in divorce or separation because of religion.

The biggest help clergymen can give couples involved in interfaith marriages, Mr. Vastine said, is to point out that "inherent in the faith of Catholic, Protestant and Jew are spiritual qualities upon which each may draw to inspire great living. Since children are the real test of the spiritual solidarity of an interfaith marriage, the couple must work out a satisfactory agreement to make the family a church-centered family."

Vacation School Record.

More than 6,000,000 American boys and girls received Bible teaching last summer in vacation church schools — the largest enrollment in history, an appropriate record for the fiftieth anniversary of the movement observed in 1951. This announcement was made at the annual luncheon of the International Association of Daily Vacation Bible Schools, of which Congressman Ralph W. Gwinn, New York was re-elected president.

The national enrollment of 1,890,000 Protestants in released time weekday religious education now includes special classes for the blind and for the physically and mentally handicapped, Dr. Shaver reported.

ASKING FOR DOLLARS IS FUN!

(Continued from page 3.)

Hall, who had recently moved out from the city. "I've had quite a bit of experience with church canvasses. If they don't want to see you, they'll go fishing that Sunday. The funny thing is that most of them appreciate the call, whether they make a pledge or not. It flatters them a bit to know that the church is thinking about them. The really tough customers are the church members who have grown weary of doing good and have quit giving. They have a guilty conscience, and that makes them uneasy to begin with. Then they have to think up some complaints to justify their stinginess."

"What can you do about such people?"

"Be sure and take your sense of humor along, for they really are a bit funny. Listen to their complaints, but don't take them too seriously. If you let them run on long enough they may talk themselves out and make a pledge. Should they have a real grievance, do your best to straighten things out—and then tell the minister about it."

"Maybe a salesman can give you some help at that point," suggested Drew Macklin. "We fellows who sell know that the man who has a grouch or who wants to argue is really a first class prospect, provided you handle him properly. When you get a gruff reception, get out your broadest smile. That makes the grumpy customer feel sort of guilty, and the only way he can square things up is to buy what you're selling. As for the arguer, if your patience holds out he is likely to end up by agreeing with you. Its really quite a game. But when all you get is a stony stare and a pair of lips which don't want to part — then

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

What would you do? How would you work? If absolutely essential repairs, and increased cost of maintenance had left you a balance of only $32.27 on the 31 day of December where would you look for enough money to pay the wages and food and clothing bills each month? First I am praying that God will look in mercy and love upon these children and put it into the hearts of friends in our churches, and friends beyond our churches to help pay the bills currently. That is my prayer and now I have given you the facts in the situation is it, secondly, too much for me to seek the cooperation of every Sunday school in our Convention to receive a monthly offering to help care for these children?

I have faith in God and I have faith in God's people. Last fall a member of the Friends Meeting on Asheboro Church, Greensboro, sent us a donation, and asked for the privilege of writing some of his busness associates asking them also for a donation. I gave him the privilege and essential facts and figures. He wrote several letters which helped us balance our budget at the close of the past year. I took his example and prepared a letter for a few much interested friends of the Orphanage which they could in turn send to friends, that also brought good results. I was so glad to see all bills paid at the year's end. But all that takes a great deal of cooperation. These friends of the Orphanage gave. So you can see why I would have faith in our friends. Without the help and suggestion of that good Quaker I do not know how we could have closed the year with a balance.

This then is an appeal to each and every Sunday school in our Convention—once each month—to give the Sunday school an opportunity to make a donation to the Orphanage. The people will be glad to give a little something, and when you put it together from all our Sunday schools it will help us keep up with current bills. We need that help.

One day this week eleven of our children were out of school with "colds." One boy had to be carried to the hospital Sunday afternoon for treatment of his "cold," and he has been in bed several days but is up and out again. We have been very fortunate this winter in having good health throughout the Orphanage.

Now that March is here we are beginning to look forward to Easter. We shall need Easter and summer dresses, suits and shirts for Sunday school and church for boys, and underwear and shoes. Many churches remember us and many more will if they are reminded. Already a few churches have expressed their intention of sending us clothes for Easter.

For all the many kindnesses we are most grateful. Only by your help can we make the home needed for these needy ones. We are urgently inviting you to come to see us—see for yourselves how these children are getting along, and how they are being helped.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. E. W. Vickers, Elon College, N. C.: Clothing.

Vicker's Variety Store, Gibsonville, N. C.: Clothing.

* * * * *

REPORT FOR MARCH 6, 1952.

Sunday School Monthly Offerings.

Amount brought forward		$3,948.07
Eastern N. C. Conference:		
Morrisville	$ 17.77	
Mt. Auburn	7.50	
Wake Chapel S. S.	54.00	
		79.27
Eastern Va. Conference:		
Liberty Spring S. S.	$ 20.00.	
Mt. Carmel S. S.	8.35	
Newport News S. S.	13.00	
		41.35
N. C. & Va. Conference:		
Belew Creek S. S.	$ 8.00	
Burlington S. S.	72.75	
Greensboro, First	37.30	
Mebane	5.65	
Reidsville S. S.	27.00	
		150.70
Western N. C. Conference:		
Albemarle	$ 18.00	
Hank's Chapel	20.65	
		38.65
Total		$ 309.97
Grand Total		$4,258.04

Special Offerings.

Amount brought forward		$3,587.89
A Friend, Harrisonburg, Va.	$ 5.00	
Chester H. Roth Co., Inc.	30.00	
Vanceville S. S., Tifton, Ga.	3.00	
Special Gifts	1,845.67	
		1,883.67
Grand Total		$5,471.56
Total for the Week		$2,193.64
Total for the Year		$9,729.60

CHURCH WOMEN AT WORK.

(Continued from page 9.)

California, June 18-26 and a tour of American Board work in Mexico. This will be a trip by air, and the first thirty people to send in their applications will be the lucky people to make the trip under the direction of Rev. R. Norris Wilson.

In case you are interested in approximate prices (including travel, meals and hotels while in Mexico) the round trip from New York is $484. For further information write to: Missions Council, Rev. Nelson C. Drier, 287 Fourth Ave., New York 10, N. Y.

Contemplation is necessary to generate an object, but action must propagte it.—*Feltham.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

CARROLL.

It is with deep sorrow that we, the members of the West Memorial Bible Class of the Suffolk Christian Church, record the passing of our beloved member, Mrs. Eva Pierce Carroll on the 25 day of December, 1951.

Her many years of service and friendly smile made her but the more endeared to hearts of those who knew and loved her best

Because then, of the love and esteem of our hearts for her, be it therefore resolved:

1. That we honor her life not only with our lips, but by being true in service to the cause she loved and served.
2. That we extend our sympathy to her family, praying that in their sorrow they may find peace of God that passeth all understanding.

Mrs. M. W. STAYLOR,
Mrs. W. J. BRACEY,
Mrs. C. B. DUKE,
Committee.

ASKING FOR DOLLARS IS FUN!

(Continued from page 13.)

you've drawn a blank. The guy who won't talk back has you licked."

"Here's something else which you learn on a canvass," volunteered Arthur Hall. "If somebody does 'put the dog on you' literally or figuratively, it makes a wonderful story to tell when you come back to church for that dinner they're giving you. It doesn't happen very often, and it does not hurt you at all. Folks who get mean are simply showing themselves up; they're not insulting you."

"According to the prosposed setup, we will be expected to call on a lot of people who may not give us anything. Won't that be discouraging?" asked Beth.

"Let the salesman answer that one. If everybody I called on bought, that would mean I was not calling on enough prospects. I'd be an order-taker and not a salesman. You expect to be turned down a certain number of times each day, but every now and then you get a surprise, and there is no way of telling where or when it will pop up. Not all your turn-downs are wasted, either. Some of it is missionary work, which pays off later on."

"Drew, you're almost made part of my speech for me," continued Bert. "If anyone gets pledges from more than half the people they call on, they'll be lucky. It is altogether likely that some couple will go out and work hard all afternoon and come back without a pledge. That is to be expected. We're out after dollars, but in one sense the dollars are only an excuse for these calls. What we are really after is to draw the new people and the outsiders closer to our church. They are asking us to make the calls because they think we can make a new and better impression for the church than can those who have done the work in other years. What they want is our gumption—as I suggested in the beginning."

"I wouldn't be any good begging for the church," objected Beth Thompson. "I can't even sell tickets!"

"That's the objection I was waiting for," laughed Bert. "You aren't going to beg, and you aren't imposing on the good nature of the public with tickets. You will go out as ambassadors of the Church of Jesus Christ offering to people a chance to share in its work. You have nothing for which to apologize. This is as important a job as you and I ever tackled. We are gathering money and enlisting people to serve the ends for which Christ lived and died. We are carrying forward the church into the next year by finding the dollars for its support. We're not begging, we're not even asking, we are offering people the privilege of sharing in the greatest enterprise the world has seen—the church."

"What Bert has said is all true," added Arthur Hall, "but we will also have a lot of fun. We will be dealing with two of the most interesting things in the world—people and money. Folks are always fun, but they get funnier when you ask for their dollars. In a sense we will be playing a game. Each prospect is a puzzle to work. You'll know something about most of these people before you ring their doorbells, but you should have your eyes open and your wits working when they come to the door. Making the right approach is more sport than fishing. The trick is to concentrate upon them. That compels you to forget about yourself. Then you feel your way along. If you do it right, in comes the fish—and they sign your cards!"

"Arthur's going to make real salesmen out of you people" chuckled Bert. "He really has all the instincts, even if he does work for the bank."

"The way the serious and the fun side can get mixed up on a canvass is wonderful," Arthur went on. "Once my wife and I solicited an Englishman married to a Scotch woman. We had an uproarious hour while he tried to get his Scotch wife to sign the pledge, but he finally had to do it himself. He wound up by givng us a quart brick of icecream as a sort of commission on the sale. But some weeks later the man died. This happened in the city, where you don't know many people. In her hour of grief, the Scotch woman called up my wife on the phone, and I went around to see her. That hilarious canvass call really meant something to those people. We were awfully glad that we had made it."

"We haven't voted anything yet," suggested Sam, "but I have a hunch that we're not only going to go out on that canvass, but that we'll have a heap of fun asking for dollars!"

"And the town will discover that our church has a new look," added Beth.

APPORTIONMENT GIVING.

(Continued from page 7.)

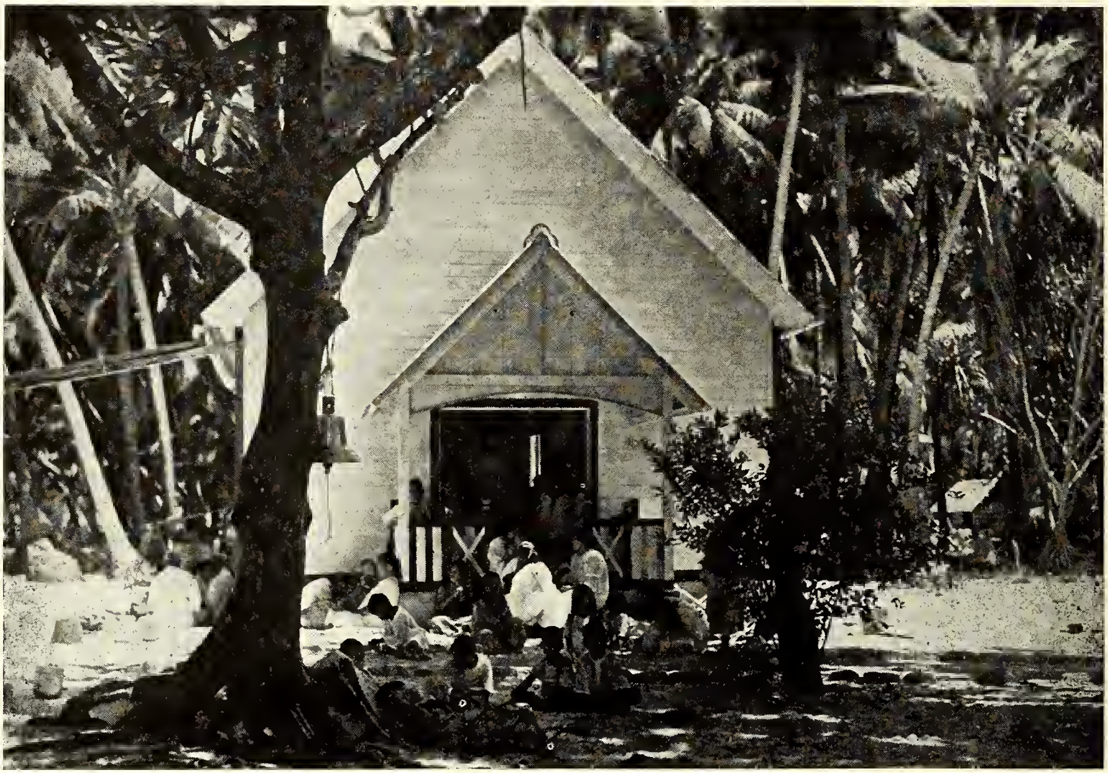
cerning the joy to be derived from giving. Not only are we promised joy, but we are promised an increase of that which may remain in our possession. The blessings of God upon nine dimes may mean more to us than if we kept the ten and did not give the one. The blessings of God upon an individual means more than a sense of economic security established by the withholding from God that which justly belongs to him.

Previously reported		$2,176.59
Eastern N. C. Conference:		
Bethlehem	$ 6.00	
Youngsville S. S.	15.00	
N. C. & Va. Conference:		
Graham, Providence Memorial	$ 9.50	
Ingram S. S.	19.69	
Pleasant Grove	10.00	
Western N. C. Conference:		
Pleasant Grove	$ 5.00	
Pleasant Union	10.00	
Providence Chapel	1.65	
Valley Va. Conference:		
Antioch	$ 38.10	
Winchester S. S.	8.34	
		123.28
Grand Total		$2,299.87

FOR THE CHILDREN.

(Continued from page 10.)

gether, make decisions in an impersonal manner, and then come home determined to be contented and happy. This keeps family influence on a high level. The "in-law" situation can in this way very often become happily adjusted.



OUR MISSION IN MICRONESIA

By ALICE E. CARY

THE AMERICAN BOARD, with 8 missionaries, aided by 4 Germans of the Liebenzeller Mission, is **responsible for all the Protestant mission work** being done in five island areas, separated by hundreds of sea miles from each other.

CHURCH AND SUNDAY SERVICES are of **prime importance to the Islanders.** Worshipping in rebuilt or repaired buildings, they are served by their island pastors, with the help of the missionaries.

THE CHURCH AND SCHOOLS go hand in hand. To send their children to our Christian Training Schools is the **ambition of all church members.** From these four schools come the **future ministers for Micronesia.**

A **THEOLOGICAL SEMINARY** is to open at Ponape this year to **train pastors** to serve the churches in **both the Marshall and Caroline Islands,** and to replace the men educated before the war, and now insuffcient in numbers and strength to care for their parishes.

MORNING STAR VI has given **fine service** as it has sailed far and wide bringing inspiration to Christians on lonely islands. Now it must be replaced by a larger, more adequate **Morning Star VIII. A ship,** to carry people and supplies to our far flung mission field **is a necessity** in carrying on the work of the churches in schools.

NEW EFFORT IS NEEDED AT THE FOLLOWING POINTS:

Six new missionary families so that each of the areas may have at least two families. The Foreign Mission Division of the Community Churches and Park Street Church in Boston are considering sending recruits.

Funds to purchase Morning Star VII, which cannot be replaced by the sale proceeds of the present ship.

Funds to put our school buildings in **good shape,** and equip them **to meet the educational standards** set by the U. S. Government.

Assistance to the churches in their **service to the peoples on the outlying islands** who lack Christian teaching and leadership.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MARCH 20, 1952 NUMBER 12

A Memorable Candle Is Lit

EUTAW COMMUNITY CHURCH CELEBRATES ITS FIRST ANNIVERSARY
Shown at the speaker's table are Mrs. J. O. Tally, Jr., wife of the Mayor; Mrs. John G. Truitt. Mrs. K. M. Lindner, Mr. Lindner, Mrs. F. L. Rogers and Dr. Truitt.

The Eutaw Community Church (Congregational Christian) of Fayetteville, North Carolina, celebrated its first anniversary with a dinner meeting on Wednesday evening, March 5. The Rev. Kenneth M. Lindner, minister, presided, and messages were given by Dr. John G. Truitt, the Rev. Fred P. Register and Dr. W. B. O'Neill. Mrs. F. L. Rogers, donor of the six-acre site in the new Eutaw subdivision, was present to light the candle and cut the birthday cake.

The neighboring Congregational Christian Church of Hope Mills sent greetings and a profuse floral decoration, which was presented by its Sunday school superintendent, Mr. Roy Kyle, and Mrs. Kyle.

Under the leadership of Mr. Lindner, the church has gained strength and is now holding Sunday school and church services in its temporary meeting place at 815 Ethelored Street. Plans are being developed for the building of a first unit on the Eutaw Church site.

News Flashes

Mr. A. H. McIver, prominent North Carolina layman, who has been under treatment at Duke Hospital in Durham, will return to his home in Sanford this week.

Dr. Robert Lee House is assisting Rev. Joe French in a financial project this week at Lanett, Alabama. The financial project is the initial step in a building project.

JOINT CLASS MEETING AT LIBTY SPRING.

Mr. G. C. Mann, Principal of Cypress Elementary School was guest speaker at a joint supper meeting of the R. E. Rogers Ladies' Bible Class and the A. H. Savage Men's Bible Class, on February 18, at Liberty Spring Christian Church.

Mr. Mann's topic was "Two Words—Right and Wrong." He said we cannot escape history—in the past there has been conflict between right and wrong and there is the same today. He stated further we must have a revival of conscience. We must learn to put God first instead of self first. To help our American democracy to survive, we need Christian Education in the home, church, and school. It is only by precept and example that we may make a better world.

A delicious tenderloin supper was served by the young people.

Invocation was said by Mr. R. E. Rogers and the benediction was by Mr. N. W. Byrd.

There were sixty present.

Mrs. Edward Harrell.

ONE GREAT HOUR OF SHARING.

Network and Transcribed Broadcasts

CBS-radio: March 21, 10:30-11 p. m., EST. "Over the Green Border," starring Raymond Massey as narrator. A dramatic story of a Czech family and their escape over the German frontier.

NBC-radio: March 22, 5.45-6 p. m., EST. "One Great Hour of Sharing," originating from Tokyo and Frankfurt, Germany, featuring interviews with refugees recently escaped from Iron Curtain countries. Dr. Samuel McCrea Cavert, General Secreatry of the National Council of Churches, will also appear on the program for Church World Service.

DuMont television: March 19, 10-10:30 p. m., EST., "Seven Lean Years," a film documenting refugee needs throughout the world.

ABC—radio and TV: ABC has tentatively promised network time for both radio and TV but has not given definite scheduling.

AGRICULTURAL SPECIALIST GOES TO PHILIPPINES.

Guy A. Thelin, Congregational Christian agricultural specialist and educationalist in China, is sailing today, March 20, on the *President Jefferson* (American President Lines) from San Francisco to Manila en route to a new assignment as an agricultural specialist on the island of Mindanao, Philippine Islands, under the American Board.

Later Mr. Thelin will be joined by his wife, the former Elizabeth Cushman of Pawtucket, Rhode Island, but now residing in Sioux Falls, South Dakota. Their two sons, Mark, 19, and Robert, 17, will remain in the U. S. A. to continue their education. Mark Thelin is a student at Oberlin College.

Mr. Thelin began his Far Eastern career under the American Board in 1924 and helped carry on in the Union High School of Foochow China the kind of specialized, practical education that is now being advocated by the Point IV Program. He went with the school when it was forced to become a refugee institution before invading Japanese armies and worked in Foochow under the new regime of China for a period until it was taken over by the "liberating" forces!

Mr. Thelin in his new post will work in connection with the Southern Christian College at Midsayap, Philippine Islands.

(Continued on page 15.)

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

		North Carolina Woman's Conference Rallies:
March	**24**	**Halifax District at Liberty Church (Va.)**
	25	**Henderson-Raleigh District at New Hope Church**
	26	**Sanford District at Shallow Well Church**
	27	**Asheboro District at Albemarle Church**
	28	**Greensboro-Burlington at Greensboro, Palm Street**
	27	**Valley Mid-Year Conference—Bethlehem**
		Valley Woman's Conference Rallies:
	30	**Newport Church, Sunday afternoon, at 2:30 p. m.**
	30	**Linville, Sunday night, at 7:30 p. m.**
	31	**Winchester, Monday night, at 7:30 p. m.**
		Youth Fellowship Rallies:
	23	**Virginia State-Wide Youth Fellowship Rally at Richmond**
	30	**N. C. State-Wide Youth Fellowship Rally at Elon College**
		Eastern Virginia Woman's Conference Rallies:
April	**1**	**Waverly District at Bethlehem (Disputanta, Va.)**
	2	**Suffolk District at Windsor**
	3	**Norfolk District at Second Church, Norfolk**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
April 29-May	**1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

PICTURE OF THE MONTH.

"CRY THE BELOVED COUNTRY."

This picture, released by Lopert Films Corporation, is a social document presenting a serious and compelling study of racial tensions and personal relationships in South Africa. To bring Alan Paton's celebrated book to the screen was no easy task, but it has been satisfactorily achieved by a realistic treatment of plot and characterizations. Filmed in the farming plateaus of Natal where large agricultural enterprises are to be found near barely-thriving native villages, and in Johannesburg and neighboring miserable shantytown, the picture encompasses all the situations exposed in the book. The old Zulu priest of the Anglican church leaves his village to go to the city to find his sister and his son. Both have fallen into serious trouble and the discoveries he makes are shattering to his emotions, his self-respect and his faith. His greatest sorrow comes when he finds that his own son had a part in the murder of a man who had been a foremost champion of the colored race. The old priest finds a friend in the grieving and at first bitter father of the murdered man.

In this strong adaptation of the novel, excellent character actors show people at their best and at their worst. The use of the local citizenry, who had never before acted, gives authenticity. Infinite pity is the thread holding the picture together. There are many heart-breaking episodes but no sentimental touches to spoil a soul-stirring drama which explores the greatness of man's soul and the depth of his suffering.

BON VOYAGE, MISSES BUELL AND CREW!

Miss Constance Buell of Wellesley Hills, Massachusetts, and Miss Angie Crew of West Milton, Ohio, both Congregational Christian missionary educators under the American Board in the Far East, sailed Monday, March 17 on the *M. S. Lisholt* (Ivaran Line) from San Pedro California, to Kobe Japan, where they will become members of the faculty of Kobe College.

Miss Buell, who was one of the last missionaries out of Tientsin, North China, in 1951, after five years behind the "Bamboo Curtain," now takes up her work in a new country.

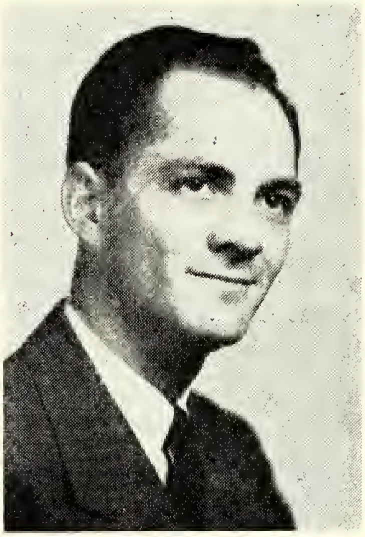
Miss Crew began service in Japan in 1923 and with the exception of temporary service in Talas, Turkey,

(Continued on page 7.)

RALEIGH CHURCH CALLS NEW MINISTER.

The Rev. W. L. Parker, now pastor of Elm Street Christian Church (Disciples of Christ) in Greensboro, has accepted a call to the United Church in Raleigh.

He is expected to arrive within 90 days to become the United Church's first regular minister since the Rev. Fred Eutsler resigned last September 1 to study at Yale University. Since that time, Dr. W. D. Davies, professor of Bible Theology at Duke Divinity School has served as interim pastor.



REV. W. L. PARKER.

The Rev. Mr. Parker is a native of Selma and a graduate of Atlantic Christian College, where he achieved high scholastic honors. He received the Bachelor of Divinity degree from Yale Divinity School in 1949 and since that time has been pastor of the Greensboro church. Previously,

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House

Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year..........................$3.00

Two Years......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

Superintendents Meet

One of the stories making the rounds recently tells of a minister who seemed to be a failure, who could not hold a church for more than a year; then, after three months of Hadecol, he became a state superintendent!

No tonic was administered, but our Sunday school superintendents have been given a lift in a series of conference meetings. Sanford, Monticello, Asheboro and Suffolk will be remembered for these delightful meetings. At each meeting a bountiful meal was served and a most practical and helpful program followed.

The superintendent is the key man in every church. He must be on duty in some churches when the minister is not present. His leadership largely determines the educational policy of the church school. Since his is a volunteer, non-professional task, he deserves every possible assistance. Surely we need to magnify the office of the superintendent and give it every opportunity to succeed.

The Board of Christian Education and Sunday School Convention officers have given a fine example of churchmanship in setting up these meetings. The majority of the pastors found it possible to attend the meetings. We may reasonably assume that these superintendents returned home with a more adequate conception of their task and a closer acquaintance with the tools by which the task is accomplished. No little credit goes to the ladies of the host churches who served.

The Board of Christian Education has assembled a kit of varied, conscise material for the superintendents. As this material is studied and the impressions of the various meetings are pondered by those who were in attendance, and as they are passed on to others in these various schools, one can visualize something of the progress which may be realized during the coming weeks in multiplied schools. A new day is dawning in many of these schools.

Your Offering for Missions

Various ways have been suggested for the receiving of your missionary offering. Some are using the Cent-a-Meal plan. The Easter Offering for missions will be received in many churches. Churches which of necessity must have a different emphasis at Easter may observe "One Great Hour of Sharing," March 23. In any event, it fits perfectly into our schedule of missionary emphasis.

Dr. Stanley I. Stuber, director, says:

"Some of us may have grown weary of special appeals. Many of us, not knowing the real needs, have grown indifferent in our Christian stewardship. A few of us, who have neglected Bible reading and prayer, have lost the compassionate spirit of Christ. All this adds up to a church which does not care.

"Just as long as people continue to suffer, Christians must try to help. Today thousands upon thousands of refugees are suffering terribly. They are mainly in Korea, India, Palestine and Central Europe. They need not only physical assistance, but spiritual aid. They need to know that Christians in America really care.

"Twenty-one denominations are providing this spring a channel, through local churches, by which we may aid those who are homeless and who need a spiritual, as well as physical, ministry. This channel is the united appeal for relief and reconstruction known as 'One Great Hour of Sharing.' Now is the time to plan to take an offering, either on Sunday, March 23, or some other Sunday. I invite every pastor, and every member of a Christian church, to participate in this great hour of sharing."

Whatever method of receiving the offering one may select, tithing will make a difference, a mighty difference in the amount received and the impact made on the ills of the world.

What is your Evangelistic Emphasis during Lent?

The Chairman of the Convention's Commission on Evangelism describes

Christ's Way of Winning the World

By Roy C. Helfenstein

In the first chapter of the fourth Gospel, we find the basic principle of the technique which Christ wished his followers to use in winning the world to an appreciation of God,—"And he introduced him to Jesus."

Andrew, on the occasion referred to, introduced his brother Simon to Jesus, and in that simple act rendered God and humanity the greatest service of his entire life. That personal introduction by Andrew of his brother Simon, later to be known as the Apostle Peter, gave Jesus contact with a life without which the story of Christianity would have been sadly incomplete.

It was by personal contacts, personal introductions that Jesus launched the divinely human enterprise of his church, against which the powers of evil shall never prevail.

Andrew introduced others to Jesus besides his brother Simon. It was Andrew who introduced the Greeks to Jesus,—Phillip and his friends who had made known their desire to see Jesus. It was Andrew who introduced to Jesus the lad who was willing to share with the crowd his picnic lunch of five barley crackers and two sardines. Not until the Books of the Judgment unfold will we know what far-reaching significance those introductions had in laying the foundation of the church and in promoting the work of Christ's Kingdom upon earth. But as we read the Gospel narrative we are reminded again and again that through personal contacts Jesus envisioned the building of his Kingdom of love and truth among men. Down through the centuries, since Andrew introduced his brother Simon to Jesus, the greatest privilege and the greatest responsibility of those who have believed in the Lordship of Jesus has been and is "To introduce their relatives, friends, neighbors, business associates and others who have not personally met the Lord of Life,—to introduce them to Jesus."

Pastors cannot assume that responsibility and privilege for the individual members of the church they serve. Professional revivalists absolutely cannot relieve pastors and the laity of their individual and personal responsibility in this basic work of the churches.

Dwight L. Moody, perhaps the most widely known layman of the Congregational Church in the past generation, was declared by the Merchant Prince, Mashall Field of Chicago, to know more about salesmanship than any other man he had ever met. Early in life, Mr. Moody turned his back upon the alluring business career that had opened before him, and dedicated his talents of salesmanship to the service of the churches of all denominations, because he felt that the laymen of the churches were falling down on the job in failing to act as contact mediums in the recruiting program of the Kingdom. Mr. Moody, while at the height of his fame which had spread throughout the English speaking world, told a large gathering of laymen in Chicago that unless the churches recaptured the conviction that the genius of Christianity lies in "each one winning one," the churches themselves would be responsible for retarding if not defeating Christ's program of human redemption."

ROY C. HELFENSTEIN, A. M., D. D.

And leaders in every denomination today are realizing as never before the need of that conviction in all churches of all denominations,—the conviction that every person who professes to be a Christian is honor-bound to prove the fact by influencing someone else to become a Christian.

I realize that because of the cheap, clap-trap pronouncements of certain professiodal revivalists and because of the programs of certain religious cults that have sprung up throughout the length and breadth of the land—partly due to the failure of the established denominations vigorously to sound the note of the evangel—that because of the offensiveness of the message and the method of the wrong types of evangelism, thoussands of established churches have allowed themselves semmingly to forget that there is longer a place for even a rational evangelism or longer any responsibility resting upon the laity of the church in its programs of Christian recruitment. But unless the established churches recapture an interest and a passion in passing on the torch of faith into other hands they will find that gradually but surely their horizons will be narrowing, while the numerous cults will be thriving upon the fact of the evangelistic indifference of the established churches. A rational, practical, but enthusiastic program of lay evangelism, — a common sense promotion program of "man to man religion" is one of the greatest needs of the world today and the greatest need of the established churches in every land.

Thomas Carlyle, the great Philosopher and Author of Scotland, while professor in the University of Edinburgh, in addressing a large mass meeting of students of that great University made this thought—provoking statement, — "To have been the evangelist of a single soul is not to have lived in vain." In other words, for a person to be able to influence a single life to seek and to fellow in the Christian way of life is to fulfill the highest mission of human existence. If down through the

(Continued on page 13.)

Our Readers Contribute

IN FLORIDA.

Here we are again in the "Sunshine City," St. Petersburg, Florida. The Sun shines here with a welcome warmth and comfort to the people from "up North." Geography and direction may be relative in some instances and "up North" in Florida and Virgnia may have different implications. My wife and I like this city and state in mid-winter. White-haired people with young hearts seek this climate in great numbers. Appearances indicate to the trained eye that many of the people who sit on the green benches in the park and along the streets are matrimonial prospects. It would be fine if the visiting minister's wife could be the recipient of several marriage fees in this beautiful state. The writer would be agreeable to such an experience. In the meantime a few words of encouragement to the would-be visitors may be freely spoken.

One has to join ranks of the thousands of tourists who daily anxiously seek a place to park the car and then get in a line that seems endless to to find a place to eat. And if one wishes to attend church it is necessary to go early and move along by inches to get inside the far away door. We went to church last night (Thursday)—at 6 o'clock p. m. to hear the world renowned Rev. Martin Neimoeller speak on "Behind the Iron Curtain." Several hundred other people were already there where 2,500 people heard him speak at 7:30 p. m. I think of waiting one hour and a half to hear an address one hour and a half long! Next Sunday we shall be compelled to go to church an hour ahead of time if we find a favored seat.

What do you find in these churches crowded with tourists? Good fellowship, wonderful music a cordial welcome and great Biblcal preaching. A roster of the churches indicates that one can find one of almost any faith and order desired. The "scisms" and the "isms" are here in great numbers. Yes, the churches are here and well attended. The people who attend get something worthwhile. Here is wishing that the church of my choice and love may always be alert to the will and word of God and be greatly enriched by the power of the Holp Spirit for a deeper spiritual life and a more effective gospel minstry — with an evangelistic and missonary objective.

I. W. Johnson.

WESTERN N. C. LAYMEN MEET AT LIBERTY.

On Saturday, March 1, the laymen of the Western North Carolina Conference met with the Liberty Church. Eighty-one men from 10 churches were present to enjoy the evening together.

The ladies of the host church began our enjoyment by serving an honest to goodness banquet dinner, for which I want to express my personal thanks as well as for the other men.

We were very sorry Mr. George Colclough, chairman of the Southern Convention Fellowship, was not able to be with us due to illness. We hope to have him at the next meeting. We were honored with the presence of Dr. William Mosley Brown who spoke to us about the Laymon's Position in God's Kingdom. These of you who did not have the privilege of hearing Dr. Brown certainly missed a great message. Let me say also that you missed hearing that men's quartet from Hank's Chapel. Speaking of singing, I believe that we have some of the best singers anywhere. Some of the men remarked after the meeting that the group singing was the best that they had ever heard. The fellowship of singing together was good for us. It's a good way for a tired man to relax. Try it the next time we meet. We voted to meet four times each year, on Saturday before each fifth Sunday. Since we met the 1st of March our next meeting will be the 28th of June, the place to be announced later. If your church would like to entertain the group please let me know about it.

I want to thank all who helped make the meeting a success: first the ladies of the host church for their fine dinner, Dr. Brown for the message, the quartet for its singing, and thank also to the six ministers

(Continued on page 15.)

Help Christian America Attack
SUFFERING, HUNGER AND FEAR
Give to—"One Great Hour of Sharing"

Testimonies . . .

Wholehearted Support

I am glad to learn of the plans of our American churches to join in an appeal for refugee and relief needs in Korea, India, the mid-East and central Europe.

I am confident that the people in Virginia will give their wholehearted support to this "One Great Hour of Sharing," March 16-23, 1952.

—*John S. Battle, Governor of Virginia.*

Dislocation of People

A major fact stands out when one visits various countries of the world today: post-war relief and reconstruction needs are still very pressing. The tremendous extent of dislocation of people due to war is greater than the American people quite realize. While the need for immediate relief for these dislocated ones is evident, rehabilitation is also essential. Funds raised through "One Great Hour of Sharing" will help tremendously, in immediate relief and in restoring people to some more normal form of life.

—*Dr. David McKeith, Jr.,*
The American Board of Commissioners for Foreign Missions.

One of the Greatest Challenges

I believe that the 1952 United Appeal for Relief and Reconstruction in the devastated stricken countries of the world presents one of the greatest challenges that has ever faced the churches of our land. "One Great Hour of Sharing" can well become the spark which will ignite all of the Christian forces of the world for a more dynamic and vigorous Christianity. In this great appeal we will have a chance to express the true American Christian spirit of brotherly love. At the same time it will help us gain the confidence of millions of people that may well help determine the destiny of the world for years to come.

—*Judge Luther W. Youngdahl,*
Washington, D. C.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE ELON COLLEGE SINGERS.

There is a group of Elon College students known as the Elon Singers, the majority of whom are music majors. The greater part of them are voice students of Miss Virginia Groomes, Voice Instructor in the college. The Elon Singers furnish music for the church services each Sunday morning on the campus. They give programs on special occasions in nearby churches of different denominations.

For the past five years the Elon Singers have gone on extensive tours through the states of North Carolina, Virginia, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, and up as far as Maine. The current year they sang eleven engagements beginning with the First Baptist Church in South Boston, Virginia, and closing with a program in Westmoreland Congregational Church, Washington, D. C. Each program is about an hour and forty minutes long, consisting of sacred music from the Negro spirituals to the classical selections from Bach, Handel, Mozart, and others. A music critic of Providence, Rhode Island, made the following comment after listening to the entire program which was presented in Beneficent Congregational Church in Providence:

"Any program containing sections of three major works presents a challenge to both singers and audience for a variety of reasons. The normal continuity is interrupted, of necessity, and sometimes the connecting joints are obviously missing. That was somewhat the case with 'Israel in Egypt' where 'He rebuked the Red Sea' and the two following sections, all very brief, seemed to lack coherence at the same time they unfolded the story.

"Except for this, the singers projected the sense of darkness and other pictorialisms extremely well, and the final fugue and section descriptive of the horse and his rider (with full organ background (was highly impressive.

"In the unaccompaided 'Missa Brevis' the tonal balance was fine and the pitch perfect. Mr. Westmoreland divided his forces in the chancel so that the four major parts, soprano—alto—tenor—bass, made up two choirs in effect instead of one. Singing four part music with half of the tenors thirty feet away from the other half can be a risky affair. The Elon Singers ignored all problems of this sort and sang with perfect ease at all times.

"Among the smaller numbers, the familiar 'Set Down, Servant' and the less familiar Wood number which followed it both had tremendous climaxes. The soloists were uniformly good, and they sounded generally mature beyond their years.

"Fletcher Moore, organist, gave excellent support to the singers and proved himself a recitalist of talent in the prelude and postlude. Mr. Westmoreland was hidden, but the results showed him to be a fine choral director."

The group is composed of thirty-two singers plus Mr. Moore, head of the Music Department and accompanist, and Mr. Westmoreland, director. They travel in a chartered bus. It is an expensive trip. The host church provides entertainment over night or meals, or both, which helps to cut expenses. During each performance a voluntary contribution is made by those present. The total amount contributed usually takes care of the expense. This is a pleasing and acceptable way of demonstrating the quality of work and results realized in our Music Department. This group reflects honor upon the college, and we are very happy to have them represent the college in these widely separated communities. Elon College is most appreciative of the work that our music faculty and music students are doing.

APPORTIONMENT GIVING.

The spring semester at Elon College began Monday, March 10. One day during the previous week a young man came to my office and said, "I want to ask a favor. I have been expecting my check for the past two days. It was promised, but it has not come. Could I register and pay the college when my check comes in?"

I thought how true to the experience of Elon College. During January and February we were expecting to hear from every church and Sunday school in the Convention. January came and went. No word. February has gone and yet no word. Of course there were a number of Sunday schools and churches who did send in their contributions, and they were thankfully received, but there were many, many churches and Sunday schools that are just as the father of this college student was. They either forgot or failed to send their offerings. The college does not have anyone to whom it may go and request an extension of time. We are just depending on you, our co-laborers and fellow travelers along the highway of life. Have you forgotten? It isn't too late. Our needs are greater this week than last, and your contributions will mean just as much or more. Should you remember us, you will gladden our hearts and assist the program of Christian Education in Elon College along the way toward the completion of its year's work and success in its earnest and consecrated efforts. We are depending upon you. We have no one else to whom we may turn or upon whom we may depend.

Previously reported		$2,299.87
Eastern N. C. Conference:		
Oak Level	$ 31.00	
Sanford	5.00	
Fayetteville	2.00	
Western N. C. Conference:		
Pleasant Hill	$ 75.00	
Valley Va. Conference:		
Linville S. S.	$ 15.00	
New Hope S.S.	7.00	
		135.00
Grand Total		$2,434.87

MISSES BUELL AND CREW.

(Continued from page 3.)

under the American Board during World War II she has lived and worked in Japan.

Kobe College where both Miss Buell and Miss Crew will teach is a high grade Christian institution for girls, the oldest of its kind for women in Japan, founded in 1875 and often spoken of as a venture in international cooperation through the higher education of women.

Miss Angie Crew is the sister of Charles W. Crew, and Philip J. Crew of West Milton, Ohio, and Mrs. Charles A. Bratton, 101 West Upland Road, Ithaca, New York.

She is the special representative of the Congregational Christian Church of Troy, Ohio.

LET THE CHURCH BEAR THE WITNESS IN . . .

AFRICA

By JOHN A. REULING, Secretary

New gold strikes, development of uranium deposits, racial violence, and the doctrine of apartheid all draw world attention to Africa. Less frequently reported but certainly of greater long-range world importance is the steady growth of the Christian Church. Mission societies and governments alike are increasing medical educational and social service facilities. The African people themselves are making substantial contributions in time and in money.

Our own Congregational Christian mission churches, in Angola (Portugueses West Africa), Southern Rhodesia, and the Union of South Africa play a worthy part in the continent-wide spread of the gospel.

Our Christian World Mission has an important continuing part to play in the continuing growth of the African Church and its related activities. During 1952 the Africa section of the American Board budget provides for:

Educational Work. The present high standard of African leadership and the thousands of fine Christian homes are to a large extent the results of the good educational work of the past. This work must continue to provide for the future. Seven missionary couples and eleven single workers constitute the board educational force for Africa. For the most part they teach homemakers, prospective teachers, high school classes, or ones associated as advisers and helpers with the more than 2,000 African teachers who, wholly supported from African sources, carry on the extensive primary and intermediate school system of the three Missions. The Board has also budgeted, all too inadequately, small grants for running expenses to Inanda Seminary and Adams College in the Union, Mt. Silinda Institute in Rhodesia, and Means School for girls and Currie Institute for boys in Angola. These are all training institutions.

Medical Work. One doctor and two nurses in Southern Rhodesia and one doctor and two nurses in Angola constitute the entire Board-supported medical force in Africa, although it is expected that an additional doctor and nurse will be appointed to Angola very soon. A small grant to Mt. Silinda Hospital, supplemented by local income, and a more substantial one to the hospital at Dondi, Angola are included in the general work budget. In addition, the general work budget of the four country stations in Angola includes a small amount for local medical work, usually done by an African nurse with the part-time help of a missionary wife. It should be noted that the extensive medical work in the South Africa Mission, including missionary personnel, is now completely supported from South African sources althought it remains closely integrated with the total mission program.

CRAFTS ROOM, JAN HOFMEYER SCHOOL OF SOCIAL WORK, JOHANNESBURG, SOUTH AFRICA

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

MRS. WILLIAMS TO VISIT RALLIES.

You will all be delighted to know that Mrs. W. B. Williams of Newport News, Virginia, president of the women of the Southern Convention, will speak at all of the rallies this spring.

As previously announced, Miss Oline Nicholson, missionary of the American Board to India will also speak at the North Carolina and Valley of Virginia rallies, being held this month, as follows: 24—Halifax District, Liberty; 25 — Henderson-Raleigh District, New Hope; 26—Sanford District, Shallow Will; 27—Asheboro District, Albemarle; 28—Greensboro - Burlington Districts, Palm St., Greensboro; 30—Valley, Newport; 30, (evening), Linville; 31, (evening), Winchester.

The Eastern Virginia rallies will use "home talent" this year, having in addition to Mrs. Williams, Miss Pattie Lee Coghill, our own educational secretary. They will meet as follows: April 1, Waverly District, Bethlehem (Disputanta); April 2, Suffolk District, Windsor; April 3, Norfolk District, Second Church, Norfolk.

Every society is supposed to have representatives at the rally for its district. This is a "must." Let us be sure that as many women as possible attend these important meetings.

* * * * *

NORFOLK DISTRICT RALLY.

The Norfolk District Rally will convene at 10:00 a. m. on Thursday, April 3, at the Second Congregational Christian Church, 430 Grantham Road, Norfolk, Virginia.

"A Call to Ways Untrod" is the theme for the day. Mrs. E. G. Middleton of Christian Temple will lead the service of worship. The superintendent's message will be based on the subject, "Those of the Way." Special music will be rendered by Mrs. W. M. Sydenstricker of the Bay View Church. The two addresses of the morning will be given by Mrs. W. B. Williams of Neport News, president of the Southern Convention of Congregational Christian Women, and Miss Pattie Lee Coghill, educational secretary of the Southern Convention.

The ladies of the host church will serve luncheon at 12:15 at a cost of $1.00 per plate.

The afternoon session will be devoted to "Glimpses of Untrod Ways in Giving, Working Together and Praying." Rev. J. Everette Neese, pastor of the host church, will discuss "Ways Untrod in Giving." Miss Josephine Haynes, director of religious education at the Christian Temple, will speak on the young people's work in the Eastern Virginia Conference. Mrs. H. J. Kivette of the Bay View Church will bring an illustrated message on "Child Evangelism." Mrs. Robert Hoskin, a member of the Woman's Council for Interracial Cooperation, will speak on "Ways to be Trod—Interdenominational and Interracial."

The closing message will be given by Mrs. W. Stanley Carne of First Church, Portsmouth, using as her topic "Prayer—the Christian's Vital Breath." Adjournment will be at 3:30 p. m.

Let April 3rd be a day when you will drop the cares and work of home and local church and come to the rally, Christian fellowship and "good thoughts" shared can lift our spirits to high attainments.

Lelya P. Neese, *Supt.*,
Norfolk District.

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WOMAN'S BOARD MEETING.

The Woman's Board of the Southern Convention met in semi-annual session at the Warrenton Hotel, Warrenton, N. C. on March 11, with thirteen members present. The report of the president, Mrs. W. B. Williams, showed that she had given much time to this branch of church work since the September session.

The treasurer's report (given by Mrs. W. V. Leathers, our faithful treasurer) showed that we need to go a long way for our Thank Offering for the Japan International Christian University to reach as high an amount as our Thank Ogering for Whitley Auditorium—we are about $1,000 behind. If you have not sent in that offering yet, please do so. If there are some socities which did not take their Thank Offering in November, it is not yet too late to do so.

Reports from the North Carolina and Eastern Virginia Conference presidents, Mrs. W. J. Andes and Mrs. Garland Spratley, showed that plans are underway for the rallies.

The cradle roll superintendent, Mrs. Carl Wallace, and the young people's superintendent, Mrs. Millard Stevens, reported plans for these groups. The plan suggested by Mrs. W. E. Wisseman, friendly Service chairman, to have only two projects for next year, was approved, the probable objects being Ellis Island and Miss Nordquist's work in Africa, since those fit into our studies for 1952-53.

At the suggestion of Mrs. Spratley, Christian family life chairman, and Mrs. W. T. Scott, visual aids chairman, it was decided to purchase four filmstrips concerning "the family," which will soon be available to local groups. Miss Pattie Lee Coghill, literature chairman, announced that the packets would be ready by the time of the School of Missions.

Dates of the School of Missions were announced, July 8-12, with Miss Lucy Steel to be the Bible teacher again.

The report of the Thank Offering Project Commitee, given by Mrs. J. Rollie Gayle, chairman, was adopted. The plan would be for the Thank Offering in 1952 to go to church extension in the Southern Convention, the particular place to be the Carroll County Mission if present plans of the Mission Board concerning it are continued.

* * * * *

GOOD MEETINGS AT CHRISTIAN TEMPLE.

While there is satisfaction in knowing we are meeting the required goals, we feel a sense of humility when we think of the unlimited possibilities still unmet.

We have found it helpful to make a Year Book outlining the year's programs, which are to be filled an with special events and news flashes from our mission stations.

The splendid program gotten out by the Thank Offering Committee was used at the November meeting with additional information on the I. C. U. of Japan.

A very fine address on our home mission topic was given at the De-

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Last Sunday was a happy one for our family. We had as guests some members of our Richmond Church whom we had enjoyed working with when we were there, and we laid the cornerstone for our new church school building that day.

Mr. and Mrs. B. W. Ward and their son, Bowden and Mrs. L. L. Bond were with us. Bowden had been to Duke University to take competitive scholarship exams. He was in my Primary Class at Richmond and so was Mrs. Bond's son, Lonny, who is now studying public school music at the University of Richmond. Another boy in that class was George Parsons, Jr., who has become a well known track star in Virginia. He is studying at U. of Richmond also. It is very gratifying to see boys and girls one has taught grow up into fine, Christian adulthood.

Churches put cornerstones in their buildings, as well as other civic or public buildings. Look for the one at your church. Very interesting things are engraved upon them. And it is customary to place papers, articles and items inside the stone for the future generations to see. Some of you are too young to remember that a time capsule with important information was buried at the New York Fair to be opened thousands of years from now. The Richmond Public Library has a sealed stone inside the main foyer which is to be opened sometime in the 21st century.

The cornerstone of our orginal church was opened last week and among the things in it was a copy of July 5, 1897 "Little Pilgrim—We will go up the King's Highway" Sunday school paper. It had an American flag on the cover with a fourth of July poem. This story was given and it was not signed.

MAMMA'S SOLDIER BOY.

Harry loved to go up in the attic and hunt among the cobwebs. There were so many beautiful things to be found there and since he wasn't a girl, he didn't mind the spiders.

One day he came down dragging an old blue soldier coat, its bright buttons all dull and its color spotted and faded. The old cap of blue was down over Harry's ears.

"Why, Harry!" cried grandma.

"Does you care?" he asked, dropping the heavy coat in a dusty heap in the middle of the floor. "I fought you'd let me have zem for playsings."

"Not those!" said grandma tearfully.

"Vey looks like playsings!" answered Harry. "I wants to be a soldier boy."

"I'll tell you what I'll do," said grandma, picking up the dear old blue coat that she loved for the sake of the one who had worn it, "let us go put these away and I will get some pretty blue cloth and some bright buttons and make a soldier boy of you, if you will promise to be a good, true brave one, like the man that wore all these!"

"Oh, yes! I'll be brave and true!" promised Harry.

"EVERY DAY IS A FRESH BEGINNING."

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

"You did so!" exclaimed Shirley. "You did hit me yesterday, and today I'm going to hit you. So there!" And Shirley gave her sister a hard slap.

"Children," called Mother, "I want to talk with you. Did Sister slap you yesterday, Shirley, and did you just remember it and want to slap her back?"

"Yes, I did," answered Shirley in a newly acquired postive manner.

"Oh, I understand," Mother replied, but in our home, you know, we do not do things like that. In our home we always forget the unpleasant things that happened yesterday. We begin each new day by doing the most pleasant thidgs we can do. 'Every day is a fresh beginning; Every morn is the world made new.' Let's keep saying it over and over; let's forget the unpleasant things just as soon as they have happened and begin again."

With talks like this, Mother began to form a philosophy for home life. She listened to the children's conversations and she always followed up any unpleasantness with words reflecting this type of philosophy. Sometimes she suggested that the children shake hands with each other.

The mother and father of this family very early adopted the adage, "Let bygones be bygones," and they made it a rule, with regard to themselves, never to go to sleep at night until any misunderstanding that had occurred had been cleared up, Such attitudes in a home cannot help but leave their mark on character building in childhood and youth.

Lately I have read *Abigail Adams,* by Janet Whitney, and I found that one of the maxims of Abigail's grandmother was, "Never bring a painful subject twice into recollection." I had occasion recently to hear a seventy-five-year-old woman rehearse, with indignation and anger, an episode in her life that had taken place as long as twenty-five years before. In all those years she had kept alive in her thoughts the event that had happened to disturb her, and she was just as ready now to make an issue of it as he had been then. She had been making herself and others unnuecessarily disturbed for a long time.

It behooves parents to look ahead and think out what their influence and teachings day by day are going to accomplish in the end. Each of our boys and girls is continually building the adult and old person that each will be, and we, as their closest friends, should be continually alert to help them become lovable personalities.

Johnny and Tom are walking to school. Tom is talking vigorously about some grievance, and after a while Johnny exclaims, "Oh, forget it!" Johnny's father sometimes uses this expression and Johnny has heard it. It is a common everyday expression, simple in effect, but to the point. We all need to forget many unhappy incidents and start anew.

It is so unfortunate in any home when discords are allowed to drag on and on. It is easy to let old grudges pile higher and higher and to allow new ones to accumulate day after day. If they are not checked early in the lives of our children, their lives will become unhappy. It is our job as parents to see that this never happens. Do we parents bear grudges? Do we carry these grudges along week by week? Or, do we try to remember that, "Every day is a fresh beginning"? Never let us forget the little boy who said to his father, as they walked along the seashore in the wet sand, "I am following in your footsteps, Father."

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

INTERDENOMINATIONAL CHURCH RECREATIONAL WORKSHOP.

Purpose—To encourage and develop more and better recreational materials and leadership in the local churches of our state for both church and community.

Areas of Study—We will concentrate on four major areas this year: Recreation for Children, Handicrafts, Creative Dramatics and Folk Games. Every person attending will have four and one-half hours of classwork available in each of two of these majors. Other shorter classes will be provided in Song Leading, Party Planning, Games, Family Rrecreation and other areas desired.

Leaders—Rev. R. Harold Hipps, Associate Minister of West Market Street Methodist Church, Greensboro; Mrs. Nancy Stamey, Director of the Children's Theater in Raleigh; Miss Virginia Gregory of the State Recreation Commission; Bob Fakkema, Director of Recreation at Highland Presbyterian Church, Fayetteville; and other leaders and speakers in special areas.

Who May Attend—Ministers, directors of education, adult and youth lay leaders, and any other interested persons. There will be special emphasis for youth leaders who can usually get away from school for such a workshop if they show sufficient interests.

Costs—Rooms, meals, and registration cost for the entire workshop will be $11.00. Part-time attendance will be charged accordingly. Traveling expense and purchase of books will be extra. The workshop begins Tuesday evening and ends Friday noon.

For further information contact Bob Fakkema, Highland Presbyterian Church, Fayetteville, N. C., or Miss Pattie Lee Coghill, Elon College, N. C.

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RELAX WITH MAX.

Ain't having much time to relax, with all these rallies; but they sure are a lot of fun. Wish I could go to both of them. Guess I won't make it to Richmond, but I'll be looking for all of you at Elon. Don't disappoint me.

You should have seen Warren Matthews, Bill Simmons, Lois Scott, and Ruth Dunn working yesterday. It was a sight to see. They were sending invitations to the North Carolina State-Wide Rally. I've never seen such hard work or so many invitations. If you didn't get one, it is the fault of the Post Office. Don't feel slighted; come and you will be welcome.

* * *

There is no duty we so much underrate as the duty of being happy.
—*Stevenson.*

SECOND ANNUAL

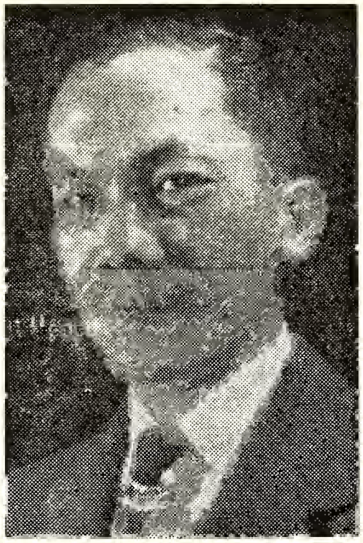
Virginia State-Wide Youth Rally

OF CONGREGATIONAL CHRISTIAN CHURCHES
FIRST CONGREGATIONAL CHRISTIAN CHURCH
Richmond, Virginia
Sunday, March 23, 1952, 2:30 p. m.
FEATURING
MISS OLINE NICHOLSON
A Missionary, just returned from India, and
TIMOTHY CHANG
Our Chinese Student

Election of Southern Convention Officers

Bring Picnic Lunch for Sunday Supper

MISS OLINE NICHOLSON.


JOSE DABUET.

SECOND ANNUAL

North Carolina State Youth Rally

OF CONGREGATIONAL CHRISTIAN CHURCHES
Elon College, North Carolina
Sunday, March 30, 1952, 2:30 p. m.
FEATURING
JOSE DABUET
Our Philippine Student, and the
ELON COLLEGE SINGERS

Election of Southern Convention Officers

Bring Picnic Lunch for Sunday Supper

Special Evening Service

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LUKE, PHYSICIAN AND HISTORIAN.

Lesson XIII—March 30, 1952.

Memory Selection: *You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.*—Acts 1:8.

Lesson Text: Luke 1:1-4; Acts 1:1-2; Acts 16:6-10; Colossians 4:14.

Devotional Reading: Luke 4:33-41.

Meet Dr. Luke—"The Beloved Physician."

There are only three references in the New Testament to Luke, "the beloved physician," and they do not tell us much about him. Colossians 4: 14 says, "Luke, the beloved physician. and Demas, greet you." II Timothy 4:11 says, "Only Luke is with me." And Philemon 24 says, "There salute thee . . . Luke, my fellow laborer." These few and brief references tell us that Luke was a dear friend of Paul, that he worked with Paul. and that near the end of Paul's life. Luke was with him after all others had left him. Not much there to construct a picture of a man's life.

But fortunately, in addition to these three references to Luke, there are two books by Luke. And these two books tells us a great deal about the man. For the Gospel of Luke and the Acts of the Apostles reflect the mind and heart and character of Dr. Luke. He is one of the finest characters of the New Testament and one of the greatest laymen of the Christian Church. Who, and what kind of man was this man, Luke?

He was a Gentile, the only Gentile who wrote a book of the Bible. He was a doctor or physician, a man of at least some scientific training. He was a careful observer, a man of culture, and a loyal friend. He was a Christian layman. He was modest—he never mentions his own name in either of his books—refined. He was a man of sympathy, compassion. He had traveled widely and observed acutely. He was artistic—tradition has it that he was also a painter, he certainly was an artist with words—poetic, spiritual, high-minded. He was cosmopolitan in outlook and sympathies. He was a man of unusual literary ability. A critic of Christianity said that the Gospel of Luke was "the most beautiful book that was ever written." Thank be unto God that this man Luke, became a Christian and dedicated his heart and his hand and his head to the cause of Christ. How immeasurably poorer the Bible would be if it were not for the Gospel of Luke and the Acts of the Apostles, both of them written by this beloved physician!

Dr. Luke Meet Mr. Paul.

We do not know just where Luke and Paul first met. Some think that they met in Antioch, while Paul and Barnabas were working there. We do know that they were together at Troas when Paul had his vision of the man of Macedonia, for from this point in the narrative the words "we" appear—Luke joined Paul there, and went with him to Philippi. It does not matter much where they met—the important thing is that they met. It was the beginning of a friendship in Christ and a partnership for Christ that quickened the spiritual life of a continent, and which is still the inspiration of countless followers of Christ. They had much in common. Great minds great hearts, great faith, great compassion for people, great love for Christ.

Dr. Luke Becomes a Medical Missionary.

That is just about what happened when Luke met Paul. He not only accompained Paul to Philippi, but he remained there and worked as a Christian physician and layman. Later he traveled extensively with Paul and helped in the work. And even unto the end he stuck to Paul, after all the others had deserted the aged apostle. It is quite likely that even as Paul preached the truth which made men whole in spirit, Luke ministered unto them in such a way as to make them whole in body. Here was a layman, giving his life and service as a medical missionary, the first of a long line of capable, devoted, compassionate men and women who have kept faith with the traditions of him who was the great Physician.

Dr. Luke Writes a Book.

Luke became interested in the life and teachings of Jesus. Many stories or narratives had been written, and Luke had read them. But as a cultured, careful historian he felt that they all lacked something which would make them more effective. Accordingly he set about to write another gospel story. He interviewed those who had been eye-witnesses of the incidents he related and who had heard the words he records. He painstakingly traced "the course of all things accurately from the first," and then he sat them down "in order" that his friend Theophilus and all others "might know the certainty concerning the things wherein" he had been instructed. The result was the Gospel of Luke or "according to Luke."

This Gospel of Luke is characterized by several distinct features: *It is the gospel of human interest,* a story of real life, throbbing with life in its many phases. It is *the gospel of childhood, of womanhood, and of the home. It is the gospel of the poor and lowly.* It is also *the gospel of prayer and praise.* It is *the gospel of universal interest*—the good news of the gospel is vital to the welfare and redemption of the entire human race. Its stories are immortal.

The portrait of Jesus which Luke paints shows the Master as the ideal man. Luke emphasizes especially his matchless courage, his boundless sympathy, his constant faith. But for Luke, Jesus is more than the ideal man; he is the Saviour of the world. In him salvation is provided for all. It is conditioned upon faith in him, a faith which implies repentance and trust and submission and sacrifice.

Dr. Luke Writes Another Book."

In his first book, the Gospel, Luke writes "concerning all that Jesus began to do and to teach until the day in which he was received up." In his second book, the Acts of the Apostles, the beloved physician tells about what the Spirit of Jesus did in proclaiming the message of good news, and of the organization and work of the earliest Christian Churches. It is a thrilling story of adventure and of advance. It follows the general pattern of the words of our Risen Lord to the effect that his followers were to be witnesses unto him in Jerusalem and Judea and Samaria and unto the ut-

(Continued on page 15.)

CHRIST'S WAY OF WINNING THE WORLD.

(Continued from page 5.)

years the men and women and boys and girls of all the churches had accepted that responsibility, I seriously doubt if the spring-up and the mushroom growth of the various cults could have taken place. Moreover, if down through the years since Christ launched his program of human redemption all the men and women and boys and girls who called him Lord had accepted the responsibility of introducing another life to Christ and the Christian way of life, how different would be the state of the church universal and of the world today!

Christ's way of winning the world, the plan on which he depends is that of personal contact—"each one win one." The world can never be won to Christ and the good life by legislation or by any other plan devised by man. It is only as men and women, whose lives God hath touched, in turn touch other lives that the kingdoms of this world can be made to become the Kingdom of our Lord and his Christ.

The greatest thing anyone can do is to introduce some other life to Christ. Introducing people to Christ is the major responsibility and the highest privilege of every church member. It is the primary, and the major responsibility of the church. This is no way discounts the importance of the other responsibilities of the church for Christian social action, Christian legislation, Christian stewardship, etc., but it is the recognition of the fact that all the other work of the church can but languish if the church neglect its primary task of evangelizing.

Without a sincere appreciation of this fact on the part of the members of any church, no church can fill its mission in society. Without sincere regard for and acceptance of this responsibility, any church but marks time, regardless of what its material wealth, its elaborate program, and its inclusive equipment may be. Not until a church recognizes itself as a recruiting station for Christ, with every member accepting the responsibility of a recruiting officer, can it render its full service to God and the world.

The biggest thing any man can do, —whether he be a scientist, a statesman, a scholar, a financier or whatever he may be is to influence by his own good life and by his personal recommendation another life of his own calibre to enlist for Christ and the church of the living, loving God. That is how the disciple Andrew gained his way into the spiritual aristocracy among the Twelve,—he introduced his brother Simon Peter to the Christ; that is the way he became a member of the group within the group who seemed always to receive special recognition from their Lord and who were most frequently mentioned by the gospel writers. Four out of the twelve disciples gained this special destinction as a member of the inner circle of Christ's friends. Peter gained it by his enthusiasm for his Lord, his power of leadership. James gained it by his quiet thoughtfulness and loyalty—his valued counseling. John gained it by his deep love for his Lord, his close companionship. Andrew gained it not because he was Peter's brother; not because he himself was a great preacher; but because the first thing he did after becoming acquainted with Jesus was to introduce his own brother to him. Andrew represents the ordinary disciple. He played the role which Jesus desires every disciple to play—that of *a contact representative.* The record says,—"He first found his own brother Simon and brought him to Jesus." Everyone does not have a brother or sister in the flesh whom one may introduce to Christ—whom one may influence to embrace the Christian faith, but everyone has a friend or a neighbor to whom one may render life's highest service by so doing.

Of course Andrew's own life rang true or else he would not have been interested in having his brother meet Christ. And if his own life had not rung true, his recommendations would have made no impression upon his brother.

LET THE CHURCH BEAR THE WITNESSING IN AFRICA.

(Continued from page 8.)

Social Work. One couple, only partly supported by the Board budget, are engaged in full-time social work, and draw to the Jan Hofmeyer School for social service large amounts of local support and a great deal of volunteer service. Many missionaries whose primary designation is in some other catagory do substantial amounts of social work.

Agriculture. One board-supported couple and one missionary couple on local support comprise the full-time force in this important field, but practically every mission station has a live program of soil conservation and agricultural improvement under the leadership of either African leaders or missionaries.

Evangelistic Work. The spreading of the Gospel and the establishing of the church are the primary functions of the board. All of the above-mentioned missionaries and their African colleagues, assigned to specialist duties, nevertheless play an important part in the evangelistic work of the missions, especially in training well-qualified African leaders.

The 1952 budget of the American Board provides for 14 couples and five single workers whose primary assignment is evangelistic work. These missionaries work largely with the approximately 50 ordained African pastors and 1,200 unordained evangelistic workers, visiting churches, counseling, guiding, teaching and suggesting. One of their most important functions is that of providing a direct and visable link between the Christian of Africa and those of America. The 1952 budget provides limited work funds for our evangelistic missionaries, largely used for travel, so that they can get around their vast parishes.

Unmet Opportunities. Thousands of Africans are pouring into the new Orange Free State gold fields, ripe for either Christianity or Communism. A few Africans who have gone as far as they could in their own countries should go overseas for further training as leaders. The migration to the cities has created serious problems for the women, children, and old people who remain while the men folk are away, and a program more nearly suited to present conditions must be developed. Standards in our educational institutions should be raised. The African Church is pleading for additional evangelistic, educational, and medical missionaries, and for funds so that they may do adequate work. These, and other opportunities are provided for in the full program of our Christian World Mission, but on the basis of present receipts cannot be included in the current budget.

Whoever admits that he is too busy to improve his methods has acknowledge himself to be at the end of his rope. And that is always the saddest predicament which anyone can get into.—*J. Ogden Armour.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Do you want to do something real, real nice? We have three girls—Mattie O'Neill, Jo Ann Black, and Cecelia Wilson—in the Girl Scouts. Other little girls have pretty Girl Scout uniforms. I think these three girls would appreciate it more than I can tell you if you would give them these uniforms. They will cost, without the shoes, around $10.00 each. We need the shoes, too, of course but we have to keep the children in shoes—so if you will just send us ten dollars for the uniform for one of these girls we shall be much obliged. Now there is a chance for three people or classes to really help celebrate Girl Scout Week, even if a little belatedly.

This 13th day of the month I am writing that 13 Sunday schools this week have given us an average of $13.00 per school. I have always claimed 13 was my lucky number and I shall think there is something to it if through this little appeal more Sunday schools take one offering each month for the Orphanage.

Soon we shall be buying shoes again for all the boys and girls. And spring outfits—such as they may be—for everyone. We like to speak of them as Easter clothes, but you know as well as I do that they are necessary after the long hard winter not only for Easter but for all the other Sundays. Help us with this major need, too, please. And again I shall be much obliged.

The Johnston Hall is getting a pretty costly renovation. That is costly considering what little we have with which to work. Plasterers have been here already two days, and painters are to follow. The Junior Chamber of Commerce of Burlington will help us with the painting, and I am hoping you will help us with the plastering. If more Sunday schools would give their members a chance to contribute once each month that would help to reward our faith and desire to see this building brought into the range of respectablity.

Report cards are coming in this week from our public school. The children from the Orphanage are doing better, and there are many good reports. We are urging the children to make a game of seeing just how well they can study and learn. They are doing good work on the whole, although some are falling back. That grieves us, but we try to see that the child learns in other ways and has much to give them hope and joy. Everyone can make a good life even though they may not make a good grade.

Any time now please come to see us. Our oat and wheat fields, our pastures and hay fields, are beginning to be very green and beautiful. Our rolling hills are lovely. This afternoon I saw a group of little boys racing through the wide, beautiful field of oats. How bright and clear were their pretty voices as they called to one another. I thought what a fine place this is for boys and girls, so near to all the advantages of school, church, and the city, and yet so quiet and free open spaces. Daily I pray that those of us who live here may see our opportunity and accept the challenge before us to grow girls and boys into noble women and men and be able to launch out into life with beautiful memories to good days and years in this lovely spot.

John G. Truitt,
Superintendent.

REPORT FOR MARCH 13, 1952.

Donated Commodities for the Week.

Mrs. R. R. Auman, Steeds, N. C.: Clothing.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$ 4,258.04
Eastern N. C. Conference:		
Bethlehem	$ 6.00	
Beulah	43.05	
Damascus S. S.	10.00	
		59.05
Eastern Va. Confernce:		
Isle of Wight	$ 5.00	
Bethlehem (Nans.) S. S.	23.00	
Windsor S. S.	10.00	
		38.00
N. C. & Va. Conference:		
Liberty		8.54
Western N. C. Conference:		
Flint Hill (M)	$ 1.39	
Pleasant Grove	5.00	
Pleasant Union S. S.	9.68	
Providence Chapel	1.00	
Seagrove	40.00	
		57.07
Valley Va. Conference:		
Winchester S. S.		8.34
Total		$ 171.00
Grand Total		$ 4,429.04

Special Offerings.

Amount brought forward		$ 5,471.56
George Helmer, Newport News, Va.	$ 10.00	
John Morrison Bible Class (for Jo Ann Arnold)	20.00	
Hopewell Missionary Society for James Crumpler	5.00	
Allen B. Cammack, Burlington, N. C., in memory of Mrs. L. W. Cheatham, Richmond, Va.	7.50	
Special Gifts	196.18	
		238.68
Grand Total		$ 5,710.24
Total for the Week		$ 409.68
Total for the Year		$10,139.28

RALEIGH CALLS MINISTER.

(Continued from page 3.)

he preached for one summer at Key West and for another summer at the Congregational Church in Burlington.

Mr. Parker's brother, Earl, is chairman of the Board of Trustees in The Church of Wide Fellowship, Southern Pines.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

In Memoriam

WEST.

It is with sad hearts we record the death May 11, 1951, of Mrs. Ollie Beale West.

She was the widow of the late Colonel Junius Edgar West, who both organized and taught the Senior Philathea Class at the Suffolk Christian Church. Mrs. West was a charter member. She was the sixth surviving daughter of the Rev. and Mrs. E. W. Beale, the Rev. Mr. Beale having been a pioneer minister of the Christian denomination.

There was one son, Edwin Beale, who preceded his sister in death only a short time, Mrs. West having been the last surviving member of a large family. She leaves an only daughter, Mrs. Margaret Beale West Frazier, and three grandsons, Henry, West, and Billy Frazier.

Therefore, be it resolved:

1. That though Mrs. West was frail in body, she was spiritually strong. She could not always be with us but she enjoyed the fellowship of the church and its organizations. We will miss Miss Ollie; also Miss Effie, as they were affectionately known in the class.

We will try to honor their lives by being loyal in service to the cause they loved.

2. To the only daughter, Mrs. Margaret Beale West Frazier, and her three sons, Henry, West, and Billy Frazier, those to whom she was nearest and dearest, we extend our love and prayerful sympathy and commend them to the God of love and mercy.

Mrs. M. W. STAYLOR,
Mrs. W. J. BRACEY,
Mrs. C. B. DUKE,
Committee.

GOES TO PHILIPPINES.

(Continued from page 2.)

South Dakota-born, Mr. Thelin was educated at Sioux Falls College; South Dakota Agricultural College and Massachusetts Agricultural College. He worked for the U. S. Government in agricultural extension work and served in the U. S. Army during World War I before going first to China as a lay missionary in 1924. He has had speaking engagements in the Southern Convention.

OUR READERS CONTRIBUTE.

(Continued from page 6.)

and all the laymen for their presence. Without them we could not have had the fellowship together.

S. H. PELL.

MINISTER CONCLUDES WORK AT UNION (SOUTHAMPTON).

On Sunday, March 9, Rev. Melvin Dollar concluded his work as pastor of the Union Christian Church, with 234 people for the morning service and 204 for the evening service. Six new members (all adults) were received into the church at the evening service. This made a total of 101 new members received during his two years as pastor. During this time the attendance for both the Sunday school and worship services has more than doubled.

Some of the outstanding things accomplished under the leadership of Mr. Dollar are as follows: The erectidg of a new chapel for worship; the converting of the old building into a religious education plant; the increasing of the finances to the point that the church is no longer dependent upon the Mission Board for aid toward the pastor's salary. (They were previously contributing $100.00 per month for this cause).

Mr. Dollar has been especially successful in the work of the young people. This has been proven by the fact that at least one-third of the present congregation for the worship services is composed of young people. Most of these have united with the church through his influence.

A reception was held at W. H. Scott's Club House on March 9, honoring Mr. Dollar and his family. A gift of appreciation was presented by the church. Little Sandra Dollar was also honored with a gift from the Junior Choir of which she was a member.

During their ministry at Union the Dollars have been an inspiration to the whole community, regardless of church affiliation. They enter their new field with the love and esteem of all who know them.

MRS. LARRY B. OVERBY.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

cember meeting by Mrs. O. D. Gardner, a youth fellowship worker in Norfolk.

At a luncheon meeting in January, Mrs. J. F. Morgan gave a most delightful and thorough review of "We Americans: North and South." Other nearby societies were invited to share this with us. This topic was continued at the February meeting, with a delightful Mexican luncheon.

In addition to the quarterly luncheons the Council has served supper for the youth fellowship each Sunday evening following their regular meeting. A church supper was served in November, when an evening of fine fellowship was enjoyed.

We expect to take a large delegation to Suffolk to hear Truman Douglass review his own book, "Mission to America." We are looking forward with eager pleasure to our District Rally which meets with the new Second Church on April 3.

Our Pilgrim Group, composed of young mothers and those who work, is steadily growing in numbers and interest.

With part of the year behind us, we press onward towards greater achievements, and a finer sense of duty.

MRS. L. W. STAGG.

* * * * *

JOINT BOOK REVIEW.

The missionary societies of Turner's Chapel, Sanford, and Shallow Well Christian Churches gathered at Shallow Well Church on March 5 for an evening of worship, study, and fellowship.

A short worship service was conducted by Mrs. Cranford Fincher. Then our pastor's wife, Mrs. W. L. Wood, gave an excellent review of "Mission to America," the adult home mission study book for this year.

Following the book review, a social hour was enjoyed in the dining room of the church.

MRS. DAVID ROSSER, *President.*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

termost parts of the earth. Beginning as a somewhat localized movement in Jerusalem, the Christian movement overflowed its boundaries and broke down its barriers until it became a world-wide movement. When one's faith becomes weak and one's zeal becomes faint, let him read again Dr. Luke's book on "Missions in the Early Church"—Acts might well be called that—and he will thank God and take courage.

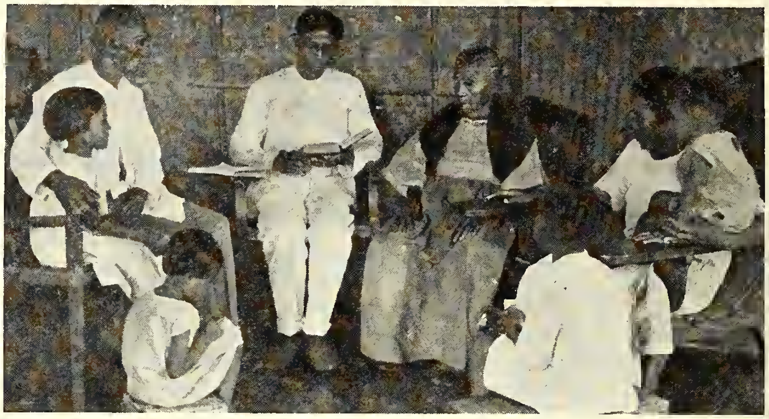
Dr. Luke's Books Become the World's Best Sellers.

He did not know it of course, but Dr. Luke wrote two of the world's "Best Sellers." The books he wrote have been translated into more languages and dialects, and more copies have been sold of them, than of any other book ever written, for of course, they became a part of the Bible. This Christian physician, turned Christian journalist, wrote with golden pen out of a great heart, words that have been spirit and life to men and women through the centuries.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

Let the Church Bear the Witness In . . .

The Philippines



Filipino Christians Listening to The Word

Church union is not new in the Philippines, but the United Church of Christ (organized in 1948) is a young church feeling its way to maturity. To it, through its area bishops or moderators, has been given the administrative responsibility for the Christian program which was formerly carried by the missionaries.

The Presbyterian and American Boards pool their appropriations, set aside old comity barriers, and work cooperatively throughout the whole archipelago. It is expected that the Evangelical Brethren and the Disciples will join this union before the year is over.

Through this United Program the Boards

Support about 80 missionaries—ministers, educators, doctors, nurses, agricultural and radio specialists, and furnish necessary work funds.

Contribute toward administrative expenses of the United Church.

Help maintain the programs of Evangelism, the Ministry, Literature, Christian Education, and Medical, Rural, Women's and Youth work.

Subsidize Evangelism Institutes in 19 conferences where lay leadership is trained to serve churches without regular pastors.

Help maintain three theological seminaries with over 250 students.

Furnish scholarships for theological students who could not study for the ministry without financial aid.

Bring three or four young people every year to America for study.

Contribute to radio station on Silliman University campus, and to visual aid projects.

Cooperate with church-related high schools stretching all the way from Northern Luzon to Mindanao.

Contribute toward seven hospitals and medical units.

The American Board alone is responsible for the work among the Mohammedan Moro people, maintaining a press to furnish literature in their own language, a library and reading room, and a Junior College.

The outstanding needs in the Philippines today are:

Five new families, three to replace serious losses during the year, one to teach at the College of Theology, and one at Southern Christian College.

Generous and stable scholarship funds to insure adequate support for young people coming from high schools to train for the ministry.

A dormitory for men and married couples at the College of Theology.

An annual fund of $5,000.00 to carry on the program for the Moro people. This has been supported by special funds until now, funds which will be used up by 1953.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

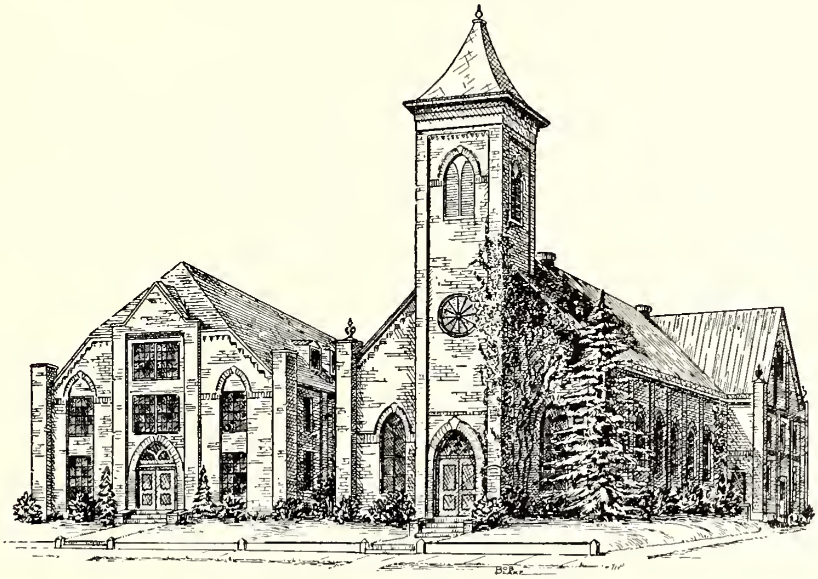
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MARCH 27, 1952 NUMBER 13

To Be Host to The Southern Convention



**THE FIRST CONGREGATIONAL CHRISTIAN CHURCH
OF DURHAM, NORTH CAROLINA**

Rev. Stanley C. Harrell, D. D., Minister

Organized in 1887, with a charter membership of fifty, the church in Durham has, through the years, shown a steady and continuous growth, until today it is one of the outstanding churches of The Southern Convention. Called to become its pastor in 1919, Dr. Stanley C. Harrell has served the church during exactly half of its life. Four years after coming to the church, he initiated an extensive remodeling program which added greatly to the usefulness of the church plant. Again, in 1949, a campaign was begun to raise money for an educational building. This was completed at a cost of around $75,000.00, giving the Durham Church one of the most modern and efficient plants in the entire convention.

(See Tentative Convention Program on pages 12 and 13)

News Flashes

Sympathy is extended to Miss Pattie Lee Coghill and her family in the death of her brother, Clarence Coghill, in Henderson, N. C.

Supt. Scott visited at Mt. Pleasant Church, in the Western North Carolina Conference, on March 16 with Rev. George M. Tally, pastor.

Lee's Chapel has joined the swelling chorus of church building. A new structure is being erected on the original site, near Moncure, N. C.

Spiritual awakening services will be held at Wake Chapel Sunday, March 30-April 6. Rev. Fred Register, pastor, will bring the messages and Mr. Joe W. Stephenson will lead the singing.

Rural Life Sunday is May 18. An order of service for observing the day in our churches is available from Dr. Thomas Alfred Tripp, 287 Fourth Avenue, New York 10, New York, at 75c per 100.

Congratulations to Miss Mary Ann Harrell, daughter of Dr. and Mrs. Stanley C. Harrell, Durham, N. C. Miss Harrell has just been made a Durant Scholar and a member of Phi Beta Kappa at Wellesley College, Wellsley, Mass., where she is a senior.

Rev. Henry E. Robinson announces open house at the new educational building in First Church, Burlington, from 3 to 5 p. m. on August 6. The Sunday school up through the high school ages will occupy the new building on Easter Sunday. Congratulations, Burlington!

Rev. and Mrs. James W. Madren, of Fancy Gap, Virginia, announce the birth of a daughter, Carol Ann Madren, on Thursday, March 13, at Louise Obici Memorial Hospital, Suffolk, Va. Mr. Madren is the son of Rev. and Mrs. S. E. Madren, of Elkton. The baby is doing beautifully, the mother is improving, and the father is recovering.

The Wake Chapel Laymen's Fellowship under the fine leadership of president Reno Cotton has already achieved two of its goals this year. They have conducted an extensive visitation evangelism program and enlisted twenty-two persons for Christ and the church. They have also purchased a new Underwood 18 Typewriter for the church. This modern machine is large enough to take a legal size stencil the long way and thereby removes much difficulty in preparing stencils for mimeographing church bulletins.

PALM SUNDAY PROGRAM FOR SUFFOLK CHURCH.

A choral program. "The First Easter," will be presented at the Suffolk Christian Church, Palm Sunday evening, April 6, at 8:00 o'clock, by David Brown Harrell, organist and choir director. The Easter story will be told in six living pictures portrayed by the deacons of the church and other members, with music by the Chancel, Chapel and Carol choirs. The reading of the scriptures and poetry by the pastor, Rev. Duane N. Vore, with each scene, will complete the story. The pageant is under the direction of Miss Gladys Yates, assisted by Mr. Willard Andrews and Miss Virginia Brinkley.

The program to be presented is as follows:

Invocation

SCENE I—THE TRIUMPHAL ENTRY
"Hosanna! Blessed Is He." ..(Marryott)
Chancel and Chapel Choirs.
"The Palms" ....(Faure)
"Hosanna" .... (Lehman)
Carol Choir

SCENE II—THE LAST SUPPER
"Break Thou the Bread of Life" (Sherwin)
Chancel and Chapel Choirs
Solo—"The Lord's Prayer" .....(Malotte)
Edward Kinsey

SCENE III—GETHSEMANE
"In the Hour of Trial' ....(Lane)
Julianne Brinkley and Choirs
Quartet—"'Tis Midnight and On Olive's Brow" ....(Bradbury)
Mrs. Claudia Jacobs, Mrs., M. F. Hall
Edward Kinsey, J. P. Jernigan

SCENE IV—PROCESSIONAL TO CALVARY
"The Crucifixion" ....(Curran)
Chancel and Chapel Choirs

SCENE V—CHRIST BURIED IN THE GARDEN
Trio—"For God So Loved the World" (Stainer)
Florence King, Ada Brinkley, Shirley Richardson
"Silent the Sleeping Town" .....(Wilson)
"In the Garden" ....(Wilson)
"Shall Heavy Rock" ....(Wilson)
Chancel and Chapel Choirs

SCENE VI—THE ANGELS TELL OF THE RESURRECTION
"Our Lord Indeed Is Risen" ....(Wilson)

SCENE VII—THE LIGHTED CROSS
"Hail, Thou of Splendor" ......(Wilson)
"Christ the Lord Is Risen" (Lyra Davidica)
Chancel and Chapel Choirs

Benediction

CLASS HONORS MEMBER ON 80th ANNIVERSARY.

The Carric Beale Bible Class of the Franklin Congregational Christian Sunday school honored a member, Mrs. W. J. M. Holland, Sr., with

(Continued on page 7.)

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

		Eastern Virginia Woman's Conference Rallies:
April	1	Waverly District at Bethlehem (Disputanta, Va.)
	2	Suffolk District at Windsor
	3	Norfolk District at Second Church, Norfolk
	6	Palm Sunday
	8-10	Valley Woman's Conference Rallies
	13	Easter Sunday
April	29-May 1	Southern Convention Biennial Session
	2	May Fellowship Day (Interdenominational)
	4-11	National Family Week
	11	Mother's Day
	18	Rural Life Sunday
	24-26	Elon College Commencement
June	1	Pentecost Sunday
	8	Children's Day
	12	Valley Sunday School Convention
	17-25	General Council of Conregational Christian Churches—Claremont, California
	25	Eastern North Carolina Sunday School Convention
	26	North Carolina and Virginia Sunday School Convention

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

SOUTHERN CONVENTION NOTICE.

The Southern Convention of Congregational Christian Churches will meet in its fortieth biennial session with the First Congregational Christian Church, Durham, North Carolina, April 29-May 1, 1952.

Delegates are requested to write Dr. Stanley C. Harrell, 1010 West Markham Avenue, Durham, North Carolina, immediately indicating whether or not they wish overnight lodging. This is very important.

REMITTANCES TO THE CONVENTION OFFICE FOR HOME AND FOREIGN MISSIONS.

November 1, 1951-March 21, 1952.

	Home Missions	Foreign Missions
Eastern N. C. Conference:		
Auburn	$ 14.45	$ 14.45
Bethelehem	13.00	
Christian Chapel	8.55	
Damascus	8.00	10.00
Fayetteville	6.00	6.00
Fuller's Chapel	38.00	38.00
Liberty, Vance	85.00	85.00
Morrisville	14.50	14.49
Mt. Auburn	3.00	79.00
New Elam	18.88	18.48
New Hope	10.00	
Oak Level		5.00
Sanford	63.00	63.00
Southern Pines	25.00	25.00
Wake Chapel	82.72	82.70
Youngsville	20.00	20.00
	$ 410.10	$ 461.12
Eastern Va. Conference:		
Berea (Gr. Bridge) ..	$ 63.00	$ 100.00
Bethlehem (Nans.) ...	16.76	16.76
Cypress Chapel	30.00	
Damascus (Sunbury) .	75.00	
Dendron	2.30	2.30
Isle of Wight	35.00	52.00
Liberty Spring	12.50	12.50
Mt. Carmel	17.48	17.47
Newport News	59.80	59.80
Norfolk: Bay View ...	45.00	42.00
Rosemont	150.00	180.00
Oakland	7.50	7.50
Portsmouth, First	21.63	21.61
Shelton Memorial ...	45.00	
Richmond, First	36.25	35.50
Spring Hill	5.04	5.04
Suffolk	125.00	125.00
Union (So.)	24.50	24.50
Windsor	130.00	128.00
Special, Rosemont—India Bible Woman		50.00
	$ 901.76	$ 880.98
N . C. & Va. Conference:		
Apple's Chapel		$ 19.17
Bethelehem	$ 5.00	
Burlington, First	121.27	121.27
Durham	40.68	40.66
Gibsonville	8.50	6.50
Graham, Prov. Mem. ..	14.00	9.50
Greensboro: First	59.59	59.58
Palm Street	20.60	20.60
Happy Home	24.41	
Hines Chapel	1.50	1.50
Ingram	44.35	39.03
Liberty		47.00
Long's Chapel	19.67	19.64
New Lebanon	24.15	24.15
Pleasant Grove	18.47	18.46
Pleasant Ridge	50.00	27.00
Salem Chapel	4.00	
Shallow Ford	26.00	20.00
Tryon	134.00	110.00
Union (N. C.)	11.00	10.00
Union (Va.)	40.00	40.00
Reidsville project		670.00
	$ 667.19	$ 1,304.06
Western N. C. Conference:		
Albemarle	$ 50.00	$ 50.00
Ether	45.00	45.00
Flint Hill (M)	9.57	9.57
Flint Hill (R)	10.00	10.00
Hank's Chapel	55.00	55.00
Mt. Pleasant	12.00	12.00
Pleasant Grove	45.00	45.00
Pleasant Hill	125.00	125.00
Pleasant Union	10.00	
Providence Chapel	1.50	1.50
Ramseur	13.35	13.34
Shady Grove	3.50	3.50
	$ 379.92	$ 369.91
Valley Va. Conference:		
Antioch	$ 94.50	$ 37.03
Bethel	43.00	21.00
Bethlehem	73.00	33.00
Beulah	7.00	7.00
Dry Run	4.00	4.00
Linville	81.65	64.15
Mt. Lebanon	23.50	18.50
Mt. Olivet (G)	22.01	22.01
New Hope	24.00	24.00
Newport	135.57	46.15
Winchester	83.52	
Wood's Chapel	25.00	20.00
	$ 616.75	$ 296.84
Total Receipts	$2,975.72	$3,312.91

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor....................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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SUBSCRIPTION RATES

One Year..............................$3.00
Two Years............................ 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S *Desk*

The Editor Meditates on The Well Known Negro Spiritual

CLIMBING JACOB'S LADDER

Many of our people enjoy singing this number. It is a favorite in some of our youth groups. One hears it frequently in young people's conferences. It can be sung easily without accompaniment. You are likely to hear someone humming it in the home. Children learn it readily and sing it with eagerness. Here is a song they can sing without effort. This makes singing a joy. People need the exhilerating experience of singing with abandon, or singing without slavish dependence upon the song book.

Every Round Goes Higher Higher

As is true in all singing, it is quite possible to sing this particular spiritual for sheer enjoyment and overlook its message or implications. What does it mean to climb Jacob's Ladder? Are we endeavoring daily to climb to greater spiritual heights? Are we climbing or drifting? How can we hope to enjoy the desired Christian perspective without climbing to higher spirtual altitude? What better use of Lent could be made than to apply oneself daily to the discipline of spiritual mountain climbing? Moreover, would it not be appropriate to remember in gratitude the people who gave us this musical gem?

Stewardship Ladder

Jacob, we recall, had a stewardship experience. "And Jacob awaked out of his sleep, and he said, surely the Lord is in this place, and I knew it not." Then Jacob erected an altar and vowed a vow saying, "Of all that thou shalt give me I will surely give the tenth unto thee." Genesis 28:10-22.

Tithing, which has been widely frowned upon during recent years, is coming into its own again. We are beginning to train a new generation of tithers. Some children and young people, just now beginning to tithe, will make wonderful stewards for the rest of their lives.

In many instances tithing becomes contagious. The Rev. Bedros Baharian tells of three members of a church who held similar executive positions in the same company. Two of them began to tithe, while the other continued to give the traditional dollar a Sunday. The two who tithed talked so much about their new experience and the wonderful things that were happening in the church that the third person could not hold out any longer. These members became happier and more enthusiastic members, while the church tripled its budget and multiplied its services.

If we are really climbing Jacob's Ladder, from what point are we climbing? Are we still climbing toward the tithe, or are we climbing above that? Now let's not guess at it, but be sure. Mr. Baharian says if the Jew, who lives under the law, can give a tenth, then it seems logical that he who lives under grace should give at least 15 per cent of his income. There are those who follow this practice.

Lent, we repeat, is the time to begin Tithing. The leaven of tithers in each Church can leaven the lump, but the leaven must be present and active. Has your Church tried tithing?

Rise, Shine, Give God the Glory

The singing of this familiar spiritual may be not only a pleasant experience, it may be a transforming and redeeming one. When the members of a church grasp the truths of the gospel, mount steadily in their Christian experience, and launch out in a mighty chorus of tithing, then they can truely, "Rise, Shine and Give God the Glory." Every Church should know the experience.

An Interpretation of
The Mission Budget

By REV. F. C. LESTER, D. D.

On the back page of this paper will be found the budget for the Mission Board for 1952. Those who helped to set up that budget were greatly perplexed. The needs were evident and urgent; but the income depended upon thirty thousand people who were not present.

Not an item went into the budget without careful thought. Nothing was put in that could be left out without injury to our work. Only essentials were included. Or so the budget-makers believed. Not a member of the board wanted a budget so large, for one was convinced that the gifts would match the needs—the opportunities for our church to grow.

But who were those elected representatives to say that any piece of work must be left to die, because there will not be enough money to support it? Ministers, laymen, and our Executive Secretary who knows more of our work in the Southern Convention than anyone else at this time, said that here and here are things that need to be done and if they are done a goodly return will come to our churches in increased usefulness and Christian fellowship.

And so it came about that the members of the Mission Board listed things that are our responsibility during this year, and promised themselves, and those in need, that they would tell the people who make up our churches what seems to be our opportunity, and ask that the money be given to do the work.

Salary Aid.

The twenty areas to which salary grants were made are not just lists of names. Each case has its own claim to aid from those who also seek to serve. Look down the list of names.

Asheville, a small church struggling to grow in a great city, the only church of our denomination anywhere in that area, asks for a small grant.

Bailey's Grove almost passed out of the picture, but now there is a little city growing up around it. They need ministerial service now so they can make larger contributions later.

Beverly Hills, a new church with a new minister, Bay View set in the midst of great opportunity but without needed facilities, Chapel Hill with our missionary Jacksons transforming it into a place of beauty and a bee-hive of industry under the shadow of one of American's greatest universities, Siler City trying to become a new church in our fellowship, some pastorates new and old striving to render needed service in rural communities where people have not yet learned to give quite enough to make the work go as it should, and our Carroll County work struggling to get out of the gulley and on to the hill-top with at least one new church—these are some of the calls that come to us for aid in ministerial service. Each in its own way seems to be so challenging that everyone of us would like to share our income with these very important places of service.

Building Aid.

Asheboro heads the list only because a promise made several years ago has not yet been paid in full. Lack of funds was the answer.

A new church is anticipated at Rocky Ford, and is desperately needed. All who have seen the progress in our two churches in Greensboro are delighted. They are doing well, and are worthy of far more aid than is promised. Bay View and Second Church in Norfolk cannot possibly expect to meet the church needs of their extensive communities until they greatly expand their buildings. And neither church is financially able to render this service for our denomination. The time will come, no doubt, when they can return all they have received and far more. But now they need a lift.

Southern Pines, the home of our editor, is rebuilding wisely and well after a disastrous fire. You will certainly want to see their beautiful building when it is completed, and you will be happy if you have helped to pay for it.

When will we build in Harrisonburg? Not until we have bought some ground, organize a membership, and agree on a program. But long have we lost in that area because we have no church in that city where many of our people live, and more of them trade.

Fayetteville, why have we no church there or in that area? Well, we have made no investment there, that is, not until recently. Now we have land on which to build, a rented house, and both Sunday school and church members. But we are just beginning. And it takes real money to build a suitable church in a thriving city. But it will pay good dividends. Are we ready now to really start something important there and say to those who unite under our church banner, "We will help"? Now seems to be the time for us to come to the aid of this new church.

And so it goes. Every place on the list needs more than promised, and is well worth all we can do.

Across the Seas.

The calls listed above come from places near us. Anyone can see them within a few hours. They are inhabited by our people, people who speak our language. And they appeal to us.

But there is another side to our world. Most of us have never seen it, and perhaps never will. But its influence reaches us daily. In many homes there are vacant chairs, because the boys are in military service. This other side of the world has pulled them away from us.

And there are vacant places in our churches for the same reason. We have not offered the needed missionaries, nor been willing to pay for those who volunteer. But now they go without volunteering, and we pay the bill through exorbitant taxes.

Wouldn't it be better to give missionary money to build Christian fellowship around the world? China was a great friend of America until the Communists won. India will never fight us unless the atheistic Communists win. Africa will be our friend if we are friendly, and if both we and they practice the Christian religion.

And so it goes all around the world. Look at our budget and see how long you think it will take to make the world Christian at the rate we are trying?

HOME MISSIONS.

Action of the Assembly of the Division of Home Missions.

The resolution stated below was prepared by Dr. Herman N. Moore and passed by the Assembly of the Division of Home Missions at its annual meeting of December 11th, at Buck Hill Falls Inn, Cresco, Pa. It is of importance in the light of the present stupendous demands upon the resources of the Protestant churches to meet the needs of church building in new communities:

"Resolved that we record our conviction that the extension of the Christian Church in America, so that its ministry is available to all our people, in new communities as in old, is an essential part of our historic mission, as vitally necessary in the present day as if any period of our history. This is not to be set over against other aspects of our missionary concern as though we should choose among them. On the contrary, we recognize the responsibility resting upon us to use all diligence to see that a well-rounded ministry in the name of Christ is given to all people in every community and every land. This we undertake to do in obedience to our Lord's command and not for any narrow purpose of advancing the cause of our denominations or enhancing our organizational prestige. At the same time, we recognize that the present situation, resulting from the unprecedentedly great migration of people in recent years, threatens seriously to weaken the ministry of the churches and lays upon us a special responsibility at this particular juncture which we urge our societies to attempt to discharge with all diligence, as a measure of wise churchmanship and in a spirit of Christian cooperation and mutual understanding."

A TREE GROWS IN AFRICA.

At one of our schools this year there was a man named Julio who had been a village leader, but not well enough trained to get the catechist's identity card required by the government. So he had been sent off to Sao Tome Island on the equator for contract (forced) labor, in accordance with Portuguese government's way of keeping a steady supply of labor for the cocoa, cogee and sisal plantations and the sugar factories and fisheries. He discovered fifty other Christians on the cocoa plantation where he worked. So he gathered them together for worship services when the long day's work was ended. On Sunday they met under a large tree for worship. The plantation manager found them, gave Julio a severe beating for leading the service, and said he would have no Protestant services on his plantation.

The next Sunday Julio led his group to a more distant tree, but the manager was on the lookout. He had heard how these Protestants persisted in worshipping in spite of opposition. This time there was another beating, even more severe, and four months in prison for Julio. On his release from prison he was sent back to the same plantation. When the manager saw him he said, "You again! I never expected to see you again. Now what are you going to do?" The sturdy leader replied, "I've come back to work and I'm going to lead worship services. You can beat me, you can throw me in prison, but unless you kill me I'll go right on teaching and preaching." The manager looked at Julio and saw his fearless determination and said, albeit grudgingly, "Go ahead and teach."

After several years in Sao Tome Julio was back home. His story had preceded him. Small wonder two of our school boys brought him to Carl and said proudly, "Nala, here is our teacher who taught us our first letters." He had indeed taught them, but something far more important than the ABC's.

We come to preach Christ and his kingdom to people such as Julio—and we stay to be taught and inspired.

Carl & Lois Dille,
Elende, Angola.

NEW VITALITY.

Dr. William E. McCormack, president of the Board of Home Missions and minister of the First Congregational Church in San Francisco, points out that there is a new vitality in our churches. "New and younger leadership has begun to appear in places of influence and we are impatient with less than the best for the cause of Christ in those churches."

"Some of this youthful power was generated during the war when men and women in far places asked penetrating questions about the meaning of life," explains Dr. McCormack. "Many of them determined to aid the logical organization for the promotion of the full message of the gospel, their chosen church. When they returned they began to make concrete and specific their warborn dreams of a better life."

Welcome Aid.

According to the president of the Board of Home Missions the new leaders in our churches welcome the assistance of the Board in strengthening old churches and establishing new ones. In addition, they seek guidance and counsel from the Division of Church Extension and Evangelism and up-to-date curricula from the Division of Christian Education.

"The effect upon our whole church life is yet to be felt completely," declares Dr. McCormack. "The Board of Home Missions is aware of this new vitality of hope and plan. It is eager for more adequate resources to respond fully to the vast potential of new churches and churches being born again through the practical realization of the dreams of a new generation of church-minded Christians."

VIRGINIA RELIGIOUS WORK FOUNDATION.

The Trustees of the Interdenominational Religious Work Foundation, Inc., met in Richmond on January 17, 1952, and adopted a budget of $24,774.92 for the year 1952. This represents the cooperative effort of eleven Protestant denominations for religious work in state institutions. A representative of a twelfth denomination was present and it is possible that this denomination will become affiliated before the close of the year.

The Executive Director made his report to the trustees, a part of which is printed below:

The year 1951 was the most difficult year which your executive has experienced. We began the year with a surplus of $921.79 and ended with a defict of $632.08. In reviewing the financial experience of 1951, it is interesting to note that the receipts were almost exactly the amount which was estimated when the budget was prepared. Expenditures crept up, partially due to inflation and rising prices, and partially due to increasing demands in the program of the Foundation. The only significant changes in income for the new year are an increase of $800.00 in the appropriation of the Presbyterian Synod of Virginia, an increase of

(Continued on page 10.)

News of Elon College

President L. E. Smith, Elon College, N. C.

WAKE CHAPEL.

By invitation and the courtesy of the pastor, Rev. Fred Register, I had the privilege of preaching at Wake Chapel at the 11 o'clock worship service Sunday morning, March 16. At 7:30 o'clock in the evening I spoke about Elon College, calling attention to the high scholastic rating of the college today and outlining the curriculum of studies offered to the students on the campus.

Elon College is an institution of higher learning fully accredited by the Southern Association of Colleges and Secondary Schools and the Board of Education of the State of New York. In order to obtain these superior ratings there are certain essentials that are prerequisites such as buildings, equipment, endowment, library, and faculty salaries.

Religion in education is emphasized at Elon College, not only in the Department of Religion, but in every subject taught and in all campus requirements and activities. Efforts to make Elon College a Christian institution are not one hundred per cent successful. We haven't yet discovered a petition, wall, or barrier that will keep the devil out. He somehow gets in, but we are not his friends. We have a battle against him day in and day out.

Wake Chapel Church is a friend of Elon College and a very generous supporter, and has been through the years. It has provided a number of very loyal and consecrated men as Trustees of the college. Kemp and Beale Johnson served as Trustees from the time of their election until their deaths. At present Messrs. Joe Ballentine and Harold Johnson are Trustees of Elon College. They give of their time, abilities, services and means generously. They are both contributors to the Two Million Dollar Campaign Fund. Fred Register and his good wife are both graduates of the college. Young people from Wake Chapel congregation and community have customarily come to Elon College for their education. Ben Stephenson, a member of Wake Chapel Church, is a student at Elon College now. Miss Betsy Johnson, daughter of Mr. and Mrs. Harold Johnson, has made application for entrance in September and has been accepted. We trust that others may follow the worthy example set by her.

The congregations were good and the spirit of the service was inspiring. It was a real pleasure to have the privilege of worshipping with the good people of Wake Chapel Church.

In the afternoon I went with Fred Register to Lee's Chapel for an afternoon service, to assist this congregation which was left without a pastor when Rev. Eugene Tally went to Portsmouth as pastor of our Elm Avenue Church. Fred is now serving as pastor of Lee's Chapel. It was my privilege to bring greetings from the college and to bid them Godspeed in the erection of a new house of worship. This faithful band of people needs and would appreciate the prayers and gifts of our people of the Southern Convention.

APPORTIONMENT GIVING.

This week a letter has been addressed to the pastors and superintendents of our churches in the Southern Convention reminding them of the Convention's askings for the support of the college through apportionment giving and calling attention to the fact that while the Mission Board and the Orphanage receive monthly offerings from our Sunday schools, it has only provided for the college to receive an offering every three months. March 31 is the first fifth Sunday in the present calendar year. The letter appealed, and this is an appeal, to pastors, superintendents and congregations to please speak to Sunday school and church people about the college and give them an opportunity to contribute.

The college needs your help. The church needs the college. The two together can lay the foundation and map a course of advance for our church in its conquest for righteousness. Please do not forget the college.

Previously reported		$2,434.87
Eastern N. C. Conference:		
Lee's Chapel	$ 19.00	
Martha's Chapel	4.00	
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 60.00	
Isle of Wight	60.00	
N. C. & Va. Conference:		
Pleasant Ridge	$ 35.00	
Western N. C. Conference:		
Flint Hill (R)	$ 10.00	
		188.00
Grand Total		$2,622.87

CLASS HONORS MEMBER.

(Continued from page 2.)

a surprise party on Thursday evening, March 13, at her home on N. High Street, the occasion being Mrs. Holland's 80th birthday.

Others present besides the honoree and class members were Rev. and Mrs. W. A. Grissom and Mesdames Maria H. Matthews, W. J. M. Holland, Jr., and Stanley T. Holland.

A delightful feature of the party was the trays and baskets of sandwiches, cookies and drinks—even a beautifully decorated cake — which the members had carried and which had been arranged in the dining room before Mrs. Holland and her guests were called in to be served.

Everyone present enjoyed the happy event. In her jovial manner Mrs. Holland, on whose brow rests lightly the weight of four score years, expressed her appreciation for being thus remembered. Hearty congratulations and good wishes were offered by all those who had gathered about her to help celebrate her anniversary.

SUPERINTENDENTS' PACKETS.

Most of the Sunday School Superintendents bought the packets prepared for them to be sold at the superintendents' meetings held recently, but there are a few left in the Convention Office. They are 50c plus 17c postage. Direct inquries to Miss Pattie Lee Coghill, Box 336, Elon College, N. C. The packet contains:

The Church School Superintendent.
Sunday School Superintendent's Problem Finder.
An Effective Church School—A Simplified Standard.
The International Standard for the Sunday Church School (including Scoring Chart).
A "Better Workers" Calendar.
Making the Workers Conference Work.
A Church Helps a New Teacher.
Let Couples Work Together.
If You Want Teachers.
So You Want Inspired Teachers.
The Joy Set Before Us.
Helping Your Child to Know the Bible.
Memory Work for All Ages.

Pattie Lee Coghill,
Educational Secretary.

'Tis looking downward makes one dizzy.—*Browning.*

Christian Missions

At Home and Abroad

A LETTER FROM ED RIGGS.

Manamadura, Ramnad District,
South India,
March 10, 1952.

Dear Friends of the Southern Convention:

The past three months have finally begun to show some progress in my getting acquainted here in India and doing real work. The magic key that has been opening opportunities is the so-called "magic-lantern" kerosense vapor filmstrip projector which finally arrived the middle of December. Since then I have been borrowing a few useful filmstrips on health from the United States Information Service in Madras for short periods of village touring with evening shows under the stars. Just recently I have been able to secure these and other useful visual aid materials on a more permanent basis, so that I can answer calls at any time instead of having to depend on the awkward system of periodic borrowing.

When we give a show my assistant does the lecturing for me because I still haven't made any real progress in language yet. We set up our projector on a table in an open space on the edge of a village, hang a sheet for a screen, prime and light our kerosene lantern, and get started on an hour or two of filmstrips—a few on the life of Christ and miscellaneous topics and the rest on health. The village children collect in great excitement and squat on the ground in front of the screen and the grown-ups silently gather afterwards in the dark and watch from the sides or back. Perhaps a hundred or a hundred and fifty will be crowded into a space about the size of an American schoolroom; the light is not powerful enough to give a clear image for any who are farther away. But it is adequate for the size of the village except when the audience in front are outcastes and the higher-caste group have to separate themselves so far away that they can't see the screen. In some places the villagers put on a program of Tamil singing and dancing after the show, especially if it is a brilliant moonlight night. But of course we can't choose such a night, if we can help it because the Indian moon is too bright to see the screen. We are also collecting and making posters, models, picture-card and fiannelgraph skits, etc, that we can show the children in the daytime. Of course the adults are not available then as they have to work in the fields from dawn to dusk.

In addition to the work with visual aids, I have finally gotten official acceptance of my program by the Diocese, and a committee selected to advise and help me with the work. We plan to concentrate mostly on the children of our boarding schools and village day schools, starting or reviving Junior Red Cross Clubs in each one as a medium for health teaching. I also want to get the various kinds of church workers interested. So I am seeking publicity through church conferences and the Diocesan magazine. Of course it is quite an education for me in the workings of the machinery of this Indian Church organization.

Because we only have one more year here before scheduled furlough, the planning committees decided against trying to start a model village or a model area to concentrate the work, because it would be hard to do much with it in a year. But I have begun to realize that such a policy has its disadvantages. Not only is my health teaching superficial and ineffective when each village or group is just exposed to one brief show or demonstration. But also my own contacts with Indian village life are very brief and superfiicial when I descend on a village for a few hours or days and then retreat to my luxurious "bungalow" inside the Mission Compound walls. Here, as in China, we should be literally living in the villages, sharing their life to some extent and treating their ailments, in order to really understand them and get them to accept my preventive medicine ideas.

The matter is brought to a head with the question of leprosy work, which is half my job here. A leprosarium is a terribly inadequate method of dealing with the village leprosy problem. Fourteen times as many leprosaria would be required as now exist to take in the infectious cases alone. Yet sitting in the leprosarium office and telling the patients in the villages that they should get treatment and should isolate themselves from their families is the height of futility. I had the privilege last month of visiting briefly a new *village - based leprosy* project near Madras. The group there has a small leprosarium which they use only as a training center and base of operations. But in their "model area" of about sixty vilages they are establishing a series of roadside treatment clinics so that treatment is made available to patients where they live. And the workers patiently visit each village and survey each house, discovering the ones with leprosy and slowly teaching them home or village isolation in sleeping arrangements. That sort of program urgently needs to be started down here too.

More recently I have become interested in an unusually isolated and medically needy area twenty miles southeast of here. A clinic had been running in Kilanjunai, one of the villages, as a branch of the Anglican Mission Hospital in Ramnad. But they suddenly lost their doctor and can't find another. To save the place from closure I promised to go there once a week to see patients, and let the nurse and "compounder" carry on as best they can between visits. But with a clinic building there, and a doctor's house, and a nurse and a pharmacist, and a tradition of Christian concern for the medical needs of the dozens of villages in the vicinity, why should I be bicycling in for a brief visit once a week instead of living there and making that the center for my village health work? With such a set-up already made to order perhaps I could do something in my one remaining year after all. There is even a "leprosy clinic day" every Wednesday, with fifty patients on the leprosy register, which could make the nucleus of a village-based leprosy project.

So now we have decided that we ought to be moving again. We have to push the scheme through all the various Church Committees and get permission from the Mission to Lepers. Then we hope to get the doctor's house in Kilanpunai fixed up a bit in time to move in June on our return from "Kodai," the summer resort where we will spend the hot season.

The move is not a small matter to

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

RALLY AT EBETHLEHEM.

The Waverly District Rally of the Eastern Virginia Conference meets on Tuesday, April 1, in Bethlehem Church of which Rev. John Gallo is pastor. Markers have been placed on highways directing us to the church. From Hopewell directions will be on Route 154. Markers will also be on road from Disputanta on Route 460.

The theme for the program is "A Highway for Our God," with special emphasis on "Ways Untrod." The meeting begins at 10:30 with a worship service conducted by the Hopewell society.

Highlights of the morning session are the messages from our own Southern Convention women, Mrs. W. B. Williams, president of the Woman's Missionary Convention, and Miss Pattie Lee Coghill, educational secretary of the Southern Convention.

Mrs. Williams of Newport News served the Eastern Virginia Woman's Missionary Conference very efficiently as treasurer for a number of years. Mrs. Williams comes to us well informed on our mission work and with wide experience in all phases of Congregational Christian Church work.

Miss Coghill is a native of North Carolina, a graduate of Elon College and of Boston University. She was a field worker for our denomination in Florida and Georgia and then one of the secretaries of the Mission Council, with headquarters in New York. She visited our mission stations in India and has seen much of our work in the Near East. Working with all the churches of the Southern Convention, as she now does, she can give us firsthand information about our own problems and possibilities.

Lunch will be served at the church. "Ways Untrod" is the topic for thought during the afternoon session. Women of the district will speak on prayer, stewardship, and working together under that main topic.

Mrs. Garland W. Spratley, president of the Eastern Virginia Woman's Missionary Conference, will conduct the closing meditation.

Welcome to Bethlehem Church for the spring rally on April 1!

Mrs. G. C. Brittle,
Supt. Waverly District.

TEST YOURSELF.

This is known as the "Mission Period" in our Southern Convention. We are to make special gifts to missions and to think particularly about the missionary phase of our church work.

Below are some questions, the answers for which can be found in the American Board Year Book for 1952, a booklet "chock full" of information concerning the activities of our foreign mission board. (Incidentally, the answers will also be found on this page next week!)

We are planning to run a series of these "tests" concerning both home and foreign missionary work. .You might use them personally, or as a "quiz" at your meetings.

Questions.

1. How many "missions does our denomination have at present?

2. In how many countries are these "missions" located?

3.. Which of these is the oldest of our missions? How old is it?

4. What are the seven main areas of work in which our missionaries engage?

5. What two missionaries of the American Board are now serving one of the Southern Convention churches?

6. What missionary of the American Board is visiting in the Southern Convention this week?

7. What missionary of the American Board visited our area in January, and is now on the ocean returning to her field of work?

8. From what three missions have our missionaries had to withdraw in recent years, leaving the work to the nationals?

(answers next week.)

GOOD DAY AT ELON.

On Thursday of last week about one hundred women and a few ministers, augumented by a college class, heard with interest Dr. Truman Douglass as he spoke at Elon College. This first day of spring was a perfect one, both as to weather and as to speaker and fellowship.

Mrs. L. E. Smith, president of the Elon College Women's Missionary Society, invited Dr. Douglass early last fall to speak on this occasion. Finding he was to be in the area, the Eastern Virginia women also invited him to speak to them and Dr. Scott arranged for a meeting with representatives of the North Carolina churches concerning the work of the Board of Home Missions.

Mrs. Smith presided over the meeting. The Elon College Choir, under the direction of John Westmoreland, sang a beautiful arrangement of the "Battle Hymn of the Republic." Dr. H. P. Bozarth, pastor of the Elon College Community Church, led in prayer. The speaker was introduced by Mrs. F. C. Lester.

Dr. Douglass presented a picture of the dynamic world in which we live, the mission of the church in that world, and our responsibility in relation to it. Mrs. W. E. Wisseman, a member of the board of directors of the Board of Home Missions, led a "question and answer" period following the address.

Lunch was served by the members of the Elon College Women's Society in the Society Hall of Alamance Building—and the visitors are still marvelling at the delicious lunch for only fifty cents!

Those who were absent can still read Dr. Douglass' book, "Mission to America," as those who were present now want to do, but they missed the challenge of his message as he urged us to make our churches fit this present age.

* * * * *

REPORT FROM A REVIEWER

Because I taught the foreign mission study book, "We Americans, North and South" at the School of Missions last summer, I have had the privilege of reviewing that book at four places. Each was different, and in making these four visits I feel I have seen a cross-section of all of our societies.

The first visit was to Franklin, Virginia, where the local society had invited me to speak for them, and then invited neighboring societies to share in the occasion. What an inspiring crowd, several hundred women, filling all the pews and using chairs in the aisles! This was followed by a delightful reception.

My second review was on a rainy Sunday afternoon at one of the newest societies in the Western Conference in a small, rural church—Mt. Pleasant. There were twenty people present—men, women, and children. A warm welcome made our family forget the cold, rainy weather and the muddy roads.

The third review was for the Pleasant Ridge Society, one of the older

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A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

"Star bright
Star Light
First star I see tonight. . . ."

And right through to a lovely wish. Or maybe you sing "Twinkle, Twinkle Little Star" as you swing toward the sky when even approaches.

Now is a lovely time of the year for star gazing.

Did you know that one of our minister's, the Rev. Mr. Carne at Portsmouth, made a telescope to use in his own search for the stars? He did and his picture appeared on our cover one day.

There are many books to help you find the stars. W. B. White wrote one called "Seeing Stars." It was published by Harter Co., Cleveland, and was once available at dime stores. Our own Pilgrim Press in Boston bought out Gertrude Chandler Warner's "Star Stories" which has diagram-pictures and the stories about the "patterns of the Sky." Golden Nature Book Guides has one called "Stars" which is a more advanced book tells about the planets as well as the stars.

The Psalmist of long ago said:

"The heavens declare the glory of God. . . .
"Hath made the stars and moon to rule by night. . . .
". . . Which made the heaven. . . .
"Praise ye the Lord from the heavens,
Praise him, all ye stars of light."

THE LONG LOOK.

By Lucia Mallory.

Issued by the National Kindergarten Association.

"Look at Orion! Doesn't he shine brightly tonight?"

My friend, Linda Seymour, called my attention to the brilliant constellation as we were walking home together from a committee one evening last winter. "Don't you like to watch the stars in winter?" she questioned. "Orion and his Hunting Dogs, the Big and Little Dippers, and Cassiopeia's Chair?"

"Whoa!" I commanded humorously. "You're going too fast for me. I seem to have a dim memory of some such knowledge of the constellation, but lately I've been so busy that I haven't taken time to look up at the stars."

"That's the way I felt about being busy until Father gave me a better perspective on my work when he visited us last winter," Linda replied.

"Please tell me about it," I urged. Linda Seymour is a very helpful member of the committee that aids in the selection of books for the children's library where I serve as the librian. I knew her story would be worth-while.

"Father is a science teacher," Linda explained, "and he taught all of his own children to know and love the stars. I remember being bundled up on cold winter nights and taken out to watch Orion stride across the sky and to look for Arcturus, the harbinger of spring.

"When Father visited us, he and Ted began having exactly the same good times watching the stars. One evening, as they were starting out, I exclaimed impulsively, 'I do wish I could go with you!'

" 'Come along, Daughter,' Father answered generously. 'We'll wait for you."

"Almost crossly, I declared, 'I can't go tonight; I have too much work to do.'

" 'What do you have to do that's more important?' Father inquired.

" 'I must give Anne her bottle and put her to bed,' I told him, 'and my work-basket is overflowing!'

" 'You might let her daddy take care of Anne this evening,' Father suggested; and Fred added that he'd be glad to put Anne to bed.

"Much as a little girl might relinquish her favorite doll, I placed the baby in my husband's arms and went off and on a refreshing walk with Father and Ted.

"When we came back the baby was quietly sleeping, and Fred was looking through a book that Father had brought to Ted—the one we chose for the library this evening. It tells about the stars and planets in a fascinating, non-technical way that a little boy can understand. I was glad to find that Fred shared my interest, and we both, profited by a little talk we had with my father after Ted had gone to bed.

" 'It has always been of value in my teaching,' Father told us, 'to go out once in a while and take a long look at the stars. There is something about their changeless serenity that makes little worries and vexations shrink to their true proportions. After a brief walk under the stars I can actually get more work done in a given time, and next day I find myself more patient with my students and better able to help them find their way through the maze of some difficult problem.' "

"Your father is indeed a good teacher, Linda," I commented. "Just hearing you repeat that conversation has taught me something I needed to know."

"Of course I agree with you," Linda replied, smiling tenderly, "and so does Fred. We've both proved that Father's plan helps us immeasurably in our work. Fred says that taking a long look at the stars enables him to leave the turmoil of a busy day, at the freight office where he works, behind him, and to enjoy his family. I know it keeps me from being cross about minor mishaps—when Ted comes in with muddy shoes, because he walked across the lawn to see the first crocus in bloom, or when Anne accidentally tips over her bowl of cereal."

"I'm going to follow your father's plan, too," I promised my friend. "It would be well for all of us, particularly those who deal with children, to renew our fellowship with the stars."

VIRGINIA RELIGIOUS WORK.

(Continued from page 6.)

$500.00 by the Virginia Conference of the Methodist Church and an increase of $200.00 in the appropriation of the Diocese of Virginia (Episcopal).

Emuell Frazer, *Director.*

A LETTER FROM ED RIGGS.

(Continued from page 8.)

be asking of Fran. It will be our sixth "permanent" home in four years of married life, and moving will not be as easy with the two youngsters as young as they are now. But she is game and says she looks forward to the chance to live and make a home closer to the village and the medical work. We hope that next time we will be able to give you our new address and a more detailed description of our new set-up.

With best regards,

Ed Riggs.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

RICHMOND RALLLY A SUCCESS.

The State-Wide Rally held in Richmond on Sunday of this week was well attended, the number posibly exceeding that of last year. An interesting and instructive program amply repaid those who attended. We hope for a full coverage of the meeting next week.

* * * * *

FOUND!

One Oxford leather bound Bible found at Wake Chapel last fall after the Youth Rally was over. It has Chester A. Michener's and Ruth Michener's names in front. Owner may obtain same by writing Rev. Fred P. Register, Box 206, Varina, N. C.

* * * * *

HIGHLIGHTS OF BETHLEHEM YOUTH FELLOWSHIP FOR JANUARY AND FEBRUARY.

Beginning Sunday night, January 20, at our regular third Sunday night meeting, Richie Jordan, who is a member of the Providence Methodist Youth Fellowship, spoke to us, using for his subject, "The Challenge to Youth." He told us how we, as young people, could use the stumbling blocks that we find along life's pathway today as the stepping stones for tomorrow. If we could only see them in this light! We enjoyed a ham-biscuit supper at this time given by Mr. and Mrs. Brittle.

Sunday morning, January 27, Hugh Gray, our youth fellowship president and also our assistant Sunday school superintendent, was in charge of the opening worship service for Sunday school. This service was a very impressive one. The youth filled the choir to overflowing for our morning worship service.

Thursday night, January 31, the Women's Missionary Society entertained the young people at a lovely reception following an unusual and inspiring address by Dr. Bela Udvonoke, minister of the Gatesville, N. C. Baptist Church. Dr. Udvonoke is a Hungarian; he has been in America only a few years. He came to American when a young man and attended college, then went back to his country as a missionary until he was forced to leave for his own safety. At this time we were delighted to share this experience with Liberty Spring Christian Church and Providence Methodist young people. Otelia Westbrook conduced a most inspiring worship program at this time, basing her thoughts on the "Call."

Sunday, February 3, the young people of our church sat in a body, about 80 strong, at our morning service. At this service Mr. Brittle gave us a talk on Lent and its meaning. At this meeting each member was presented "The Lenten Devotional" book for youth.

Nather C. Gray.

* * * * *

WISSLER'S CHAPEL.

I am very happy to report a new young people's organization at Wissler's Chapel. We organized on February 8, and had another big, enthusiastic meeting on February 15. The society of about 25 includes both little and big, but we will divide into two classes—one for eighth graders and older, and one for seventh graders and younger, just for the discussion period. We meet on the first and third Friday evenings. The newly elected officers are Carroll Litten, president; Donald Litten, vice-president; Shirley Green, secretary; Patsy Baker, treasurer; and four adult advisors—Mrs. Nina Will, Claude Thomas, Mrs. Ella Baker, and Ralph Galt.

Ralph Galt.

* * * * *

RELAX WITH MAX.

It has been called to my attention that I have erroneously called *all* of our young people's groups "Pilgrim Fellowship" groups. It seems that some groups do not recognize this name and that the official name in the Southern Convention is "Youth Fellowship." I would like to plead ignorance and ask your forgiveness. In the future I'll try to call you by your correct name. Okay?

* * * * *

Rev. Robinson: "Say, what kind of score did you make in golf this afternoon?"

Dr. Smith: "Thirty."

Rev. Robinson: "Why that's a marvelous score."

Dr. Smith: "Yes, and I plan to play the second hole right after dinner."

* * *

There is more than one way to skin a cat—but its awfully hard to find one that pleases the cat.

* * *

Too many of us bemoan the fact that there are so many temptations to do wrong—never noticing the many temptations we have to do right.

* * *

Money not only talks; it flies, comes easy and goes easy, and burns holes in our pockets. It certainly is wonderful not to have any to worry about.

SCRIPTURES FOR PRISONERS OF WAR IN KOREA.

A shipment of 150,000 Korean New Testaments, supplied by the American Bible Society, has arrived in Korea, according to information sent by General James A. Van Fleet, Commanding General of the U. S. Army in Korea to Dr. Gibert Darlington of the Bible Society.

The books are being held by the supply Chaplain Headquarters in Pusan for the specific purpose of distribution to all of the prisoners of war who are Christians at the time of their repatriation or release, General Van Fleet has written. In case the final number of these POWs, who will be repatriated voluntarily, and according to agreements yet to be reached by the armistice negotiators, does not reach this number the books will be distributed to other Koreans, with the military personnel having first priority. Civilians and refugess will receive any books not needed by the military.

General Van Fleet has asked for 25,000 additional copies of the Scriptures for the Korean military forces as well as for Testaments for the Greek fighting personnel. The Bible Society is forwarding more than 50,000 Korean books, containing the four Gospels and the Book of Acts. These have been especially prepared for the military in a convenient size and bound in flexible covers. The Society has also shipped 96,000 copies of the Sermon on the Mount in a Korean-English edition, 1,500 Korean Testaments and a supply of Greek Testaments.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A FELLOWSHIP OF MANY BELIEVERS.

Lesson I—April 6, 1952.

Memory Selection: *By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.*—John 15:8.

Lesson Text: John 15:5-9 Philippians 2:14-16, Romans 16:1-7.

Devotional Reading: Revelation 7:9-17.

Concerning Fruitfulness.

As usual, Jesus put great spiritual truths in simple language. He wanted to tell his friends, about the nature of the relationship that should exist between him and them, and about how they could best fulfil their mission as his followers. He said it was like unto the relationship between a vine and its branches. Inasmuch as there were many vineyards in Palestine, and many of the people kept and dressed vineyards, the people readily knew what he was talking about. A branch cannot bear fruit if it is cut off from the vine. Neither can a vine bear fruit if it has no branches. The one is dependent upon the other. So is it with Christ and his followers. They can do nothing apart from him—it is the Spirit that quickeneth. But in a sense, Christ can do nothing apart from his followers—the Spirit works through people. We need Christ, but Christ needs us, we need each other.

Branches that bear no fruit are cut off and wither, and are burned. Even branches that bear fruit are pruned. In like manner there is the divine judgement and the divine disciple in the life of disciples. God is ever seeking to make us more fruitful, for it is only we are fruitful that we fulfil the divine purpose, and reflect the divine glory. "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." Followers of Christ are to be good, but they are to be good for something. And when Christ's followers abide in him, when they make him the center of their lives, they can ask whatsoever they will and it shall be done unto them. That is a great promise but it is based on exacting conditions — abiding in Christ.

Concerning Conduct.

The first followers of Jesus were called "those of the way." Christianity is just that, a way of life, or a way of living. Thus it was that Paul was concerned about the way his Philippian friends and followers lived. They were not to face life murmuring and complaining, griping and grumbling. To do so would be to cast reflection and discredit on their religion as the way of a good and happy life. Furthermore they were to be blameless and harmless, children of God, without blemish in the midst of crooked and perverse generation. These early Christians lived in a nasty world. Life was so bad it stank. These Christians were to have no part in its debauchery and deviltry. By their pure lives they

TENTATIVE PROGRAM

Fortieth Biennial Session

THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, Inc.

First Congregational Christian Church, Durham, N. C.
April 29 - May 1, 1952

TUESDAY—AFTERNOON SESSION

2:00 Convention called to order by President W. Millard Stevens.
Words of Welcome—Rev. Stanley C. Harrell.
Worship Service—Rev. Richard L. Jackson.
Determining Quorum.
Recognition of Fraternal Delegates and Visitors.
Report of the Program Committee.
Announcement of Committee Appointments.
Revisions Committee announcement.

2:30 Reports:
The Executive Board—Rev. Will B. O'Neill, Secretary.
The Superintendent—Rev. Wm. T. Scott.
The Educational Secretary—Miss Pattie Lee Coghill.
The Treasurer—George D. Colclough.
The Mission Board—Mrs. J. G. Truitt, Chairman.
The Board of Christian Education—Rev. Wm. J. Andes, Chairman.
The Board of Publications—Rev. Duane N. Vore, Chairman.
The Committee on Evangelism and Spiritual Life—Rev. R. C. Helfenstein, Chairman.
The Stewardship Commission—Rev. J. H. Dollar, Chairman.
The Finance Committee—Rev. S. C. Harrell, Chairman.
Address—Rev. W. Millard Stevens.
Offering.

5:00 Adjournment of Afternoon Session.

* * *

5:30 Dinner Meetings:
The Laymen's Fellowship—G. D. Colclough, Chairman.
The Women—Mrs. W. B. Williams, President.

TUESDAY—EVENING SESSION

7:30 Worship Service—Rev. J. H. Dollar, Vice-President.
Music by Host Church Choir.
Sermon—Rev. Vere V. Loper, Berkley, California, Moderator, The General Council of Congregational Christian Churches of the United States.
The Observance of the Lord's Supper—Dr. Dollar and Dr. Loper.
Offering for Home Missions.
Benediction.

were to be a silent rebuke to the standards of the day, and furthermore they were to be as lights in the world, guiding men and women unto the way of life that was life indeed. This word is needed today. Too many Christians, like chameleons, take their coloring from their surroundings. There is too much loose living and too much low living in our modern world. Christians need to ''be without blemish,'' so that their lives may be seen as lights in the world. Christians ought to live in such a way that their lives will be their strongest arguments for the Christian life.

Concerning Ordinary and Unknown Folks.

One of the most interesting features of Paul's letter to the Romans is the long list of names in the last chapter. Here is, in a sense, the greatest doctrinal book of the entire Bible, the product of a great mind and a great heart. It deals with great principles and is characterized by deep and high thought. But the concluding chapter if full of references to folks, ordinary folks, who for the most part, are not mentioned anywhere eles in the Bible. ''Phoebe, Epaenetus, Mary—not to be confused with any other Mary mentioned in the Bible—Andronicus, Junias'' and so on, a long list of names, whom Paul salutes. They were humble Christians, each standing in his or her place, caught up in the common round of duties, unknown, unheralded, but the salt of the earth, and the pillars of the Kingdom of God. They were ordinary people in the common walks of life who had an air of greatness about them. Not one Christian in a thousand knows anything about them, yet the fate of the church once depended upon them, or on people like them. The church and the Kingdom must have leaders. But what would the church and the Kingdom do if it were not for the Phoebes, the Priscillas, the Aquilas, the Epaenetuses, the Androincuses, and the Juniases and the Marys? Thank God for the ordinary folks, the unknown folks, in life and in the church and in the Kingdom of God.

Concerning Fellowship.

Essentially the church of Jesus Christ is a fellowship, a fellowship based upon a fellowship. There is a question as to whether Jesus deliberately set out to establish or to organize a church. But he did initiate a fellowship. Those who were

(Continued on page 15.)

WEDNESDAY—MORNING SESSION

9:15 Hymn and Prayer—Rev. Fred P. Register.
9:20 Revisions Committee—(Action on report.)
9:40 Business Session—(Actions on Tuesday's reports.)
10:20 Address—"The Biblical Basis of Stewardship"—Rev. Thomas K. Thompson, New York, Executive Director, Joint Department of Stewardship and Benevolences, The National Council.
10:50 Report of Finance Committee.
11:10 Report of Elon College—President L. E. Smith.
11:45 Report of the Mission Board.
12:10 Address—Dr. Loper.
12:40 Adjournment of Morning Session.

WEDNESDAY—AFTERNOON SESSION

2:00 Hymn and Prayer—Rev. S. E. Madren.
Reports (To be considered for adoption Thursday Morning):
  Woman's Missionary Convention—Mrs. W. B. Williams, President.
  The Laymen's Fellowship—G. D. Colclough, Chairman.
  The Pilgrim Fellowship—Warren Matthews, President.
  Committee on the Ministry—Rev. F. E. Reynolds, Chairman.
  Ministerial Loan Fund—Rev. J. G. Truitt, Chairman.
  Ministerial Scholarship Fund—Rev. W. J. Andes, Chairman.
  Social Action Committee—Rev. R. L. House, Chairman.
  THE CHRISTIAN SUN—Subscription Office and J. T. Kernodle, Mg. Editor.
2:45 Address—Rev. R. L. House, Editor.
3:05 Report of Nominating Committee and Election of Officers—Rev. Duane N. Vore, Chairman.
3:15 Report of Board of Superannuation—D. R. Fonville, Chairman.
3:25 Report of the Christian Orphanage—Rev. J. G. Truitt, Superintendent.
3:50 Miscellaneous Business.
4:45 Adjournment of Afternoon Session.

WEDNESDAY—EVENING SESSION

7:30 Worship Service—Rev. F. E. Reynolds.
Elon College Choir.
Address—"Tomorrow's Leader's"—Rev. Russell Henry Stafford, President, Hartford Seminary Foundation, Hartford, Conn.
Benediction.

THURSDAY—MORNING SESSION

9:15 Hymn and Prayer—Rev. W. W. Snyder.
Reports:
  Committee on Memiors—Rev. N. G. Newman, Chairman.
  Historian—Rev. C. E. Newman.
  Superintendent's Home Committee—George D. Colclough, Chairman.
Business Session:
  Action on Reports of Wednesday Afternoon.
  Miscellaneous Business.
Report of Credentials Committee.
Report of Resolutions Committee.
11:30 Address—"The Need of Christian Stewardship"—Rev. T. K. Thompson.
Closing Worship Service.
Final Adjournment.
Benediction.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you everyone for your help, your kindness and your goodwill. The boys and girls are expecting me to tell you how much you mean to them. They want you to know from the senior class to pre-school children how much it means to them to have a home. They have been left in the world with no home, and you have given them a home. They have held out their little helpless hands and you have taken their hands in yours and they wish me to tell you something of the joy that they have in feeling your kindness and your help.

Saturday I went to Nansemond County, Virginia, and received a little girl from the arms of the County Welfare agency into my arms. The lady who passed her over to me was so delighted with the confidence with which she was received by me into the "arms of the church," never again until she is a grown young lady is she to wonder where she will sleep, who will care for her and love her. We stopped for lunch in the home of my sister-in-law and Clara was given every kindness and tender care for those few minutes, and as we were ready to go, she came right back into my arms with that inexpressible confidence, much to the surprise of all who watched her.

Yes, it is something really bigger than we can, any of us, realize. To be without a home, to be passed around, here and there, and then to feel the combined kindness and benevolence of the church rise up to meet that need. I want to thank you, one and all, for the joy of looking out, in your behalf, for these little homeless ones. To be sure it takes care and concern; prayer and love; and the combined help of a whole Convention and many other friends to maintain a home big enough, with helpers enough, and food, clothing, fuel, shelter, furniture, and all that is required in such a home; but it is worth it. They want me to thank you for them, and I do thank you from the depths of my heart.

The other day J. T. Raby came into my office to thank me as the superintendent of this home, for all the eleven years he spent here. How happy he was for all we did for him and his sister while here. Now he has a lovely family of his own, a good position with the Pennsylvania Railroad, and a real opportunity in life. He visited all those who were here when he was and seemed so glad to see them everyone. He noticed the many improvements and seemed so appreciative. He told me about his sister and the good things which had come to them in life. I read of other orphanages and am thrilled with what they are doing and the fine boys and girls they are turning out into life and I am always so glad when our own children come back and tell us of their good successes. It is your confidence in your orphanage, a confidence which brings out the very best in us, that make such a home possible.

Pray for us. We are a church home. We are operating with sacred challenge, church property, and on church ground. It is my daily prayer that there may be ministers, missionaries, teachers, home-makers and good church members going out from this home. Pray that God may inspire these boys and girls to give first place to God in their lives and let him call them into whatever places he would have them serve. Pray that we may grow more and more into the kind of home we should be in every respect. And may God richly bless you everyone.

John G. Truitt,
Superintendent.

REPORT FOR MARCH 20, 1952.

Donated Commodities for the Week.

Mrs. John M. Coble, Burlington, N. C.: Material.

Mrs. D. J. Cates, High Point, N. C.: Socks.

Union, Surry Christian Church: Clothing.

Miss Norma Shiring, Southern Pines, N. C.: Bath Mats and Checkers.

Ladies Adult Bible Class, Liberty, Vance: Four Quilts.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$ 4,429.04
Eastern N. C. Conference:		
Bethel		18.46
N. C. & Va. Conference:		
Durham S. S.		24.81
Western N. C. Conference:		
Grace's Chapel, Thanksgiving Offering	$100.00	
Pleasant Cross S. S.	6.71	
Pleasant Hill	75.00	
Zion	25.00	
		206.71
Valley Va. Conference:		
Linville S. S.	$ 11.66	
New Hope S. S.	6.51	
		18.17
Total		$ 268.15
Grand Total		$ 4,697.19

Special Offerings.

Amount brought forward		$ 5,710.24
Mr. Coghill	$ 1.00	
H. H. Waters, Newport News, Va.	5.00	
Jr. Dept., Cong. Christian S. S., Lincoln Kansas	10.00	
Pisgah S. S., Pisgah, Ala.	10.00	
United Columbus S. S., Columbus, Ga.	20.00	
Mt. Auburn Society, for Larry Crumpler	5.00	
Mrs. Mamie K. Perkinson, Wise, N. C., Easter Offering	10.00	
Mrs. John A. Hall, Henderson, N. C., for Clara Lee Arnold	10.00	
Philathea Class, Suffolk Church, for W. C. and Raymond Harvell	5.00	
Lawrence S. Holt Fund	150.00	
Mr. and Mrs. R. Wayne Morton, Burlington, N. C., in memory of Hiram K. Benson, Burlington, N. C.	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

RUDD.

Whereas, on Friday, January 18, 1952, our Heavenly Father call to her reward our friend and loyal co-worker Mrs. Essie May (Mamie) Rudd and

Whereas, Mrs. Rudd was, for many years, a valued member of the First Christian Church of Portsmouth, Virginia, having been faithful and active in all phases of the work of the church, Sunday school and women's organizations, and

Whereas, her life was characterized by the virtues of kindness, humility, friendliness, self-sacrifice, a warm interest in the welfare of all around her and a constant zeal for the World Mission of the church.

Therefore be it resolved by the Woman's Fellowship that in this loss of a dearly beloved member who suffered long and patiently, yet with an unfalting trust in God, we bow in humble submission to the will of our Lord, whom she served to the end, and that we extend our heartfelt sympathy to the family of Mrs. Rudd, praying that in their sorrow they may find God ever near.

Mrs. R. F. EDWARDS,
CAROLINE GORT, Chairman.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

societies in the Western Conference. A great deal of preparation had gone into this meeting—there was a fine display of pictures, articles from Mexico, books concerning Latin America. The young people were dressed as "senors" and "senoritas." Some forty people were present to enjoy the exhibit, the clever map drawing by Mrs. Clyde Fields, the Mexican games led by Mrs. Sybrant Pell, the Mexican refreshments, and perhaps the book review, all of which took place in the fellowship hall of their fine new educational plant.

The fourth visit was to a city church, Palm Street in Greensboro, which had invited the First Church and Calvary Church women to share with them. Here, too, was a new church building, and following the review came delicious refreshments and an opportunity for fellowship.

These are our churches—some of them in the open country, some in small towns, some in cities. Here are our societies—some new and small, some old and including most of the women of the parish, some with new buildings and some with old. But in all of our societies you will find a warmth of reception, a Christian fellowship, an interest in missions, a desire to learn, and a desire to serve. May God bless them!

FINANCIAL REPORT — WOMAN'S MISSION BOARD, N. C. CONFERENCE.

SECOND QUARTER 1951-1952.

Quarter ending March 15, 1952.

WOMEN'S SOCIETIES.

Albemarle	$ 26.75	
Apple's Chapel	17.25	
Asheboro	35.00	
Auburn	3.00	
Belew Creek	7.50	
Berea	20.00	
Bethel	7.00	
Beulah	6.00	
Burlington	432.50	
Carolina	5.00	
Chapel Hill	40.00	
Church of Wide Fellowship	50.00	
Concord	6.25	
Durham	56.02	
Elon College	128.36	
Erskine Memorial	75.00	
Flint Hill (R)	6.25	
Gibsonville	15.00	
Greensboro		
Palm Street	28.25	
First Church	149.38	
Hank's Chapel	42.00	
Happy Home	25.00	
Haw River	18.75	
Hebron, Virginia	10.00	
Henderson	35.00	
High Point	6.25	
Hine's Chapel	44.00	
Hopedale	17.33	
Ingram, Virginia	32.55	
Liberty, N. C.	10.00	
Liberty, Vance	67.65	
Long's Chapel	35.00	
Monticello	40.00	
Mt. Auburn	16.40	
Mt. Bethel	10.00	
Mt. Zion	25.00	
New Hope	10.00	
New Lebanon	15.00	
Pleasant Grove, N. C.	5.00	
Pleasant Grove, Va.	17.50	
Pleasant Hill	12.00	
Pleasant Ridge (G)	16.00	
Pleasant Ridge (R)	20.00	
Raliegh	60.00	
Ramseur	20.00	
Reidsville	175.00	
Sanford	37.50	
Shallow Ford	15.00	
Shallow Well	35.00	
Smithwood	5.00	
Spoon's Chapel	16.25	
Turner's Chapel	10.00	
Union Grove	7.50	
Union, N. C.	20.00	
Union, Virginia	33.95	
Wake Chapel	50.00	
Youngsville	12.50	
		$2,142.64

YOUNG PEOPLE.

Greensboro, First		10.94

JUNIOR SOCIETIES.

Apple's Chapel	$ 4.75	
Durham	12.54	
Greensboro, First	10.93	
		28.22

CRADLE ROLL.

Apples Chapel	$ 7.75	
Asheboro	18.11	
Greensboro, First	10.93	
		43.94
Total Receipts		$2,225.74

DISBURSEMENTS.

Florist	$ 5.15	
Convention Office, Memeograph work	9.03	
Expense, District Supt. Meeting	20.60	
North Carolina Council of Churches, Migrant Work	5.00	
United Church Women, World Day of Prayer	28.15	
Pilgrim Fellowship, Young People's Society	10.94	
		78.87
Mrs. W. V. Leather's, Treasurer Woman's Mission Board, Southern Convention for:		
Life Memberships	$ 130.00	
Memorials	40.00	
Thank Offering	62.95	
Ryder Memorial Hospital	14.00	
Relief & Reconstruction	37.93	
Franklinton Center	8.00	
Special gift to Foreign Missions	30.00	
Missions, General Fund	1,823.99	
		2,146.87
Total Disbursements		$2,225.74

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

SUNDAY SCHOOL LESSON.

(Continued from page 13.)

drawn to him and who followed were drawn into a fellowship with each other which enriched and strengthened their lives. It was a diverese fellowship, a fellowship of many followers. It is even more so today. Christian fellowship includes peoples of all colors and classes and cultures and creeds and conditions. The Christian Church is essentially a fellowship, the one universal fellowship on earth.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE ORPHANAGE.

(Continued from page 14.)

Mr. and Mrs. R. Wayne Morton, Burlington, N. C., in memory of Mrs. Lizzie Atwater Bell, Burlington, N. C.	5.00	
Special Gifts	133.40	
		369.40
Grand Total		$ 6,079.64
Total for the Week		$ 637.55
Total for the Year		$10,776.83

Do unto others as ye would have them do unto you.

MISSION BUDGET FOR 1952

Total Money Needed This Year, $81,708

Home Missions, $49,308

SALARY AID $16,990

Asheville
Bailey's Grove
Big Oak
Burlington: Beverly Hills, Lakeview
Belew Creek-Salem Chapel
Carroll County (Mountain Mission)
Chapel Hill
Elon College Community
Fayetteville, Eutaw Community
Franklinton
High Point
Kallam Grove-Mt. Bethel-New Lebanon
Mebane-Zion
Newport News
Norfolk, Bay View
Siler City
Valley Conference, two pastorates
Winston-Salem

SPECIAL AID .... $ 908

Fayetteville, Eutaw Community
Burlington, Beverly Hills

BUILDING AID $25,550

Asheboro (balance on lot)
Burlington, Beverly Hills
Carroll County (Rocky Ford)
Fayetteville, Eutaw
Greensboro: First, Palm Street
Harrisonburg
Lee's Chapel
Liberty (parsonage)
Norfolk: Bay View, Second
Southern Pines

NATIONAL BOARDS .... $ 2,000

ADMINISTRATION .... $ 3,860

Convention Fund	$2,310
The Christian Sun	500
Meetings	100
Promotion	150
Insurance	200
Contingent Fund	200
Interest	400

Foreign Missions, $32,400

INDIA .... $ 9,540

Reidsville Project	$1,400
Rev. P. S. Bhonsle	630
Dr. & Mrs. Ed. Riggs	1,500
Scholarships	105
United Theological C.	200
Vadala Station	3,000
Evangelism, N. Cent.	425
Bible Women	300
Harriette Summerville	1,280
Currie Institute	300
Rev. & Mrs. Max Welch	400

JAPAN .... $ 4,800

Leona Burr	$1,800
Internat. Chr. University	3,000

PHILIPPINE ISLANDS .... $ 1,200

Jose Dabuet

CHINA .... $ 1,200

Timothy Chang

NEW PROJECTS .... $ 500

GENERAL FUND $12,000

ADMINISTRATION .... $ 3,160

Convention Fund	$2,310
The Christian Sun	500
Meetings	100
Promotion	150
Contingencies	100

IT MAY LOOK BIG, BUT IT IS LESS THAN FIVE CENTS A WEEK FOR EACH CHURCH MEMBER

Plan for your church to do its full share, so our church will grow!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CIV RICHMOND, VA., THURSDAY, APRIL 3, 1952 NUMBER 14

"What Is Christian Missions?"

By ROCKWELL HARMON POTTER

CHRISTIAN MISSIONS is the reproductive function of the Christian Church. Every normal healthy organism, vegetable, animal, human or social, must by the law of life reproduce itself. The Church, a social organism of Divine purpose, is subject to this universal law.

The function of Missions uses the other functions of the Church. It teaches the worship of the one, true God—but it does more. It tells the story of Jesus and of God's manifest love in Jesus—but does more than this. It teaches the truth about God and man, and about their mutual relations—but it is more than education in religion. It ministers to human need, in medical work, in schools in social centers, in manifold relief, remedial and reform activities—but it is more than community service.

Now what is the "more" in Missions? It is this reproductive function. The seed is the means of reproduction in each of the forms of organic life. The Missionary is the seed of the Church. If a church thinks about Missions, if it studies Missions, if it gives for Missions, if it prays for Missions, then it will produce a missionary.

Now, if you have an apple tree and it is normal and healthy, it will produce an apple, its seed. You can take that apple to any comparable soil and climate on earth, put it in the ground, care for it, and it will produce a tree like the tree that produced it.

Now when the Church produces a missionary, in his purpose and spirit, you can, by education and training, condition him for any comparable human soil and climate. Put him there and care for him and, in time, he will produce a church like the church that produced him. That church will "promote the worship of the one true God," will proclaim the Gospel, will teach the truth, will minister to human need and will develop life in human and divine fellowship, which is the Kingdom of God.

But what if your apple tree never produces an apple? You would cut it down and burn it up—to get some use out of it. What if a church never produces a missionary? It may not be cut down—but it clutters up its place, it cumbers the ground on which it stands. It has failed in its function of reproduction—it defeats the growth of God's Kingdom.

Jesus said, "As the Father hath sent me, even so I send you." He was sent to form the Church. We are sent to reproduce the Church.

God grant we become not barren and steril in the purpose of our common life. God grant we may have part in reproducing the Church, that it may accomplish its purpose of bringing in his Kingdom, which is love, joy and peace for all mankind.

News Flashes

Don't forget the Easter Offering for Missions.

Rev. O. D. Poythress will have the assistance of Rev. Fred Register in revival services next week in South Norfolk, Va.

Our Richmond Church will observe a special service of Holy Communion on Good Friday. An invitation to church membership will be extended.

REV. CLYDE FIELDS ACCEPTS VIRGINIA PASTORATE.

"We have been very happy during our nearly four years of association at Pleasant Ridge; nearly three years at Union Grove and Spoon's Chapel; and for the last few months that we have served Ramseur Christian Church.

"We have been blessed of the Lord in our labors together and members have been added to the churches. God has been very gracious to us. Pleasant Ridge, Union Grove, and Spoon's Chapel have adopted yearly budgets to better carry on the financial work of the churches. Pleasant Ridge has added the envelope system this year. We have been good stewards. We should be better stewards.

"Pleasant Ridge has built and paid for a parsonage valued at some $12,000.00. This has made it possible for a pastor to live on the field and serve a group of churches. Pleasant Ridge has completed a remodeling and building program, adding a new Sunday school plant and stained glass windows. The project is valued at some $20,000.00 This project has made it possible to have a completely graded Sunday school. Some $5,500.00 indebtedness is financed by three members of the church. Plans are now in operation for leveling and grassing the cemetery. A Memorial Association has been formed. With 190 members, a parsonage, and a beautiful church, the time has come for Pleasant Ridge to seek at least half-time pastoral service. As I see it, it is *a must* for continued growth. Vision and better stewardship will make this forward step possible.

"Union Grove has been using the budget plan for two years. The financial strength has more than doubled. Church and Sunday school has grown in membership. Union Grove has completed and paid for a building project of nearly $5,000.00. Brick veneering and stained glass windows have made the church more beautiful. I can see a great future for the Union Grove Church.

"Spoon's Chapel has added a vestibule, painted the church, graded the grounds, refinished the pews, added new pulpit furniture and other improvements. The church has begun a building fund to build a Sunday school plant. Spoon's Chapel has given more per capita for benevolences than any church in the Western Conference.

"Ramseur is one of our fine old churches. I have been pastor for only a few months. I could ask for no better cooperation. I have not been able to give enough services to Ramseur. This good church should be at least half-time. Make this come true.

"In order that all the things should be done which I feel are imperative for continued health and growth of the churches, I am offering my resignation effective July 1 or earlier if mutually agreeable. This is not an easy or quick decision. Much prayer and consideration has been done. I feel this is the thing for the future growth of the churches. I shall become the pastor of the Union Christian Church of Franklin, Virginia. The Pleasant Ridge, Union Grove, Spoon's Chapel, and Ramseur Churches and good people will ever be on our hearts and minds. God bless you for many deeds of kindness done for the Fields family."

GOOD NEWS.

American Board missioary Marguerite Bicknell writes from Pierce College, Greece, after visiting Protestant congregations in northern Greece:

"These Protestant villagers remind one of the early Christians in the Book of Acts and in the Epistles of Paul. They look as thought the Good News had just come to them with all its power in a hard and unrewarding world, and that its joyousness was still overwhelming."

Reports from Africa, India, and other areas where the American Board works constantly indicate that the gospel—carried to the frontiers by our churches—does mean new life, good news, to oppressed peoples. And in those areas, the church is strong and alive.

VOLUNTEER TEACHERS.

About three years ago, Dr. J. Leslie Dunstan of the Hawaiian Board suggested sending volunteer teachers from Honolulu to our schools in Micronesia. Right now Miss Leila Morgan, who is at Kolonia, is illustrating the outcome of this idea. She was a teacher in Honolulu when she learned of the need. She volunteered to go out at her own expense with only such help as the local church members could give her. She is making a wonderful contribution and there is a marked improvement in the discipline and the spirit of the whole group at Kolonia. Hail to the Hawaiian Plan. May there be more volunteers for such service.

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

April	**6**	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
April 29-May	**1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

REMITTANCES TO THE CONVENTION OFFICE FOR HOME AND FOREIGN MISSIONS.

March 21-28, 1952.

	Home Missions	Foreign Missions
Eastern N. C. Conference:		
Bal. brought forward .	$ 410.10	$ 461.12
Auburn	13.16	13.16
Mt. Hermon		10.00
New Elam	6.70	6.70
	$ 429.96	$ 490.98
Eastern Va. Conference:		
Bal. brought forward .	$ 901.76	$ 880.98
Newport News		33.39
	$ 901.76	$ 914.37
N. C. & Va. Conference:		
Bal. brought forward .	$ 667.19	$ 1,304.06
Burlington, First	31.03	70.00
Graham, Providence Memorial	5.00	4.50
Happy Home	36.44	
Pfafftown	34.00	13.00
Special, Greensboro, First—Morning Star		10.00
Boys to camp in Mexico		19.11
	$ 773.66	$ 1,420.67
Western N. C. Conference:		
Bal. brought forward .	$ 379.92	$ 369.91
Center Grove	5.00	5.00
	$ 384.92	$ 374.91
Valley Va. Conference:		
Bal. brought forward .	$ 616.75	$ 296.84
Palmyra	7.00	6.00
	$ 623.75	$ 302.84
Total Receipts ...	$3,114.05	$3,503.77

"*Let the Church bear the Witness*" at this Easter time to the goodness of God in sending his Son to save. Let each individual member of our Southern Convention give to the cause of Home and Foreign Missions as the Lord prompts him, that those who have not received the light of the Gospel may have it brought to them.

NEW FILM STRIPS.

The following film-strips on Family Life have been purchased by the Southern Convention Women and may be ordered from Miss Ruth Dunn, Box 336, Elon College, N. C.

It is a set of four, each with its "user's guide."

No Easy Answer, various family problems faced by different families call for various solutions.

Built Upon the Rock, tensions of modern living strain family relationships, but a home built upon the rock of Christian principles can withstand these tensions.

For the Record, Mae and Lew Perry learn to help Billy Perry, person become Billy Perry, Christian.

A Harvest From Hollidays, sometimes parents have to create opportunities to teach eternal truths. Here is how the Bensons did it.

Each unit is made up of a black and white filmstrip with recording and may be used for discussion in class sessions and meetings. There is a 50c rental fee for each film-strip and postage one way.

BIBLE SCHOOL TEXTBOOKS.

If you did not buy your Vacation Bible School textbooks for next summer at the Woman's Rallies and will order them within the next week, you may secure them from Miss Pattie Lee Coghill, Southern Convention Office, Elon College, North Carolina. These books were ordered on consignment and must be returned. The books, authors, and prices, are listed below. (Add 20c to cover postage).

Kindergarten — "Our Friendly Church"—Elizabeth W. Gale.

Primary—"This Is Our Church" —Margaret S. Ward—60c.

Junior—"We Need Churches"—Louise S. Linder—60c.

Junior High—"The Story of the Church" — Dorothy E. Claypool—60c.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

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SUBSCRIPTION RATES

One Year..........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195...

Dr. Wm. T. Scott, Supt.,
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From the EDITOR'S *Desk*

Your Share In HOME MISSIONS

Share and Sharing are good old Anglo-Saxon words, the root idea of which is to cut, to divide, to give. They are frequently misused today in the sense of communicate. People say "I'd like to share with you the experience I have just had; i. e I'd like to tell you about it; I'd like to talk." But real sharing goes deeper than talk—or even writing! It means cutting and giving—cutting into what I have in order that I may give.

That is the meaning of missions. It means that Christians cut into their earning, their substance, and share off a portion for those who are less fortunate but equally deserving. What will your share be—as unto God who gives you both something to share and the holy will to share it?

Oh, it is not altogether a matter of giving money. For some it may be a matter of sharing membership in a new enterprise. The parent church must be willing to share some of its members in order to organize a church in a new community. A minister must make the decision to share some of his best years in a missionary project. Members moving in from strong churches elsewhere must be willing to share in the rigors and responsibilities of a small but new enterprise. Otherwise, we make the great refusal, choke the new and creative streams of Christian influence.

Then, too, it is a matter of shearing off a portion of our prosperity for the underprivileged, impoverished people of the earth. It is a privilege, is it not, to have a share in building the Church of Christ around the world? It is all Home Missions. "This is my Father's World." He is at home in his world. None of it is foreign to him and why should it be to us? By God' grace, we have a share in Home Missions, World Missions.

ALABAMA EXCURSION

By invitation of the Rev. Joe French and courtesy of The Church of Wide Fellowship in Southern Pines, the writer enjoyed spending some time recently in Alabama. The purpose of this visit was to conduct a Stewardship Institute at the Lannett Church, preparatory to the financial canvass for the new building. A similar institute was conducted in that church two years ago by Dr. Warren A. Denison. This church is taking stewardship seriously and now ranks third in benevolent giving in the Convention of the South. It is a great joy to find a congregation maturing in its conception and practice of stewardship.

The building program places new demands on the financial resources of the congregation, but brings out the real stewardship potential of the church. The new building, designed by a capable architect, will set a new standard of architecture in that area.

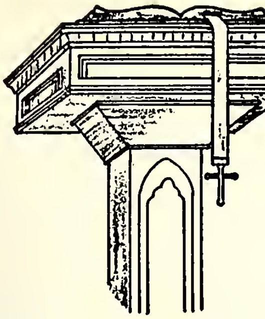
The service of Ground Breaking was held Sunday afternoon on the new and spacious lot. The members of the congregation brought spades and shovels, symbolic of the magnanimous and unanimous participation in the new project. Rev. E. M. Carter and other former pastors were present to participate in the service. Dr. Stanley U. North gave the sermon. Dr. Ernest Arnold represented the link with other denominations.

Lanett is one of the six inter-locking towns of the Chattahoochee River Valley. We have a number of churches in the Valley. Rev. Melvin Dollar went from Langdale to Franklin, Virginia. Rev. Julius Rice went from a pastorate in the Valley to Monticello in North Carolina. Rev. J. D. Dollar lives in Lanett and serves one of the new churches, Bethel at West Point. Many of our leaders in the Southern Convention have come from Alabama and Georgia.

Although these states have their own associations and conferences, there is no reason why they should not and many reasons why they should maintain fraternal relations with the Southern Convention. We hope they will be represented at our forthcoming session in Durham and that we can reciprocate.

Sun subscribers are found in Alabama and Georgia. Our weekly publication is adapted to their needs, and some of our contributors are their native sons. No wonder some of them say "We would not be without it." It is easily conceivable that a closer relationship might exist between Alabama, Georgia, North Carolina and Virginia, and that The Sun might fulfil a wider usefulness throughout the region. "We are not divided; all one body we." Relations which have been so happy and fruitful in the past should be given every opportunity to continue in the future.

A visit to the nearby Roosevelt State Park, the Little White House and the Warm Springs Polio Hospital was one of the incidental but interesting features of this brief excursion.



LEARNING OBEDIENCE THROUGH SUFFERING.

Hebrews 5:7-10.

Although he was a Son, he learned obedience through what he suffered."—Hebrews 5:8.

The unknown author of the letter to the Hebrews was familiar with a story of the sufferings of Christ which supplements the other records of the agony in Gethsemane. The other records do not mention the *tears*. But the tears are not far from the surface in the record of Luke as it has come down to us.—

> *And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground.*—Luke 22:44.

Furthermore, the records as they have come down to us testify that in Gethsemane, as nowhere else, "Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death." The Gospel of Mark, our most reliable and earliest account, says that in Gethseman Jesus "began to be greatly distressed and troubled." Jesus said to the disciples, "My soul is very sorrowful, *even to death.*" And in his supreme agony he was falling upon the ground and was praying that, if it were possible, the hour might pass from him. Three times he prayed, "Abba, Father, all things are possible to thee; remove this cup from me."

This prayer in Gethsemane, "in the days of his flesh" "to him who was able to save him from death," reveals to us where the real conflict lay, and the physical agony of the Cross itself is comparatively insignificant beside what Jesus endured in facing it. Yet Jesus, by "his godly fear," concluded his prayer with the words, "yet not what I will, but what thou wilt."

It is evident that "although he was a Son, he learned obedience through what he suffered." Are we to assume from this that Jesus was at times rebellious and disobedient to the Divine Will and that God put him through a period of suffering to make him obey? The writer of the Hebrews would say, no, Jesus "in every respect has been tempted as we are, yet without sinning" (4:15). Dr. Theodore H. Robinson in *The Epistle to the Hebrews* (The Moffatt New Testament Commentary) says:

> The key to which the whole phrase lies in the word "obedience." . . . It is only when obedience becomes difficult, painful, even disastrous, that we really discover its meaning. We must know what it costs, we must go down into the depths, before we can say that we really understand it. Jesus, on the theory of this writer, did not need to learn that he must obey, or how to obey; what he did need was the practical knowledge, only to be gained from actual experience, of what obedience implied. This even he could attain only by going to the extreme of suffering in fulfilment of his Father's will. Jesus knew all about obedience, because he knew all about the suffering that may be entailed in its exercise.

Jesus did not obey because he was made to obey by suffering; instead, Jesus suffered at the hands of men because he chose to obey God. In the path of obedience to God he went through the fire of suffering perpetrated by men. Jesus was obedient to God *in spite of* his sufferings and not *because of* them.

The world in which Jesus lived and in which we live, on the whole, demands obedience by making the disobedient suffer. We either conform or take the consequences for nonconformity. The totalitarian state is the extreme example of the attempt to make people *learn by chastisement.* In the February, 1952 issue of *The American Magazine* there is an article entitled, "We Stole a Ride to Freedom." Two Czech families who dashed over the border on a train and came to America make this point clear:

> The normal punishment imposed on anyone trying to escape the "workers' paradise" is 12 years in the concentration camp. That is the punishment our wives would have gotten if caught alive. Our three children would have been taken over by the state and raised in special camps as faceless Communists. . . . It is a terrible thing when your government is deliberately trying to undermine and destroy your own family. And that is what the Communists were trying to do to us. They wanted our children to obey them rather than their parents.

In view of this, by historical retrospection it is a striking fact that both the Greek and the Hebrew words for "learning" mean also "chastisement." A superb example of this is the trial of Jesus by Pilate according to the Gospel of Luke in the Greek New Testament, Pilate having found Jesus innocent, is trying to placate the hostile, persistent authorities who are shouting for Jesus' death. Twice Pilate says, "I will therefore chastise him and let him go" (Luke 23:16, 23); but this could mean just as well, as Dr. E. J. Goodspeed translates it, "So I will teach him a lesson and let him go."

We know that Jesus did not learn the lesson that Pilate wanted to teach him. Instead he learned the higher lesson: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Here we see evil and goodness in juxtaposition. The two met when Pilate tried to teach Jesus a lesson by chastisement. It is hard to explain the sufferings of Christ, but it is still harder to explain his obedience, his goodness in spite of them.

The problem of evil has from time immemorial perplexed and baffled the very best minds of the human race, and, to the best of my knowledge, it has never been satisfactorily resolved. Why should there be hatred, fear and murder? Why should there be pain, tragedy and death? Why should there be war, concentration camps and starvation?

There is, on the other hand, a more basic question still which we must grapple with if we are to penetrate the mystery of evil. It is the mystery of godliness, the problem of goodness. How are we to explain those who, when powerful dictators seem to have the last word, still hold fast their faith in the ultimate triumph of justice and would die rather than consent to what seems to them morally wrong? But the strangest question of all is: How can you explain a love which hate cannot quench, the love of Jesus praying for his crucifiers: "Father, forgive them; for they know not what they do"?

You see, we cannot explain evil in isolation; neither can we explain goodness in isolation. We must think of them together because we live in a world which includes both evil and goodness. And this being the kind of world it is, the innocent suffer for and with the guilty, the blunders and sins of the guilty reaching far beyond the limits of the individual. How could it be otherwise, since we are in a very literal sense members one of another? Evil and goodness are so interwoven that Jesus said: "Let both grow together until the harvest" Mt. 13:30). The mys-

(Continued on page 13.)

A Meditation on Palm Sunday

By KENNETH M. LINDNER

There are various ways of lighting the picture of the human race—often we like the illumination general and soft, with perhaps some human virtue accented, some kindness or charity. *Then* the picture may be tolerable, but let the light be increased to the whiteness of God's holiness and the camera focussed to the sharpness of an omniscient eye—what a negative results! And we are all pretty good at seeing what the other fellow prints up like—in fact we don't mind the glossy prints with their brilliant detail—oh, shall we say Pilate and the chief priests, the crucifiers of Christ of two thousand years ago—but we wouldn't want such a plain picture of our own attitude towards Christ today, and of our own thoughts and hearts to be hung in any public gallery. You might want all of the artifices of the retoucher employed—yes, and plenty of diffusion to render indistinct your response to that searching question: What think you of Christ?

Now if we continue our figure and open the album to a page appropriate for today we would see portrayed a man riding upon an ass, down a road leading to Jerusalem. He is surrounded by crowds who cast their garments in his path, who tear down branches from the palm trees which flank the way. The caption is "Christ's triumphal entry into Jerusalem."

What is the story of that picture which we think of this Sunday? Religiously, it is today called Palm Sunday, and St. John records that the multitude "took branches of palm trees, and went forth to meet Jesus, and cried, 'Hosanna, Blessed is the King of Israel that cometh in the name of the Lord!' "

In the Bible, the palm is symbolic of victory, of triumph, of fruitfulness, of joy. In oriental lands its fruit furnishes food, its leaves shelter, its sap is made into wine, the seeds are ground into camel fodder, its fibres make ropes, the timber is valuable. The glory of the palm trees, the clothes of the crowd, the adornments of the multitude, cast into the dust of the road that the King of Israel might ride by in a moment of popular acclaim. Incidentally, the palms used in ceremony today, will on the Ash Wednesday of next Lent, have been burned to ashes.

Should we not pause and profit from the lesson intended in that ceremonial symbolism? True enough, there is not a shred of saving efficacy in the observance of any religious rites, if we listen to the voice of Scripture. But in Lent we do have a worthy emphasis placed upon the temptation, the sufferings, the death of our Lord.

The one who had glory with the Father before the world was, who had spoken and called into being the entire universe; the one who was rich, yet for our sakes became poor; he had emptied himself, veiling his glory, and stooped down in matchless grace to the humility of human flesh.

He had been tempted in the wilderness, yet demonstrated his sinlessness; he had gone about undoing the works of the devil, relieving the sick of the shackles binding them; he had raised the dead. He set his face as a flint to go to Jerusalem. O yes, he knew what was in store for him, the cries of adulation were but to echo back in the shrieking of the blackest hate, "Away with him, crucify him."

The palms under his feet already were powdered with the dust and ashes of death. A moment of glory, then the very intensity of suffering, then to die. But he was born to that end—every other child of Adam is born to live, he has the privilege of exercising his own will, but the Son of God—born to die. Before Pilate, he said in kingly dignity, "To this end was I born"—to bear witness of the truth, to suffer, to die.

How fickle the multitude, one day acclaiming; another condemning, and the mob has not changed its complexion with the passing centuries. The one in the spotlight today is forgotten tomorrow. How often in your own experience have you noted that.

Now, you have palms in your life, those things in which for a moment you exult, that give joy, that give strength, that give usefulness—the tallness of the palm tree in figure, the wine, the timber, the ropes made from it—all that is going down into ashes. "The paths of glory lead but to the grave."

But the Son of God went on his way to Jerusalem, palms and hosannas today — soon the thorns and spikes, being crucified on a tree. Hosanna, they cry—they knew not what they said. Shallow, superficial was their shout of praise, influenced by the miracles, excited to a wonderment by the raising of Lazarus from the dead. But they cried unwittingly the truth. "Hosanna, Hosanna,—save we pray" (for such is the meaning). "Blessed is he that cometh in the name of the Lord."

He was going to the Cross, he was going to die, taking the place of the guilty, "Blest substitute from God, wrath's awful cup to drain."

None could be saved unless Jesus went to the Cross, none could ever escape the stronghold of death unless Jesus first swept in conquering triumph through its dusty portals. He came from pinnacles of glory, to the most utter ignominy, he died even the death of the Cross. God's Lamb, that beareth away the sin of the world; the one who alone can save in a way that satisfies the holiness, righteousness, love and glory of God.

Hosanna, save we pray! Have you said Hosanna to Jesus, not because evryone is religiously flavored during Lent, but because as an individual your heart has been touched by his passion, his suffering. Will you cast *your* palm branches, *your* clothing, *your* life at the feet of the Savior, crying from the heart, "Hosanna, save me, O rightful King of my soul, my Savior, my Lord and my God"?

EASTER declares that JESUS LIVES!

"Let the Church Bear the Witness"

Support the Missionary Program of The Southern Convention and our Congregational Christian Denomination at Home and Abroad

GIVE GENEROUSLY

THROUGH

The Easter Offering for Missions

News of Elon College

President L. E. Smith, Elon College, N. C.

WHY GO TO COLLEGE?

This question doubtless confronts every high school senior. No one's education is complete without college credits. There are those who have definitely made up their minds that they are going to college. They have never thought of anything else. They look forward to graduation from high school to be prepared for the next step. There are others who wonder about the advisability of taking the time for a college education. There are others who are saying that if I ever get through high school this will be the last of classroom work for me. I never did like school and I don't intend to have any more of it. So the question—Why Should I Go to College?

There are many answers in the affirmative. No mind is at its best without opportunities for development and accuracy. These achievements result from the processess through which the mind of man has been put since the beginning of systematic instruction up to the age of complete maturity.

There are certain privileges and opportunities concerning a college campus that are never found in any other situation. We make new acquaintances, form new friendships, and are associating with a group of young people who are all ambitious and desire to fit themselves for a profitable life and better opportunities. They realize that the instruction and guidance received in college will fit them for these desirable associations and positions.

Many young people feel that a college course will fit them for a more remunerative business or satisfactory position in life. In this they are correct. A college education not only fits a man for a better living but for a better life if the mind is trained and developed, life is more complete, and richer in every respect.

As a rule we like cogenial and agreeable companions in life. Those who have had advantages similar to what we have had, those who are interested in the things we are interested in and who are able to converse on topics that are familiar to us and in which we delight. Fifty years ago it was the exception for young people to go to college. There weren't nearly so many high school graduates and a small percentage of the high school graduates entered college. Today it is the rule for high school graduates to go to college, rather than the exception. Hundreds of thousands of young people graduate from high school every year and thousands enter college. Not to go to college today leaves the individual at a disadvantage in society, in church, in the professions, and in business. Many people who have succeeded economically in life started forty or fifty years ago when evident requirements for success were hard work, sensible investments, and economical saving. The next one-half century will perhaps count for different types of action.

Today the slogan is not so much a better living as it is a better life. That is the aim and the purpose of our church related colleges—to take lives as they are and make them better.

APPORTIONMENT GIVING.

I have a friend who entered business about 30 years ago. The business was a success at the beginning. The depression came along, money became scarce and more so with every passing day. The future looked dark. He and his partner in business had a little misunderstanding. He proposed to sell his part and his partner bought him out. Some years ago we drove by that business and he remarked that had he not been impetuous and hasty that he would have been worth some money today.

More than one-half century ago the Southern Convention became ambitious for the future. They pooled their gifts and built Elon College. It started up in a prosperous way. Everybody was happy. Reverses in economy overtook the country and the college felt the pinch but it weathered the storm. Again it went through similar experiences in the late twenties and early thirties when it experienced economic reverses but even so it has come out in fine shape. Today, the mist is gathering again, the clouds are becoming dark. The big question is—do the members of our church consider the worth of their college, realize the indispensible value, and are they willing to sacrifice for its future, or will they listen to more heart touching appeals and alluring propositions and when they think of the college ask themselves, "What's the use," and leave it by the wayside to die? Through systematic giving the needs of the college can be met. Our churches have the opportunity. Will they express their interest and loyalty by giving generously or will they fail to express their faith and loyalty by withholding their gifts?

Previously reported		$2,622.87
Eastern N. C. Conference:		
Henderson	$108.00	
Eastern Va. Conference:		
Burton's Grove	$ 7.05	
N. C. & Va. Conference:		
Graham, Providence Memorial	$13.50	
Pfafftown	18.00	
Western N. C. Conference:		
Ether	$25.00	
Liberty	35.00	
Valley Va. Conference:		
Joppa	$ 3.00	
Palmyra S. S.	6.00	
		215.55
Grand Total		$2,838.42

LENTEN PROGRAM AT ELON. COMMUNITY CHURCH.

The program of the Elon College church, for Lent, is now well underway. Mid-week services, which are not ordinarily held during the year, have been held each Thursday evening, with fair attendance and indications of genuine appreciation. The Bible readings for the week in the Lenten devotional booklet, "The Fellowship of Prayer," have been the themes for discussion, in which those attending have shared. The week beginning Sunday, March 16, brought to our church Dr. Eddy Asirvatham, noted scholar, author and teacher, from India, who preached at the morning service on, "Christianity in a Free India," and addressed a public forum in the evening, on "Can India Be Saved from Communism." Both meetings were well attended. On Thursday, March 20, Dr. Truman Douglas, Executive Vive-President of our Board of Home Missions, addressed the students at chapel, and a large gathering of church women, at 11:30, his subject being, "Mission to America," the title of his book which is the study book of the women's department of many Protestant churches, this year.

We are looking forward (at this writing) to the big state-wide youth

(Continued on page 15.)

Christian Missions

At Home and Abroad

A LETTER FROM FRANCES RIGGS.

Manamadura, Ramnad District
District
South India
March 10, 1952.

Dear Friends:

Whee—I have just been reading last paragraph or two of the letter Ed wrote you, and from the sound of things it would seem that we are practically moved! It's nothing of the sort. There are mountains of people that have to give their approval before we can budge. The more people involved the more resistance one finds for radical moves. It does give me a little thrill though to think that we might be getting back to earth and really getting to know this new culture which so far, it seems, we have only seen at a distance. There are also lots of physical hurdles to jump for Kilanpunai is fully as isolated as our mountain home in China, Erh Shih Tu, and in some ways more so. There is some chance that if we move there we may have to carry drinking water in from Ramnad or Madura to our home. All the stuff I've tasted so far (besides the rain water) tastes like very bad sea water. The rain water is going fast and we have no right to use the local supply when it is short already. Anyway we are hatching ideas about living closer to the people and quite a bit simpler.

Ed's letter sort of made me forget what I was going to write about. I hadn't expected him to breathe a word till we had our goal a bit closer in hand. Oh yes—it was Christmas I meant to start with.

Christmas came and went quietly. There was a Christmas evening at the church for the school kiddies and several programs at the church for adults. The church was very highly decorated with paper streamers and tinsel, and just like in the Chinese churches the decorations stayed up all through the month of January. We also had a Christmas tree, a collapsible wire-and-green paper one, which gave us a lot of fun. Our little two year old Louis must have decorated the tree at least twenty times. The tree seemed to impress him much more than the presents. We carolled in the evening and Louis joined in a loud Tamil falsetto which just about broke up the singing each evening. We sang a few after he had retired. Christmas surely takes on more meaning as our family begins to grow.

Part of my time has been taken in entertaining numerous guests. Any missionary will tell you that they do a great deal more entertaining on the mission field—for our homes must be hotel part of the time to foreign guests that come through on business, or need relief from their own jobs and come to you to hide a few days and catch their breath. Also there are those that come to inspect the work we are doing, give us suggestions, keep us from falling into stale patterns, and from being lazy. They say, "How is your language coming?" and we blush; or, "Have you been to see so and so about this or that project?" which usually happens to be in their field of interest—and so on. No matter who comes, we find them all stimulating, and they help us tremendously as we get acquainted with the new country.

It has been fun to see Ed finally getting a grip on some useful work. He really is beginning to feel himself a part of the whole program here and since his field is village health and village leprosy he has been getting into the country and really seeing how India lives. He makes me "green with envy" with all the descriptions he brings home of what he has been doing. But with two children I do need to stay at home and keep the "home fires burning." (Our temperatures range from eighty to ninety degrees at present).

Our last guests have been the Keithahns, Dick and Mildred. I think they have impressed me more than any two people I have met in a long time. They weave their own clothes, keep their own house, and still have tremendous ability and time to help India find herself in her new freedom. Mildred is a doctor and has made nutrition her field. Dick is a minister and spends his time in helping those around him to *use what they have available*, both physical and spiritual, to make their life richer. That is no easy task in India.

FRANCES RIGGS.

BELOVED MISSIONARY TO SHAOWU DIES.

Rev. Charles L. Storrs, who devoted 39 years to service in China under the American Board, died March 21 at West Chester, Pennsylvania, at the age of 78. Mr. Storrs had had a number of speaking engagements in the Southern Convention.

Born in Boston, Massachusetts, Mr. Storrs was educated at Boston Latin School; Amherst College, Class of 1896 and Yale Divinity School, Class of 1901. He was ordained to the Congregational Christian ministry in the Hillsboro Bridge Church in New Hampshire.

In China Mr. Storrs did educational, evangelistic and administrative work over a wide territory where he had to travel in sedan chairs, or on foot, over rough, winding Chinese roads and lonely paths. He did a constructive piece of work, although the district in which he then worked was often infested with bandits and made unstable by the movements of the military.

He was there also in a period of much anti-foreign and anti-Christian feeling. In 1930 bandits and Communists forced the evacuation of the Storrs from Shaowu. Sending Mrs. Storrs and the children to Kulaing, Mr. Storrs stayed in Shaowu to work alone for nearly three years, earning the title "A one man mission" because he was the only foreign worker in residence there. The Storrs preceded the Jacksons at Shaowu.

When the Storrs came home just prior to retirment they used planes, busses, trains and boats covering a period of two and a half months through the air and over land and sea made dangerous by World War II.

THE TIME.

The time to counsel a young person about marriage is before he falls in love.

The time to teach a fellow the Bible truth above divorce is before he marries.

The time to save one from death is before he learns from experience that the wages of sin is death.

The time to teach obedience to authority is in the play pen instead of the state pen.

—*Broadway Bulletin.*

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

ARE WE CONCERNED?

Please read first of all the article in the center box headed "Be Merciful—." This came to me in a letter which was also full of concern. I want to share some of its thoughts with you, too.

"When are we women going to really give? As Miss Nicholson talked to us I felt, 'What can I do?' There was a quiet hesitancy when Miss Nicholson finished; no questions were forthcoming, but many were concerned. Then there was an offering taken, but it was just like any other offering. And there was a luncheon served, as abundant as, or more so than, any other luncheon.

"Aren't enough of us women willing to really give up something and work for a genuine sacrificial offering at some future rally? Not even dare call it a sacrificial offering; but each one of us women actually do without something and bring or send that money in. Maybe our friends will wonder why we are still wearing summer before last's hat or no hat at all, or why we suddenly have unpolished nails or no gloves with our summer costume. Our friends may even think us queer when we no longer 'light up' at meetings or stop for a chat without a 'coke.' But we'll cease to think about this queerness as we recall the girl in India rescued from a famine stricken village by our dollars, or the pastor in Africa given an opportunity to study by our gifts. And it ceases to be queer when we're all doing it!

"I wonder if other women felt as I did, that after hearing of the famine in India to partake of such a meal costing so much in food and labor was cold-hearted, to say the least? Our women are so hospitable that I hesitate to even confess such a feeling. I, myself, have too much Martha in me and not enough Mary. But could we as a body in some meeting recommend that very simple meals be served at our rallies? We are women gathering for inspiration and fellowship in his name, he who fed the multitudes, yes, but fed them simply in a physical manner, and bountifully in a spiritual manner."

Let us read and re-read these words—and then approach Holy Week and Easter with a spirit that will in some feeble way measure up to the sacrifice of our Master—and give for Missions in his name and for their sake.

* * * * *

PLAN NOW FOR MAY FELLOWSHIP DAY.

It is hoped that our women are now making plans for the observance of May Fellowship Day. The purpose of this day as outlined in the Manual of the United Church Women is to provide the occasion when Christian women can unite locally in fellowship.

"BE MERCIFUL—"

We Christian women were meeting in a rally, to show our concern for brethren around the world. We invited a speaker from India, full of horror at the havoc wrought by famine, full of sympathy for its victims, and full of grace to do something for these brethren. Within an hour of the missionary's report to us, we were gathered around a table so loaded with food that not twice our number could have consumed it.

The hostesses, having gone to much trouble to prepare the sumptious meal still did not wish to be reimbursed for it, bct rather urged us Christian women to give more generously to the offering for missions. Not a few dropped dollar bills in the plate. Bills pulled carefully from five-dollar pocketbooks, bills dieentangled from dollar lipsticks and two-dollar compacts, and bills dropped from hands gloved at the price of more dollars. Some bills given in this annual rally offering for missions were no doubt flavored with the cigarettes costing close to a dollar a month or even a week.

We Christian women had smiled when the missionary told of the prizes given her students — discarded lipstick cases, empty compacts, used greeting cards—prizes from the wastebaskets of American women. God, were you at that meeting? Did you see the shame beneath our smiles?

—A Concerned Woman.

Most towns, cities, or communities have more than one church group represented in it. The purpose isn't to do away with denominational groups but to make uniform our efforts and have a better understanding of each other. On the mission field and in our National boards we are working together more and more, and back here at home we are urged to take advantage of this nationally observed day and either unite in fellowship with other groups or invite them to meet with us.

There are many ways in which this can be done and since there is no formal plan it is left to the local churches. There can be an exchange of a group of members, or, there can be a luncheon where all groups come together, or, there can be a reception for ministers and their wives so other church groups can meet our ministers, or, in a community where there are many churches they can be grouped off and two or three churches can meet together, thus making a more intimate group. Whichever way we observe the day we must remember that our aim is to break down that denominational barrier and remember we all worship the same God and have the same aims toward Christianizing our community.

Your conference chairmen will probably have more suggestions as they get materials from the national office.

Mrs. H. E. Robinson,
Convention Chairman,
Interdenominational Cooperation.

* * * * *

GOING TO CALIFORNIA.

Pattie Lee Coghill has arranged for a special bus to the General Council for the unbelievably low price of $104.60 round trip—going by way of Grand Canyon, San Franciseo, Yellowstone. This bus will be for men, women, and young people.

The women who made the New York trip last summer will no doubt be eager to go again. And there should be enough to join them to make the thirty-seven that the bus will hold.

Miss Coghill says she thinks $225 will cover your meals, room, General Council expenses and all. The bus will only travel 10 hours a day and stopovers will be arranged in economical places. You will never have an opportunity to make this long a trip for this price again—and be "in" on the workings of our General Council, too.

Please let her know if you are *at all* interested. She needs to know in order to know whether to proeeed further in plans with the bus company.

* * * * *

QUESTIONS AND ANSWERS.

Answers to last week's questions on missions are:

1—15; 2—12; 3—Marathi, 1813; 4—evangelism, education, medical, social, industrial, agricultural, busi-

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

FOR PARENTS AND TEACHERS.

HERE'S HOW AND WHEN. Armilda B. Keiser. Friendship Press, 156 Fifth Ave., N. Y. $2.75.

Much that appears in "Here's How and When" by Armilda B. Keiser is not new, but the way it is presented is new, striking and eye-catching. A big bouquet of thanks to Friendship Press and Mrs. Keiser!

Games, songs, creative work and source material are scattered throughout the book and ably illustrated by Janet Smalley.

In the Beginning we read:

Here's How to Creat That Friendly Feeling:

Playing Games Helps
Cooking and Serving Native Food Helps
Dressing Up and Dramatizing, etc.

Here's How to Find Out About Other Peoples:

Make Collections
Use Pictures
Use Stories
Go On Trips
Make Up Brainteasers (Have you tried tests and quizzes?)

The author continues with "Having Fun With Findings and a Happy Ending." Happy will be the teacher who gets and uses this book, parents too. The aside comments and the conclusions will help you in your craft work and make it easier if you follow the picture-directions.

Armidla B. Keiser is a minister's wife who likes children! She has taught them and written for them. She is the mother of four sons. It is a great book and a worthwhile addition to the creative arts section of your library.

Parents or teachers who yearn to do creative work themselves or desire to know more about the psychology of art will be interested in "The Artist in Each of Us." Florence Cane. Pantheon Books, 333 Sixth Ave., N. Y. $6.50.

Florence Cane has been teaching art for over 20 years. She has developed techiniques for releasing emotional tensions and healing powers through art. She develops the theme of man's body and mind in relationship to his creative ability. As the title emplies, there is an artist in each of us.

This book will give you deep insights into the control of problem children and restless adults through the methods described. The price will be prohibitive for some. You will find it at your library. There are many illustrations, some of them in full color.

TELEPHONE CONSERVATION.

By LAURA GRAY.

Issued by the National Kindergarten Association.

I was visiting my friend, Doris, in my old home town and had retired to my room to write letters. The door into the hall was open and I could hear mother and daughter chatting merrily in the kitchen. Five-year-old Nan seemed to be arranging a "pretend" tea party—how that child loved to make believe! Doris was cooperating well—she was surely an understanding mother — and now, with me out of the way for a while, the child had her mother's full attention.

"Now, Mummy," Nan piped up, "I'm going to call for my friends, and when I get back you—"

The phone outside my door drowned out the voice. Mother answered the ring and was soon deep in a gossipy conservation. I could see Nan's pouting face as she padded impatiently up and down the hall. Talk went on and on, Mother comfortably seated beside the telephone. Suddenly the child uttered a loud scream and stamped her feet.

Mother laid down the phone and gave her daughter a good scolding. The child burst into tears and ran out-of-doors. The telephone conversation was resumed and continued for more than half-an-hour.

Then Doris came into my room. "Dear me," she said, "I wonder where Nan has gone! That young lady certainly needs training. You must think she is a terrible child."

"No, Doris, I don't. She is just natural. A few minutes before the phone rang I was thinking how wonderful you were to enter so well into her play."

"I like to play with her, but she must learn not to interrupt."

This episode left me dissatisfied but I could not think of a solution to the problem. I arrived at one a few days later when I visited a friend with a four-year-old son, Bob.

"Look, Mum, it's snowing!" Bob jumped up from his trains on the kitchen floor and danced about in ecstacy.

"So it is, Bob. Hurry, get your coat; we'll just have time to make a snow-man before lunch!"

"You, too, Mom! Will you help?" he asked as his mother struggled into her rubber boots. "Oh, goody!" Then he glanced at me as if fearing I might spoil this wonderful fun.

"I have mending to do," I said, smiling. Then the phone rang! Oh, was the snow treat going to vanish just as the tea party had?

"I do want to hear about your trip—and everything," the mother's voice came from the hall. "But I have promised Bob to help him make a snow-man. You know how seldom we get snow in this part of the country—and how soon it goes. How would it be if I rang you later? Would two o'clock do? I'll call you."

Soon joyful shouts sounded from the lawn outside my window, as a fat snow-gentleman took shape, and how mother's and son's faces glowed. I was thrilled, but I wondered if this mother was, perhaps, spoiling her child.

After lunch my friend said, "Boy, I'm going to phone now. You take your books and curl up on the couch with them until I've finished."

"All right, Mum."

The phone conservation continued without interruption and all seemed happy.

Surely children should be treated with the same consideration as adults —and with even more understanding. We can hardly realize how much a little one depends upon us for his fun. "Pretend" games are fragile, fairy things—easily destroyed. The delight of having Mother's or Father's help in any play is so wonderful as to be almost "out of this world." When children know they are being treated fairly they are far more likely to be fair, too.

It's time for baseball again:

Johnny Bull: We have some very large birds in England. Why, once while I was standing in a zoological garden, I saw a man who came in on an eagle.

Yankee Tourist: Brother, that's nothing. Once, while standing in a ball park, I saw a player go out on a fly.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

ONE THOUSAND ATTEND STATE-WIDE YOUTH FELLOWSHIP RALLIES.

More than one thousand young people crowded into the churches at Richmond and Elon College for their Second Annual Youth Fellowship Rallies. These were two of the largest meetings ever to be held in the Southern Convention. The First Church in Richmond was host to 401 young people, and 621 visited the Elon Campus. A feeling of fellowship and accomplishment was evident at both of these gatherings.

Phil Mann, of our Cypress Chapel Church in Eastern Virginia, was elected to serve as president of the Southern Convention Youth Fellowship for the next two years. Phil is a sophomore at Elon College and a leader in campus religious activities. *A complete list of the newly elected officers will be found on this page.*

Feature speaker for the Richmond Rally was Miss Oline Nicholson, a missionary just returned from India. Timothy Chang directed the recreation, and Rev. Duane Vore, pastor of the Suffolk Church, was in charge of the entertainment. Miss Becky Mann, president of the Eastern Virginia Youth Fellowship, conducted the business session.

The picture in this issue of The Sun is of a group of the Virginia Fellowshippers gathered in the Educational Building of our Richmond Church. It was furnished through the courtesy of Rev. S. E. Madren of the Virginia Valley Conference, who brought a large group to the Rally.

The North Carolina Rally had as its principal speaker Jose Dabuet, our Philippine student, who is studying at Princeton Theological Seminary. Timothy Chang was again welcomed as an old fried by all who attended. The opening worship service was conducted by Rev. Clyde Fields and the Pleasant Ridge Young People's Choir, from the Western North Carolina Conference. The evening session featured the Elon College Choir, under the direction of John Westmoreland. The choir sang several selections, closing with two Negro Spirituals and "The Battle Hymn of the Republic." The benediction was pronounced by Dr. Leon E. Smith, president of Elon College.

YOUTH FELLOWSHIP OFFICERS

A nominating committee composed of representatives of each conference of the Southern Convention nominated the following officers, who were elected by majority vote at both of the state-wide rallies. We suggest that you clip this list for future reference.

President—Philip Mann—E. Va.
Vice-President—Bettie Burt Hight—E. N. C.
Secretary—Louise McLoud— W. N. C.
Treasurer—Meryle Mauldin—N. C. & Va.
Missionary Action Chairman—Curtis Young—N. C. & Va.
Personal Action Chairman — Julia Agnes Brittle—E. Va.
Interdenominational Action Chairman—Lois Robinson—N. C. & Va.
Social Action Chairman—Paige Painter—Va. Valley.
Youth Editor—Max Vestal—W. N. C.
Counselors—Rev. Ralph M. Galt, Va. Valley.
Mrs. Carl Wallace, E. N. C.
Bill Simmons, W. N. C.
Rev. Earl Farrell, E. Va.
Mrs. Mark Andes, N. C. & Va.
Junior High—Rev. A Lanson Granger, Jr.—E. Va.

Among the persons who deserve special recognition for their efforts to make the rally a success are Bill Simmons, who was in charge of recreation; Mr. and Mrs. Baxter Twiddy. and Ruth Dunn, who assisted him; and the Women's Missionary Circle No. 3 of the Elon College Community Church, Tom Targett, Charles Joyner, John Truitt, and Max Vestal, who were in charge of the food. A fine job was also done by the three conference presidents—Bettie Burt Hight, E. N. C.; Curtis Young, N. C. and Va.; and Clyde Fields, Jr., W. N. C. The N. C. and Va. Conference had 304 young people present to lead in attendance, with the W. N. C. Conference coming in second with 213 persons.

Our appreciation should go to the retiring officers, who have served us well. They have led the projects which sent one of our young people, Mav Vestal, to an international work camp in Agape, Italy, and which brought Jose Dabuet to this country to continue his study.

* * * * *

RELAX WITH MAX.

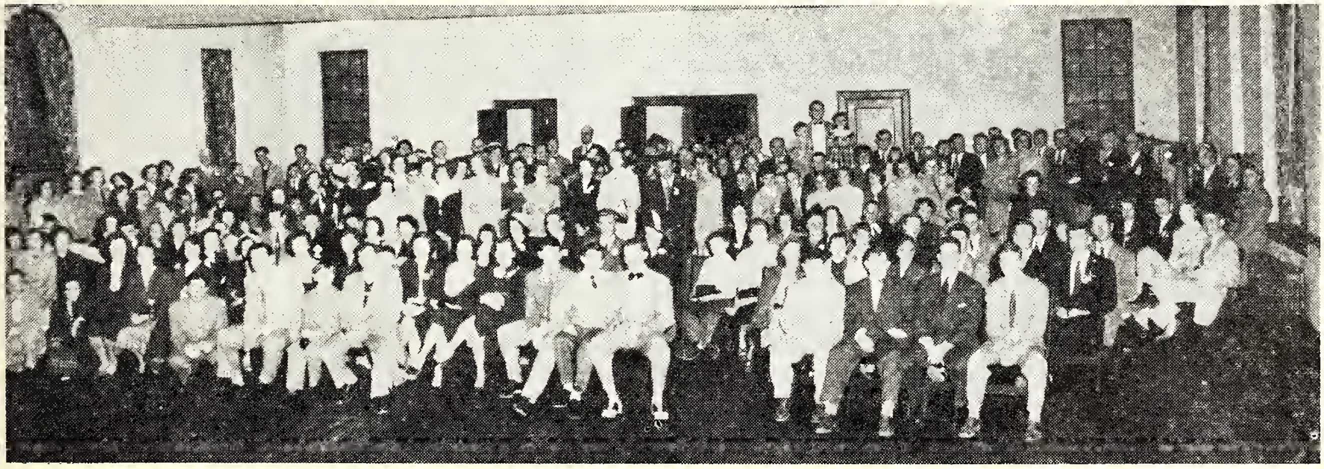
One of the few boring things in this world that can be shut up is a dull book. Of course, you don't make very good grades if you do.

* * *

A large truck, attempting to go through a railroad underpass near a small Western town, found itself wedged between the roadway and the girders overhead. An emegency crew tried without success to extricate it, and in a short time traffic was stalled for almost a mile on both sides of the underpass.

Finally a small boy who had watched the proceedings with interest

(Continued on page 15.)



A GROUP OF THE MORE THAN FOUR HUNDRED WHO ATTENDED THE RICHMOND RALLY

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THOMAS AND THE RISEN LORD.

Lesson II—April 13, 1952.

Memory Selection: *Have you believed because you have seen me? Blessed are those who have not seen and yet believe.*—John 20:29.

Devotional Reading: Matthew 28:1-10.

John tells us more about Thomas than any of the other gospel writers, but even he does not tell us much. What he does tell us, however, is very suggestive—it gives us a fine insight into the character of the man. It shows us a man of sincerity and integrity, a man of courage and loyalty, but a man of somber and melancholy outlook on life, a man of skeptical and doubtful spirit. Thomas had an open and inquiring mind, however, and a willingness to accept truth when it was revealed unto him. He was a good man. He was not a particularly happy man. He lacked that buoyancy of spirit which gives zest to life, and cheer to others.

The Courage of Thomas.

In the first scene in today's lesson, Jesus and the disciples have just received word of the death of Lazarus, and the urgent appeal of the sisters to come at once to Bethany in Judea. Jesus set out at once upon the journey. He knew it involved danger, and perhaps death. The disciples also knew it. Thomas could see in his imagination just what would happen to Jesus if he went back to Bethany — the religious leaders would probably kill him. And they might also kill his disciples if they went with him. Thomas did not understand Jesus, but he loved him. He was weak in faith, but he was strong in love. "Let us also go, that we may die with him," says Thomas. To be sure, it was a courage somewhat born of despair, but it was courage, magnificent courage, an expression of love and loyalty that must have warmed the heart of the Master. Thomas was a "good soldier" of Jesus Christ—he might have been afraid, but he was willing to "go over the top" in the hour of battle. A skeptic or doubter who obeys is a whole lot better than a believer who deserts. Thomas had a spirit of courage in facing danger with and for Christ which modern Christians need. Don't get this fellow Thomas wrong—he had courage. His doubt was not as strong as his courage when action was called for.

The Questing Spirit of Thomas.

When Jesus, in the "Upper Room" told the disciples that he was going to prepare a place for them, and that he would come again and receive them unto himself, assuring them that where he was, there they would be also—"Whither I go, ye know the way," is the way he put it—Thomas said, "We know not whither thou goest; how can we know the way?" If a fellow does not know where he is going, how can he know the way? The trouble with Thomas was that he didn't understand the nature of the coming of the Kingdom, his gloom and melancholy spirit kept him from a full understanding of Jesus. But he had the inquiring mind, he was eager to learn, he had a hunger and thirst after knowledge and righteousness. Some folks doubt in order to dodge their duty; a lot of doubt is not honest doubt. Thomas was rather melancholy, he had a dark outlook on life, but he tried to resolve his doubts by seeking more truth.

The Honest Doubt of Thomas.

Thomas had seen the Master die upon the Cross. He knew he was dead, and buried. He thought that was the end of things. It had turned out badly, perhaps the way he had thought it would turn out. And for some reason—it might have been a good reason—Thomas was not with the Twelve on that first Sunday evening when the Risen Lord appeared unto them. They could scarcely believe it—it was too good to be true. But it was true, they knew it was true. And they told Thomas about it. Did he say, "Oh yeah!" Perhaps not, but he did declare that so far as he was concerned, he would not believe it unless he not only could see the print of the nails in the hands of the Risen Lord, but unless he could actually put his fingers into the prints of the nails and his hand into the side into which the spear had been thrust. In short, Thomas was the kind of fellow who finds it difficult to believe anything that cannot be apprehended with the senses. And like countless people today, Thomas missed so much, because he could not move from the seen into the realm of the unseen, because he could not make the leap from sight to faith. Ultimately, the real things in the world are not the things that can be seen. And life cannot be lived simply by the things with which the senses can deal. "Seeing is believing"—millions have said, and in so saying, they have missed the glory of life. They have missed fellowship with the Risen Christ, they have tossed away the key to glory. The one good thing that can be said of Thamos' doubt is that it was honest doubt. If he were shown, he would not only believe, he would accept and follow.

The Confession of Thomas.

Jesus deals wisely and winsomely with honest doubt. When upon his next appearance to the disciples he found Thomas present, he did not chide or rebuke or scold. He simply told Thomas to reach forth his hand and to feel the print of the nails, and to put his hand into the wound in his side. The man was honest in his doubt, and Christ would honor his honesty. But although Thomas had asserted that he would not believe unless he could do these things, he did believe without doing them. And there was no doubt in his mind—this was the One who had been crucified, dead and buried. He was standing there in person, alive before him. Falling on his knees in humility and joy, Thomas cried out, "My Lord and my God"—the greatest confession in the entire New Testament. The last shreds of skepticism and gloom are brushed away like leaves before the wind, and Thomas stands up, clean and strong and believing. The chief doubter among the disciples breaks forth with the greatest confession of faith that any of them had ever made. This is significant. It has momentous consequences for us. Here was one who, doubting the fact of the resurrection, was absolutely convinced that Christ was alive again, It is convincing testimony, irrefutable testimony to the historic resurrection of Jesus Christ.

Not Seeing, and Believing.

Thomas saw and believed, and was blessed. We cannot see, we are not granted a vision of the living Christ that the eye can see and the hands can touch. But on the testimony of believe something we cannot see and Thomas and the other disciples, and on the verdict of history and the continuing life of the Church founded on this fact, we can believe. We can experience something we cannot ex-

(Continued on page 13.)

Have You Read ?

A History of Tallapoosa County. William Pressley Ingram, Birmingham, Alabama. 119 pages. $2.15.

Here is an attractively bound and profusely illustrated book which should commend itself to those interested in Alabama. The history of the County, with special emphasis on the Muscogee Indians, outstanding personalities and present industrial development is set forth.

Many of our readers would have particular interest in the chapter: "A History of Elder Community." The writing was begun as a project in connection with the building fund of the new Elder (Christiana) Congregational Christian Church. Pictures of the old and new churches are included, as well as the ministers who have served the church. Among those are J. O. Elder, T. H. Elder, H. W. Elder, G. D. Hunt, J. D. Dollar, C. W. Carter. G. H. Veazey, F. P. Ensminger, S. M. Penn, and O. E. Sheppard.

The author has rendered an invaluable service to his county and his church in providing this interesting chronicle. Order your copy from the author at P. O. Box 703, Birmingham 1, Alabama.

LEARNING OBEDIENCE THROUGH SUFFERING.

(Continued from page 5.)

tery of evil and the mystery of goodness are bound up with the purposes of the universe. God, in his infinite wisdom and goodness, knows the purpose of goodness and evil as we term them, and we are confident that his will, and not ours, will be done.

However, when all is said and done, it is quite evident that only by taking a realistic view of evil we fully appreciate goodness. Only by realizing that sin is deadly can we lay hold of repentance and receive forgiveness. Only by seeing disease at its worst can we enjoy health at its best. Only by looking at Christ's sufferings for righteousness' sake can we begin to learn the meaning of his obedience to the will of God. And only by facing death in its imminent reality can we see the inestimable value of life.

Which brings us to the hard fact that Jesus' supreme agony lay in his facing of death in its stark reality. As Jesus learned obedience through death, we must keep in mind that there could be no death if there were no life. The problem of death is therefore the problem of life, and there is a law of life through death. Dr. William Adams Brown in the book entitled, "A Creed for Free Men," 1941, points out:

> Within the limited area of our human insight we can see that death is not always the end of life. Often it opens the door to possibilities otherwise unattainable. It is so with the human body. We keep alive only by dying daily. When any part of us has outlived its usefulness we discard it. Something like this takes place in the life of the mind. We keep abreast of the times only by discarding old forms of belief which have served their day and appropriating new truths that are opening continually before us. In the mind, as in the body, the "good is the enemy of the best." Death is the door to life.

Death, then, in the divine scheme of things may not be evil at all. If God is good, and if death is naturally an incident of God's intent, then Socrates was right in what he said when forced to drink the cup of deadly hemlock:

> This thing that has come upon me must be good: and those of us who think that death is an evil must needs be mistaken. And you, too, Athenians, must face death with a good courage, and believe this as a truth, that no evil can happen to a good man, either in life, or after death.

Similarly, Jesus did not look upon death as an evil. He was always looking beyond death to his vindication by the one "who was able to save him *out of* death" (Heb. 5:7). Jesus was not afraid to die. He did not pray for the removal of the cup of death; he prayed for the removal of the cup of suffering he knew would be involved in his death. What tried the soul of Jesus was that he was dying for the sins of the world, and the world did not know it. The innocent one was suffering for the guilty at the hands of the guilty, and nobody cared. That was enough to make even Jesus, the intensely human Son of God, want to draw back temporarily. D. M. Baillie has well pointed out that:

> The Gospels were written at a time when Christians could look back and glory in the Cross as ordained by the purpose of God; but they do not conceal the fact that to Jesus himself, when he looked forward and saw that it was likely, and even when he embraced it by faith, it appeared as an unspeakable tragedy, and that up to the last night he hoped and prayed that it might not come.

It did come, and God made known to the world and to the generations that Jesus by being obedient, in spite of his sufferings and through his sufferings, was vindicated before all. "This Jesus God raised up. . . . Let all . . . therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:32, 36). "Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him" (Heb. 5:8, 9).

QUESTIONS AND ANSWERS.

(Continued from page 9.)

ness; 5—Richard and Dorothy Jackson; 6—Oline Nicholson; 7—Angie Crew; 8—Foochow, Shaowu, North China Missions.

Our questions for this week are:

1. For what group of national Christian leaders and missionaries are we asked to pray in April?
2. What is our newest Mission?
3. What Mission was organized as a joint enterprise of the Hawaiian churches and the American Board?
4. What Mission has a boat called "The Morning Star" which is used in missionary work?
5. How many missionaries does the Board have in service on the field now?

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

plain. And believing though we cannot see, we are blessed. Life not only takes on new dignity, it takes on new dimensions because we believe Easter is true. Thanks be unto God who has begotten within us a living hope by the Resurrection of Jesus Christ from the dead.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

SOUTHERN CONVENTION NOTICE.

The Southern Convention of Congregational Christian Churches will meet in its fortieth biennial session with the First Congregational Christian Church, Durham, North Carolina, April 29-May 1, 1952.

Delegates are requested to write Dr. Stanley C. Harrell, 1010 West Markham Avenue, Durham, North Carolina, immediately indicating whether or not they wish overnight lodging. This is very important.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

We have had a most interesting and helpful Religious Emphasis Week on the Orphanage campus. Coming to the Orphanage nearly three years ago I had hoped to maintain an atmosphere in which some of our young people might be open to a decision for the ministry, or full-time Christian service. The spirit of Christian training I found good here, and I was and am delighted. However, I have felt all along that our boys and girls should take a definite share in Sunday school and church as those who had come to have a personal faith in Christ as their Savior, and who had joined the church on the bisis of an understanding of what church membership really meant. Naturally I had had experience in leading youth in such a way as a pastor.

I thought to have a series of messages each night for at least four in succession, with singing, prayers, and the fellowship of worship which would provide a good opportunity for decisions on the part of our older boys and girls, and at the same time be a rewarding experience for each of our matrons and all of the others of us here at the Orphanage. We have just finished such a series of services. The Rev. W. C. Farrell, one of our Eastern North Carolina Conference pastors, came with us and brought the messages. He had visited the Orphange before and is a favorite amongst many of our children. He made himself a part of our big family while he was here from Wednesday afternoon through the closing services Saturday night. He ate his meals in the dining room —breakfast at 6:00 in the morning, lunch at 11:30, and dinner at 6:00 in the evening. I ate in the Orphanage dining room at the 6:00 o'clock dinner, talked to all present at the close of the meal and led in a prayer for the services.

The services were held in Johnston Hall at 7:30, with Miss Melva Foster leading the singing—the songs and chorus, and how the children did love the singing. Miss Hattie Brakefield served most of the time at the piano. I presided over the services, and tried to help build up the spirit of understanding worship. Mr. Farrell's messages were quiet, plain, and most interesting. Both the children and the helpers were well pleased. At the closing service on Saturday night while the pianist played very softly and all were quietly seated, opportunity for anyone of the young people who wished to quietly arise and come forth in token of their acceptance of a personal faith in Christ was given, and nine of the older ones who were not already members of the church came forward. We are deeply grateful to our visiting minister for the fine way in which he entered into the spirit of our campus, and the excellent messages which he brought. We believe every member of our entire Orphanage family was blessed by the services, and we feel sure some boys and girls will look back on it in years to come with real character-building joy.

We were very proud of the way the children attended the services, and the fine spirit in which they gave up other activities to be present. Also the workers and helpers on our campus gave first place to the services, and I feel that real good was done all the way round. The children will be prepared for reception into the Elon Community Church at the time of the Easter in-gathering.

John G. Truitt,
Superintendent.

REPORT FOR MARCH 27, 1952.

Donated Commodities for the Week.

Mrs. Clyde Fields, Ramseur, N. C.: Clothing.

Mrs. H. N. Wellons, Burlington, N. C.: Coat and cap.

Mrs. Bessie Copeland, Bethlehem (Nans.) Church: Girl Scout uniform for Cecelia Wilson.

Woman's Auxiliary, Burlington Church: Clothing.

Mr. B. C. Haskett, Norfolk, Va.: Clothing and shoes.

* * * * *

### Sunday School Monthly Offerings.

Amount brought forward		$ 4,697.19
Eastern N. C. Conference:		
Martha's Chapel	$ 4.00	
Mt. Auburn S. S.	10.00	
		14.00
Eastern Va. Conference.		
Bay View	$ 15.00	
Christian Temple	25.00	
South Norfolk, for Hubert Cook	9.25	
Suffolk	100.00	
		149.25
N. C. & Va. Conference:		
Durham S. S.	$ 25.51	
Gibsonville	75.00	
Pleasant Ridge	24.00	
Reidsville S. S.	29.00	
		153.51
Western N. C. Conference:		
Flint Hill (R)	$ 10.00	
Shiloh S. S.	16.76	
		26.76
Valley Va. Conference:		
Concord S. S.	$ 10.00	
Newport S. S.	23.55	
		33.55
Total		$ 377.07
Grand Total		$ 5,074.26

Special Offerings.

Amount brought forward		$ 6,079.64
Damascus Missionary Society, for Raymond Harvell	$ 20.00	
C. B. Ellis Music Co., Burlington, N. C.	25.00	
Mrs. A. M. Johnson, St. Petersburg, Fla	5.00	
Mrs. Isabelle F. Robinson, Albany, N. Y., for Jo Ann Arnold	10.00	
Women's Guild, Congregational Christian Ch., Covington, Ohio	5.00	
A. H. McIver, Sandford, N. C.	10.00	
W. C. Farrell, Sandford, N. C.	30.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

In Memoriam

McSHERRY.

Miss Lois McSherry passed away at Danville Memorial Hospital, Danville, Va., on January 15, 1952, at the age of 48. Miss McSherry was the daughter of the late George and Anna Hamlett McSherry.

Miss McSherry was a member of Lebanon Christian Church, Semora, N. C. During her extended illness she maintained a concern for the welfare of others.

Funeral services were conducted at Lebanon Church on January 16, by the pastor, Rev. M. W. Andes. Burial followed in the church cemetery.

She is survived by one sister, Mrs. Joe Fuller and by two brothers, George and Clyde McSherry, all of Semora.

MURRAY.

Mrs. Laura Murray Murray, wife of the late Ocie W. Murray, passed away unexpectedly at her home near Virgilina, Va., on March 20, 1952, at the age of 65.

Funeral services were conducted at Union Christian Church, of which she was a life long member, by the pastor, Rev. M. W. Andes. Burial followed in the town cemetery.

Mrs. Murray is survived by two daughters, Mrs. Lottie Thames, Nelson, Va., and Mrs. Mollie Bet Loftis of Virgilina; by three sons, Alonza, James, Bradley, of Virgilina; by two sisters, Mrs. Lula Seat and Mrs. Ida Averette of Virgilina; by five brothers, Robert, Albert, Holt, Howard, and Ealie Murray, all of Virgilina.

May the Father God bless this family who has lost both father and mother within the past four months.

BAGE.

We, the members of the Woman's Missionary Society of the Dendron Congregational Christian Church wish to pay loving tribute to the memory of one of our faithful and beloved members, Mrs. Adelaide Sewell Bage who passed away February 6, 1952. In her going we feel a deep sense of loss, yet are we strengthened by the faith and hope that was hers.

1. That we shall miss her in our work together and shall always cherish the memory of her friendship and faithful service.

2. That in Christian humility we bow in submission to the Devine will of our Heavenly Father where wisdom is supreme.

3. That we extend to the bereaved family our heartfelt sympathy, and point them to the Great Comferter who knows all our sorrows.

Mrs. LUTHER WILLIAMS,
Mrs. P. S. EMORY
Mrs. OWEN WHITMORE
Committee.

KIMBALL.

Mr. J. A. Kimball, a life-long resident of the Mt. Auburn community, a prosperous farmer and, otherwise a leading citizen of Warren County, died at his home February 23, 1952, at the age of 84. Early in life he united with Mt. Auburn Christian Church and became interested in every department of the work. Practically half of his life he served as superintendent of the Sunday school. He was for many years a deacon of the church and when there was an occasion he gave of his time and money for the church. He did those things with the idea that it was an indispensable duty.

For a number of years he was a trustee of Elon College. He was attentive to the duties relating to the interest and welfare of the institution. He gave liberally of his means to the college and his sons and daughters went to school there.

Brother "Jake" will live long in our memory and the true virtues of his life will continue to bear fruit. He has made his contribution to the church in good faith. In this he has left his testamony of the loyalty and devotion to a cause which he loved so dearly. So we feel he has not lived in vain, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together."

The funeral was conducted at Mt. Auburn Christion Church, February 24, by the pastor, Rev. William A. Rich, assisted by this writer.

E. M. CARTER.

ROBERTS.

On December 30, 1951, our Heavenly Father in his infinite wisdom called home, John Goode Roberts, loyal member and deacon of the Windsor Christian Church.

The members of the church offer the following resolutions:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That we try to emulate his Christ-like way of life and regret the loss of a faithful member and deacon. Even though he was afflicted during his last years he continued to be interested in his church.

3. That we extend our deepest sympathy to the members of his family and commend them to God for comfort.

4. That a copy of these resolutions be sent to the family, and a copy entered on the records of the Windsor Christian Church.

Mrs. SHIRLEY T. HOLLAND,
Dr. F. IVAN STEELE,
Mrs. OPHER B. WILKINSON,
Committee.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

rally here on Sunday, March 31, afternoon and evening.

On Palm Sunday, our choir will sing Stainer's, "The Seven Last Words," as part of our Lenten program. A special Maundy Thursday Communion Service will be held in Whitley Auditorium, Thursday, April 10, with the choir singing specially chosen music for that evening. An Easter Sunrise Service, on the campus, sponsored by the Student Christian Association, will be conducted Easter morning by our students, for all who are interested to attend.

On the week end of April 19-20, the college and church will be hosts to the caravan of visitors from New England who annually visit our Mission schools and other centers of denominational interest in the South. The Student Christian Association plan a special Sunday evening program for the caravan guests, Sunday, April 20.

On the week end of April 25-27, the college and church will be hosts to a gathering of Congregational Christian students from our universities and colleges of North Carolina, plans for which are being made by Miss Pattie Lee Coghill and a committee of our students and church.

Thus it will be seen that we keep a fairly live calendar of events moving, as we seek to serve our mission as a church here at the center of our college and Convention life.

H. P. Bozarth, *Minister.*

RELAX WITH MAX.

(Continued from page 11.)

walked over to the emergency crew's foreman and asked: "Want to know how to get it loose?"

The foreman looked at him dispiritedy. "I suppose you've got it all figured out."

"Sure," came the youngster's prompt reply. "I'd let some of the air out of the tires."

* * *

Someone has said that the things that trouble us most are the things that never happen. We worry our heads off about things that either never happen, or have simple solutions, such as the little story above. How simple are the answers of Christ to the problems of the world—if only men would follow them.

(THE ORPHANAGE.

(Continued from page 14.)

Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Church, for Cecelia Wilson	10.25	
Mt. Auburn Church, for Girl Scout uniform ...	21.00	
Dr. and Mrs. J. T. Clack, Wadley, Ala., for Girl Scout uniform	10.00	
Special Gifts	66.56	
		212.81
Grand Total		$ 6,292.45
Total for the Week		$ 589.88
Total for the Year		$11,366.71

Let the Church Bear the Witness IN MEXICO

By JOHN R. REULING

The church is heart and soul of our Mexico work. City congregations of business and professional people and village congregations of peasant farmers alike, all feel strongly that the Evangelical Gospel has a real part to play in Mexico.

Working directly with this church we have on American Board support in 1952 three missionary families, and have budgeted for a fourth, for which search is still being made.

Leadership training is of the utmost importance, and the Board has provided for the support of the Mexican Dean of the Union Theological Seminary in Mexico City, for the support of other National leaders, and for scholarships.

Educational work is carried on at the Colon in Guadalajara and at Pacific College in Mazatlan.

Social service work in Guadalajara provides the only services of this kind available in the city.

Church assistance is still necessary, although the Mexican Church is increasing its efforts to become self-supporting.

ADDITIONAL OPPORTUNITIES, AS YET UNPROVIDED FOR.

The opening of new churches, improvements to existing ones, and more scholarships for potential leaders; extensive youth work; all of these and others await the attainment of the full goal of our Christian World Mission.

Southern Convention of Congregational Christian Churches:
HISTORICAL SOCIETY. 1956.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

Volume CIV RICHMOND, VA., THURSDAY, APRIL 10, 1952 Number 15

Easter Even

There is nothing more that they can do
For all their rage and boast:
Caiaphas with his blaspheming crew,
Herod with his host.

Pontius Pilate in his judgement hall,
Judging their Judge and his,
Or he who led them all and passed them all,
Arch-Judas with his kiss.

The sepulchre made sure with ponderous stone,
Seal that same stone, O, Priest:
It may be thou shalt block the Holy One
From rising in the east.

Set a watch about the sepulchre
To watch on pain of death:
They must hold fast the stone if One should stir
And shake it from beneath.

God Almighty, He can break a seal,
And roll away a stone:
Can grind the proud in dust who would not kneel,
And crush the mighty one.

—Christina Rosetti.

News Flashes

Rev. Ernest F. Brickhouse of Hopewell, Va., was a visitor at the office of THE CHRISTIAN SUN this week.

The sermon in our last issue on "Learning Obedience Throught Suffering" was by Rev. C. Shannon Morgan. The credit was unintentionally omited.

The First Christian Church in Portsmouth, Virginia, sustained a great and shocking loss in the death of their pastor, Rev. W. Stanley Carne, on Tuesday, April 1.

Do not fail to make your reservation, if you expect entertainment at the coming session of the Southern Convention in Durham, N. C. Write to Dr. Stanley C. Harrell, pastor of the church, 1010 W. Markham Ave., at once.

The members of United Church, Chapel Hill, are busy filling self-denial banks during the Lenten season. In response to the request of the Mission Board and in recognition of the tremendous need of the world, a special offering will be taken on Easter Sunday morning. These gifts will be over and above the regular apportionment giving.

Carol Ann Madren and her mother, the former Miss Marjorie Moore of Suffolk, Virginia, are doing nicely at the home of Marjorie's parents, Mr. and Mrs. A. C. Moore of Suffolk. Carol's dad, James W. Madren, is reported "improving" at Martin Memorial Hospital in Mount Airy, N. C., where he has been confined with flu. He is expected to return home this week.

The first quarterly meeting of 1952 at the First Congregational Christian Church of Richmond, Va., was featured by unusually encouraging reports from the various organizations and committees in review of the first quarter's activities. A delightful supper hour fellowship preceded the business meeting. The showing of the impressive film "A Wonderful Life" followed the supper hour.

The parsonage of our Richmond, Va. Church was recently the scene of the marriage of Miss Janice Hariett Helfenstein, youngest daughter of Doctor and Mrs. Roy C. Helfenstein, and Mr. James Gerald Ryder, son of Mr. and Mrs. R. J. Ryder of Shelby, Ohio. The father of the bride was the officiating clergyman using the double ring ceremony. The young couple will make their home in Shelby, Ohio.

WINCHESTER PARSONAGE DEDICATED.

This interesting news item comes from Rev. R. A. Whitten of Winchester, Virginia.

"Our parsonage was dedicated Sunday evening, March 30, following our evening worship. The service was held in the large social hall (basement) of the parsonage. The congregation joined in the following:

Minister—With sincere and earnest desire that this house may continually serve God in the cause for which it hath been prepared, we come now to dedicate it as the place of abode for the minister and his family, who now is, or may become, the shepherd of souls in this parish.

People: We most solemnly dedicate this house to God.

Minister: We dedicate it as an instrument of righteousness in the work of the church in building the Kingdom of God in the hearts of mankind.

People: We solemnly dedicate it to the promotion of peace and brotherly love.

Minister: With sincere desire and a holy purpose we pray that, under God's guidance, those who dwell here may prove themselves living examples of the Christian family life, and exemplify in word and deed the power and beauty of God's love in humble service for his glorious cause.

People: We invoke the blesings of God upon those who dwell within these walls.

Minister: To the promotion of godliness and brotherly kindness, and the proclamation of the principles of union of all believers in God the Father, Jesus Christ, His Son

(Continued on page 13.)

GREAT GRANDDAUGHTER OF JAMES O'KELLY DIES.

Funeral services for Mrs. Elizabeth Moring Boone, 78, wife of Dr. William H. Boone were held at 2 p. m. on Tuesday, April 1 at the Congregational Christian Church in Durham, N. C.

Dr. L. E. Smith and Dr. John G. Truitt conducted the services.

Mrs. Boone was the mother-in-law of Dr. Stanley C. Harrell, pastor of the Durham Church. Her husband is chairman of the Board of Trustees of Elon College.

She was born in Chatham County, the daughter of John M. Moring and Emma Faucette Moring. She received her education in the Durham city schools and received her art and literary degree at Elon College.

When a young girl she moved to Durham with her parents. Her father was among the first attorneys in Durham. She later moved to Pittsboro where her father practiced law and was elected to the State Legislature, where he was Speaker of the House. She was great-granddaughter of James O'Kelly, founder of the Christian Church. For a number of years she taught school throughout the State.

In 1895 she was married to Dr. William H. Boone and in 1902 moved to Morrisville where they lived for eight years. In 1910 she returned to Durham and had lived here since.

She was a member of the U. D. C. and the D. A. R. for a long number of years. For the past 30 years she has been a member of the Congregational Christian Church where she was teacher of the Senior Women's Bible Class at the time of her death.

(Continued on page 7.)

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

April	29-May 1	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	1	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

What is the Per Capita Giving for Missions in Your Church?
Compare Your Record With these

Studies in the Yearbook

By Rev. PHILIP S. SAILER, Carversville, Pa.

To begin with, for 1950 the latest published Year-Book, we had 1,227,527 members. The missionary givings were $3,834,619. The per capita giving was only $3.12. We had at that time 5,651 churches. Of these I had compiled the churches giving from $500 to $20,777, of which there were 1,504 churches. The first 124 churches gave $1,000,262; 121 of these had given $5,000 or more. Christian Temple, Norfolk, Va., Burlington, N. C., Troy O., Greensboro, First, N. C., Reidsville, N. C., and Suffolk, Va. were in the 124. Twenty-nine churches had memberships less than a thousand. Yet we had 77 churches with a thousand or more. There were fifty-nine churches showing more than 1,500 members, yet there were only forty of these had registered as enthusiastic missionary churches. But I am looking forward to the next Year-Book. From the pastor of The Christian Temple in Norfolk, came a report through the papers that Dr. Stauffacher had been announcing the results of our churches, showing that total contributions for 1951 were $50,500,000, and for missions were five and a half millions. That looks like an increase for missions nearly $1,700,000. And in an increase of total contributions of about 36 per cent or more.

I was a pastor at Norfolk, Va., at the Old Memorial Temple, when we gratefully realized that we had given a little more than $10.00 per capita. That was in 1907. Never since that time were we allowed to be gratified by that same type of rejoicing, until in the closing days of 1951 in our little church in Carversvill, Pa. This time it was $10.66 per capita. But of course that was not so impressive since the church had only 109 members.

With gratitude we find our Florida Conference showing inspiring increases. That conference started to climb in 1942, or rather in 1943. In 1942, they had a per capita giving of $1.73. By 1950, they had climbed to $5.88. Dr. Warren A. Denison had been holding stewardship institutes there. But we are glad that our Southern Convention had a rather inspiring experience too. But the S. C. started a little earlier. In 1939 you were down to $1.33, in 1950, you had risen to $4.56.

I have discovered many riches buried in the Year-Book. For example, I found this golden nugget about two years ago. I found a little church in Hawaii, in Honolulu. It is a young church organized in 1946. Though they had only 17 members, they raised $11,271. The next year they had 19 members, and they raised $14,692. The third year they had 22 members and raised $16,972. In the next they had 24 members and raised $13,838. And at the last had 27 members raising $17,354. Thus their per capita giving five years looks like this: '46, $663.00, '47, $769.09, '49, $576.58 And last, '50, $642.74. But that was not all. I discovered a gem in Colorado. The church was organized in 1949. They had 38 members, and gave $22,172. And last year they had 64 members and raised $61,930. This church's per capita in 1949 was $583.47, and 1950 it was $967.66. There were seven churches showing from $208.53 to $967.66, each per capita. There were 34 more churches ranging from $102, to $183.86. There were several hundreds giving from their substance from $50 to $99.78 annually. We had 883 churches which gave $1,000 or more to $20.777 each, for missions. Dr. Barrett was the pastor of the Old Memorial Temple, in Norfolk, which was the first church in our denomination to give as much as $1,000 in one year. That was fifteen years after we begin our for-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
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From the EDITOR'S *Desk*

EASTER APPAREL

The Easter Parade has become an American tradition. It is not altogether incongrous, as some think, to the Easter Message. Newness of life and newness of apparel are related, if not synonymous. The new dress or suit gives a psychological lift to the wearer, adds new dignity to life, and the financial transaction gives business a boost. On with the Easter Parade!

On second thought, we realize that many of God's children cannot afford new clothes at Easter. In fact, many will have inadequate food and clothes. Some would be most happy to have your old, cast-off clothes. How many of us will give to Missions the same amount we spend for that new Easter outfit? That would give a practical and potent spiritual impetus to our Christian World Mission.

Clothes have their indispensable place in modern society, but their importance is temporal. There are, we must remember, higher and more abiding values.

The story is told of a woman who died in London a few years ago. She had the reputation of being "the best dressed woman in Europe." After her death it was found that her only real legacy to the world was a wardrobe containing a thousand frocks.

A few years earlier there died in the same City of London a man who had one suit of clothes, a blue suit with a red collar—William Booth, the founder of the Salvation Army. Here was an old man with one suit, but he had touched, lifted and lived a thousand lives.

Where is your paramount investment, in costumes or in character? Your Easter offering for Missions will tell the story—the frank, determinate story.

Come now, isn't it better, far better to be on the giving rather than on the receiving end? Just suppose the best you could look forward to at Easter was a "hand-me-down"? But never forget this—we are on the receiving end, eternally so, of God's grace. We are the constant recipients of his bounty. Through his goodness we are free to give. What an opportunity!

"Put on thy beautiful garments, O Jerusalem," cried Isaiah. Easter is the time for the church to put on its beautiful garments of praise, generosity and sacrifice.

St. Paul has this to say about the true Easter apparel: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life." (II Cor. 5: 1-4.)

EASTER IN HEAVEN

The recent death of H. Augustine Smith removes one of the great song leaders of Christendom. He developed the multiple choir system in the First Congregational Church of Chicago, and then served as professor of church music in Boston University for many years. Many people would agree that he has done as much, if not more, than any other one person to lift the standard of church music.

Augustine Smith was a musical trouper in the best sense of the word. He took good music to the grass roots of Protestantism. He demonstrated the power of great hymns as he conducted innumerable hymn festivals across America. He did for our generation what Lowell Mason did for a previous generation. Those who missed seeing and hearing him may yet have the joy of reading his "Lyric Religion: The Story of Immortal Hymns."

Having sung his way into the heart of a generation, Augustine Smith has gone to that realm where earthly discords are forever vanished and eternal harmonies prevail.

Easter Roads

By REV. DUANE N. VORE

One of those roads is the mission of the church to our own community. There are many other roads, built, maintained by other agencies, that make a strong bid for our travel. The church can and should perform a special mission to the community.

Often we hear it said that the church does not really perform its mission as well as it should. Men are quick to point out many areas in which the church should serve both in physical and in spiritual ways. The criticism is a just one—but its solution depends upon more than the minister and the official boards of the church—the solution depends on *you*. The road of service to the community leads from the church but *you* have to walk that road. Yours is the knowledge that must meet the need of the day; yours are the lips that must tell the Good News of Christ working with men; yours are the hands that must be tireless in serving the needs of men; yours are the minds that must conceive and carry out the ways of service. The road is there but it will remain untraveled until you walk it.

Use the road to the church that you may be challenged, encouraged, inspired and dedicated. Use the road from the church that the spirit of our God may work in the lives of men to bring them to his righteous way.

There are usually two ways to go to a given destination. Certainly the church finds this true in service to others. One is a comparatively short route and well traveled—the other is longer and much less well known.

Service to others in our own state and nation is called "Home" missions. How well do you know the road? The church will never really fulfill its need until you walk the way with knowledge and with faith. These are our destinations:

There is the Christian Orphanage at Elon. Providing a physical home, mental and vocational training and spiritual undergirding for life for children is a worthy task. The youngsters need your interest and support—and they get it—sometimes to the exclusion of other equally needed projects.

We need to be vitally interested in the work at Fancy Gap and Elk Spur — here we provide Sunday schools and churches to an area where there is no church unless we make it possible. Add to these the need of Second Church, Norfolk, our Bay View Church, the new churches at Fayetteville and Burlington—established churches in many of our communities that need undergirding so that the church may increase its ministry to people like ourselves.

We need to be vitally interested in the mission effort in North Dakota—in the Southwest—in the migrant workers camps both North and South, East and West. Ministry in these areas has to do not only with Sunday school but with day schools, with animal husbandry, with medical care, with vocational training, with every area of life. The needs are great and the road will not be traveled until *you* walk it with your interest, your prayers, your active support.

We need to be vitally interested in the work of Elon College for this is a part of our mission effort, too. The training of young people from across the nation is an important business. Our interest and support is essential if that task is to be met successfully. Our interest ought to extend to Bricks and Franklinton too —for Christian education is an opportunity that should reach all people.

This road needs to be well traveled, deeply rutted by the passing of many fee—but *you* have to walk it.

Service to others across the world is the last road—not so well known and much less traveled. The needs are tremendous and the way waits for you. Where will you go if you walk it?

You will go to Japan—to share in teaching children, building new churches that hope and faith may come to fill the hearts of men who look with eagerness for a new way of life.

You will go to Korea to put clothes on the naked, give food to the starving, to provide shelter for the homeless and care for the sick. Above all you will go with a message of hope in a time of despair. You will bring the light of faith to men who are stumbling in the darkness of war.

You will go to India, to Africa, to France and Italy, to Mexico and South America—and you will go serving in the name of Christ.

The road stretches out before you and in a thousand places, large and small, men look with eager eyes for your coming. How long will they wait?

Roads leading to and from the church — they wait for you — the church can't go to the community except you take it—won't go to those in our own land until you walk in service—can't answer the need of men in far away places until you begin to walk the ways of service.

We extend to you the invitation and urge you to join your hands with others in your church through regular attendance at worship and through the program of the church that we may fill the roads of service to the glory of God and ministry to his children.

The Easter Glory

By REV. C. REXFORD RAYMOND

Palm Sunday past, the Cup and Broken Bread
Of Thursday night are gone. The Cross looms high
Against a thunder-shaken, stormy sky.
But none who know Christ think of Him as dead;
For, "I have overcome the world!" He said.
His body cruel men could crucify;
But hark! "Abide with me," we heard him cry;
Around the world His saving love has spread.

The glory of the Cross exceeds surmise,
Revealing Christ as Saviour of mankind.
The deepest depths of sin that men can plumb
Are evercome by Christ-like sacrifice.
His Cross calls us to turn and change our mind
To be what God has planned us to become.

Romance of a Missionary to Japan

By Paul F. Warner.

"Please tell me a story of your country!"

The carefully spoken words, accompained by a tap on the shoulder, aroused the missionary from his nap. For in Japan, you know, it is quite the thing to snatch "forty winks" whenever there is a chance, even in a street-car or a train. The missionary had had a hard day. In the morning there had been a five-hour journey on a crowded train, and he had stood up all the way, except for the few moments that he sat upon the end of a suitcase on the car platform. And after that there had been a committee meeting to discuss the purchase of a certain lot for the erection of a much-needed church building. What a strain such meetings were, too! The need was so great and there was such a little money with which to carry on the work. But at last the meeting was over and he was homeward bound. On the return trip he was fortunate enough to get a seat in the third-class carriage. Tired? No, of course not! Or, perhaps, just a trifle. It would be good just to rest his head for a few moments against the window frame. . . .

"Please tell me a story of your country!" The words broke in upon him. No, he was not homesick. Perhaps he had been dreaming of the day when the home church in America would catch a vision of its responsibility to the work of the Kingdom of Christ in the foreign fields, and give so generously that these problems would solve themselves,, and the work of the kingdom increase by leaps and bounds! Ah, yes, that was it! But the voice was rousing him.

The missionary opened his eyes with a start. He knew exactly what to expect, for there had often been similar requests. Seated opposite him in the semi-compartment (in third-class cars the seat backs are not reversible) was a young high school boy. It was easy to distinguish him by his school uniform with its brass buttons, and the school insignia on his cap and the neckband of his coat. The boy had a nice face, with the innocence and earnestness of a youth of the rural districts. Of course, he wanted to speak English and the presence of a "foreigner" in the car gave him just the opportunity he desired. And so, with carefully thought out words he opened the conversation. The missionary knew what it meant. Each sentence would have to be repeated several times, and pronounced so slowly and carefully as to be laborious. It wans't a very pleasing prospect, particularly after the day's labors. Perhaps a little fun might save the situation. A sense of humor is always an asset. No doubt the missionary's eyes twinkled and the corners of his mouth twitched. At any rate, he assumed the best possible "shiran-kao" (not knowing face), and said to the student, in Japanese, "Once again!"

The boy was non-plussed. What! could it be possible that this man does not understand English? Surely he was not a Japanese; no Japanese ever had a high, thin nose like that, he thought. And now the man's eyes were open, they were green! Of course he wasn't a Japanese. But why in the world didn't he understand English? Perhaps it is because my pronunciation is bad, thought the boy. So he set himself again, and with flushed face and perspiring brow, for the third time he said, "Please—tell—me—a—story of—your—country!"

The misionary almost relented. The boy was certainly earnest. But now that the joke was started it had to be carried on. The missionary's brow was clouded by a puzzled frown. His lips moved slightly as if he were trying to repeat the sounds of the apparently unintelligible words; his head shook dubiously. After a moment or two his features relaxed, and looking at the boy with a smile, he said, "It's no use; I don't understand."

From now on the boy also spoke in Japanese. The use of his own vernacular restored his confidence. But he was still unable to conceal his amazement. "From what country do you come?" he asked.

In spite of the joke, the missionary did not wish to tell an untruth pointblank, if it could be avoided. So he evaded the question. "Suppose you guess," he replied.

"France?" asked the boy. No, it wasn't France.

"Germany?" No, it wasn't Germany either. Then after a pause—

"Switzerland?" What ever made him guess that, thought the missionary. No, it wasn't Switzerland. The boy's curiosity had reached the limit.

"Then from what country do you come?" he demanded.

There could be no more evasion. The missionary stifled his conscience. "Italy," he hazarded as a safe answer. Of course the boy wouldn't know any Italian. But questions about Roman history might also be embarrassing, so he decided to direct the conversation.

The boy had been quite satisfied with the answer. The scarcity of green eyes and mud-colored hair in Italy had not occurred to him. He found himself answering the missionary's questions readily.

"My name is Goto," he said (The missionary remembered the name. Goto—Behind the Wistaria—he had heard it before.) "I live in Kakegawa," he continued. (Kakegawa? Oh, yes Hanging River.) "I am a student in the third year of middle-school (high school), and I am very fond of English. Too bad you cannot speak it." The missionary winced. "My first name is Akira," he confided. "It means, brilliant or shining. The Chinese character which represents my name is a very unusual one, made of the characters for long or ancient, and the sun." He sketched the character on a sheet of paper. "My father chose it for me. He is very fond of the Chinese classics," said the boy, proudly. The missionary complimented him on having such a magnificent name.

"Goto-san," continued his questioner, "have you met many foreigners?"

"Yes, a few."

"How do you like them?" asked the man.

"They are very nice," answered the boy with characteristic Japanese politeness.

"But what do you think of these Americans?" persisted his questioner. "Don't you think they are a queer lot, stuck-up, conceited, thinking they rule the world, and so on? Tell me honestly."

"Well," replied Goto-san, "to be honest with you, I must say I like the Americans best of all!"

He said that to one he supposed to be an Italian! The missionary's conscience refused to be stiflel any longer. He would make a clean breast of it. "Goto-san," he said, "I have been fooling you. I am an American. I understood your English words perfectly a while ago. Your pronunciation was very good. But I—I just wanted to find out what you might think of us if you did not know. . . ."

Goto-san was aghast. If he had

(Continued on page 8.)

News of Elon College

President L. E. Smith, Elon College, N. C.

EASTER.

The Christian's hope is in the life to come. Christ gave him this hope: "He that liveth and believeth in me, though he were dead, yet shall he live." Paul accentuated this hope: "Christ died for our sins. . . He was buried and rose again on the third day. If Christ be not risen, then is our preaching vain and your faith also vain." We may not have much vital interest in the future life so long as we are in strength and our loved-ones are with us, but when the years pass, and friends, acquaintances and dear-ones begin to leave us, we wonder why and where? Surely they are not dead! They cannot be gone forever. Sometime, somewhere, it may be in a better land, we shall meet again.

By faith in Christ and surrender to his will, we may have the assurance in our own souls. It is not necessarily a process but vitally a transaction. By faith in a moment, in the twinkling of an eye we are saved. Christ is our hope and Christ is our life.

In Easter time we look backward across the years and forward toward the unfolding vistas of a vast forever, and as we look, hope rises within our hearts and we dream of the day when we shall meet again those who have given us life and others who have made life worthwhile and richer for us. We stand between yesteryears and future aeons. Backward we cannot go. The gates are closed against us. Forward we must go. The flood of time sweeps us on. True the grave lies between us and our hope but death cannot hold us. Christ hath broken the chains of death and revealed the secret of the grave. With a mighty shout he has risen and triumphs over our foes. The gates of Eternity stand ajar and the immortals invite us to come.

APPORTIONMENT GIVING.

This week's report is good, very good—in fact, it is excellent in the amount raised but in the number of churches and Sunday schools reporting to date it is disappointing. We have a total of $1,020.99. Never before in the history of man, other than following conference when reports are made closing the year, has our report been so encouraging. The disappointing feature is that we have not a single contribution from a church or Sunday school in the Eastern North Carolina Conference. We have contributions from 12 churches and Sunday schools in the Eastern Virginia Conference totalling $838.38; six churches and Sunday schools from the North Carolina and Virginia Conference with a total of $156.13, two churches from the Western North Carolina Conference with a total of $15.50; and two Sunday schools from the Virginia Valley Conference with a total of $10.98, making a grand total of 22 churches reporting out of 197 and $1,020.99 in receipts.

Of course, all fifth Sunday offerings do not come in the week following. In all probability we will have many coming in this week and doubtlessly the week following. At any rate, this is an excellent record and I am very happy to make the report. It comes at a time when we really need the money. For instance, we can buy coal cheaper now than we can in the fall, but the condition is that we must pay for it in cash. It takes thirty five car loads of coal annually at a cost of about $1,000 a car including freight. This is only one item of our current budget. You may easily realize how badly we need funds and how happy we are when our Sunday schools and churches remember us.

Previously reported		$2,838.42
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 22.92	
Dendron S. S.	3.41	
Holland	250.00	
Liberty Spring S. S.	24.00	
Liberty Spring	121.00	
Mt. Carmel S. S.	13.07	
Newport News S. S.	35.00	
Christian Temple S. S.	103.49	
Little Creek	5.00	
Rosemont	100.00	
Richmond, First	138.75	
Windsor	21.74	
N. C. & Va. Conference:		
Greensboro	$ 53.01	
Hines Chapel	40.00	
Long's Chapel	14.53	
New Lebanon S. S.	13.80	
Pleasant Grove	12.10	
Tryon S. S.	22.69	
Western N. C. Conference:		
Brown't Chapel	$ 4.00	
Shady Grove	11.50	
Valley Va. Conference:		
Dry Run S. S.	$ 2.64	
Winchester S. S.	8.34	
		1,020.99
Grand Total		$3,859.41

RICHMOND CHAPTER OF THE ELON ALUMNI ASSOCIATION MEETS.

The annual meeting of the Richmond chapter of the Elon College Alumni Association was held in the Raleigh Hotel in Richmond on Tuesday evening of this week. Dinner was at seven o'clock, and the business session was at eight. Approximately 25 graduates and former students of Elon were present, among them some of the graduates of the last few years.

The meeting was presided over by Mr. Ryland Johnson, who for the past three years has been president of the chapter. Dean D. J. Bowden of the college brought the message of the evening, his subject being "Students at Elon College and the Honor System." Dr. L. E. Smith, who was also present, in a short talk told of his work as president of the college and stressed the need of the church-related college in the times that are before us.

At the conclusion of these talks, the chapter went into business session. Mr. Johnson asked that he not be considered as president for a fourth term. He said that he had enjoyed the privilege of serving the chapter, but that he felt that it was time that some of the more recent students should take over. Mr. Delmar L. Brown, young Richmond attorney, was elected as president; Mr. Floyd, Boyce of the Gates Rubber Company, is the new vice-president, and Mr. Wallace L. Chandler, who is with the Universal Leaf Tobacco Co., will serve this year as secretary.

After the election of officers, Mr. Carl Wood, Jr., Alumni Secretary, showed a motion picture of a football game between Elon and Eastern Carolina Teachers' College.

GREAT GRANDDAUGHTER OF JAMES O'KELLY DIES.

(Continued from page 2.)

Surviving, in addition to her husband, are one daughter, Mrs. Stanley C. Harrell; one son, Dr. Waldo W. Boone, both of Durham; and four grandchildren, Miss Mary Ann Harrell, a senior at Wellesley College, Wiliam Hugh Boone, Charles Stanley Boone and Myra Elizabeth Boone, all of Durham.

Mrs. Boone was the last surviving member of her immediate family.

Christian Missions
At Home and Abroad

PROCLAIM THE EASTER MESSAGE IN DISTANT LANDS.

By David McKeith, Jr.

The major question which should be uppermost in the mind of every thoughtful Protestant today is this: Can the forces of the church move rapidly and effectively enough to build on the Christian foundations which have been laid in the past century of missions, and redeem the world through the gospel?

Time after time leaders in all walks of public life state that only a spiritual awakening can bring order and peace out of the struggle and chaos of our world. That men are seeking spiritual answers to their perplexities is evident in every land. In Japan SCAP estimates that 6 per cent to 7 per cent of the people believe Christianity to be the best religion, but less than 1 per cent of the people are Christians. The other 5 per cent to 6 per cent are enquirers. Other forces desirous of winning their loyalty are using every means of giving information and winning converts. Our Christian churches should be meeting this challenge. We are not doing so only because of a lack of funds and personnel.

The same story can be told in varying form of every country where the Board serves. In the Philippine Islands there is a new sense of freedom, and the people are discovering in Protestantism the spiritual freedom they seek. The devotion and commitment of Protestant Christians in the Philippines is an inspiration. They too need financial assistance and the help of American personnel.

Remember too, however, that the Secretaries of the American Board are thinking constantly not in terms of the present or even only the next year, but rather in terms of the long range program. We are well aware that if there is to be a strong church of committed Christians built upon the foundations of the past, two things are essential. First, the church in every land must be strengthened; second, national leaders, men and women of these lands, must be adequately prepared for positions of responsibility.

Charlotte DeForest, formerly President of Kobe College, Japan, gave me a phrase which she had heard the late Dr. Charles Beale of Milwaukee use in a college address years ago. I have used this phrase often in recent months to characterize the situation in the work of the Christian Church at home and abroad—"The merciless expansion of the moral task." As the gospel is preached, churches are organized, schools become essential, hospital and village health services are required as part of our Christian work, social centers develop, plans for the training of national leaders expand. These are the fruits of service, the normal development of our Christian work.

The time will come when institutions and services become self-supporting, but that time is not now. The demands upon mission boards for assistance in the expanding work overseas is greater now than ever. Additional requests from American Board fields for the 1952 budget which were considered absolutely essential totalled $35,608, but these could not be granted.

We are grateful for the pastors and lay leaders in America who have caught the vision of the essential tasks of foreign missions. We are grateful for these pastors and laymen who support the missionaries not only with funds, but also with prayer. We rejoice that the finest of our young people are looking forward to giving their lives in service.

MISS MEEBOLD GOES TO NEW FIELD.

Two Congregational Christian "Displaced Missionaries from China" sailed Monday, March 31 from San Francisco on the *J. L. Luckenbach* en route to new work under the American Board in the Micronesian Islands. They are Miss Louise Meebold of Chicago, Illinois and Miss Lucy B. Lanktree of Oak Park, Ill.

Few American women have come closer to the country people of China's great northwest than Miss Meebold, who began her work in that country in 1920 when mules, bicycles, rickshaws and two-wheeled carts were the modes of conveyance in her territory. She has been a church worker with headquarters in Fenyang, North China, working for nearly three years in that area after the advent of the People's Government.

In addition to creative work among the villarge women including classes in baby care, Bible study and elementary personal hygiene, Miss Meebold fought famine and flood during several tragic periods.

Following Pearl Harbor Miss Meebold was a civilian prisoner in the Weishsien internment camp for two years being released by an airbourne humanitarian mission of U. S. soldiers dropped out of the skies. She has many friends in the Southern Convention, where she has had speaking engagements.

In Micronesia Miss Meebold will live at Majuro, Marshall Islands probably teaching on Ron Ron part of the time.

ROMANCE OF A MISSIONARY.

(Continued from page 6.)

been surprised before he was dumbfounded now. The missionary talked rapidly. He must make amends. What a terrible opinion Goto-san would have of missionaries if he did not. With all the friendliness and cordiality that he could command he told the boy that he was a Christian missionary, that he lived in the little town of Okitsu, some fifty miles from Kakegawa, and that he was greatly interested in young students. He expressed the hope that Goto-san would become a fine Christian, and urged him to read the Bible and attend a Christian Church.

The train was approaching Kakegawa. Goto-san rose to say good-bye.

"Good-bye, Goto-san! I hope you will become a fine Christian!" were the missionary's parting words.

The remainder of the ride was not a very pleasant hour for the missionary. A troubled conscience is certainly not a pleasant traveling companion. Lost opportunity! A young man who migh have been reached for Christ! Joking when there was serious work to be done! And Goto-san would think all Christian missionaries were fools! . . . But the missionary breathed a prayer that God would lead Goto-san to the Light!

* * *

The following Sunday morning Goto-san rose bright and early. It was the only day of the week on which he did not have to go to school. As soon as he could he made his way to the railroad station. "Give me a ticket to Okitsu," he said. . . .

It was ten o'clock when he arrived in Okitsu. So this was the town where the strange Sensei (teacher) lived! It was a pretty place indeed.

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

EASTER WORSHIP SERVICE.

Compiled by Mrs. J. H. Duling,
Supt. of Spiritual Life
Eastern Virginia Conference.

Prelude—"The Day of Resurrection"—Pilgrim Hymnal, No. 132.

Call to Worship:

My risen Lord, I feel thy strong protection;
I see Thee stand among the graves today;
"I am the Way, the Life, the Resurrection,"
I hear Thee say.
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My Cross becomes a staff, I journey gladly
This Easter day.
(Author Unknown)

Hymn—"Christ the Lord is Risen Today"—Pilgrim Hymnal, No. 130.

Prayer Poem:

Lord, make my heart a garden,
As real a place of prayer
As was high-hushed Gethsemane
When Jesus suffered there.

Make it a place of flowers,
Whose fragrant cups distill
The dews of living water
Ensweetened in thy will.

Plant there the trees of kindness,
Where all who look above
May see the shadows softened
By the sunshine of thy love.

Fill it with Easter gladness
As fresh and new as spring,
Keep it the clean, pure dwelling
Of Christ, the risen King.
(Esther Baldwin York)

Scripture—Matthew 28:1-10, 16-20.

Prayer:

Our Father, we thank thee for the meaning of this day and the hope and peace that it gives to us in these times of stress and conflict. There is so much need of the reassurance of life afted death now when we are losing our friends and loved ones in war as well as through natural cause. We pray that life shall be given meaning to us that we may live for thee and with thee, rather than aimlessly living from day to day. Help us to carry out thy purpose for the world, to do thy will, to sacrifice for others, and to love our brothers as ourselves. Amen.

Meditation:

Read "That Resurrection Morn" by Cynthia Pearl Maus on page 450 of "Christ and the Fne Arts." Or give an interpretation of one of the many lovely Easter pictures.

Hymn—"More Love to Thee, O Christ"—Pilgrim Hymnal, No. 146.

Closing Prayer:

O God, help us that our Easter faith be so manifest in our daily lives that goodness may become our belief and love our law. May we invest our passing tasks with enduring nobility, and reveal in ourselves the abiding goodness and power of our Master, victorious over death. In his name. Amen.
(From the "Fellowship of Prayer, 1952)

WHAT DOES EASTER MEAN TO YOU?

When Easter comes does it simply mean that springtime is here, that one should houseclean a bit, that it is a time for new clothes, that a lazy feeling called "Spring Fever" is expected, that you hope for a lily or a corsage from boy friend or husband, that you plan an egg hunt for the children?

Or does Easter mean the resurrection of Jesus, the beginning of real hope in the disciples' hearts, the time for a sacrificial offering for Missions, the time for a housecleaning of our souls, the time for a dedication or a rededication of our lives to the Master, a time of winning someone else to the Christian faith, the basis for our belief in immortality?

Each of us must decide for herself just what Easter is to mean in her life this year. The decision may not be easy, unless we have spent much time during this Lenten period in prayer and meditation, unless we have thought "long thoughts" after the mind and heart of Jesus.

Let us consider carefully and prayerfully just what Easter should mean in our lives, and just what it does mean. If there is a discrepancy between the two, let us remedy that before it is too late.

PLAN FOR THESE ACTIVITIES IN MAY.

MAY FELLOWSHIP DAY.

MAY 2, 1952.

Theme: "Spiritual Security for Today's Families."

"May Fellowship Day is the youngest of the three special days observed together by Christian women of all faiths. It grew out of the desire for an event in which all church women of the home community might come together for fellowship and a better understanding of common problems in the life of each person. It can be a time when we look at our communities and determine some of the things that need to be changed. Certainly security in the home is a basic concern of all Christian women at a time when practices in modern society which undermind our homes and endanger our youth have never been so apparent. Truly the fruits of our Christian faith are found in the expression of our democratic way of life. These are the values we must find in family life today. How the family reacts to fear, anxiety, trouble and need depends on its basic security. The ultimate influence of Christianity on community life will come through the influence of its Christian homes."

It is hoped that each society will order immediately the packet of material from The Department of Church Women, 156 Fifth Ave., New York 10, N. Y. The deadline for shipping program packet is April 18. The price is fifty cents.

Mrs. B. B. Johnson, *Supt.,*
Interdenomination Cooperation
North Carolina.

* * *

NATIONAL FAMILY WEEK.

MAY 4-11, 1952.

Theme: "Brotherhood Begins at Home."

The churches in America will observe their tenth National Family Week on the above dates. Each year this observance is endorsed by the President of the United States and many prominent religious leaders. During the week the attention of the nation will be focussed upon strengthening the home. The love relationship between persons is first experienced in the family. The plans and activities for Family Week are such as to help families achieve such quality of living that the world may know what Christian Brotherhood is really like.

"Stories of Family Worship," "Family Week and You," "Your Church and Family Week" are pahphlets which will be helpful in planning your program for the participation in National Family Week. These may be obtained for five cents each from the National Council of Churches, 79 East Adams St., Chicago 3, Illinois.

May you and your families enjoy the activities of your home and church during the week of May 4-11.

Mrs. Garland Spratley,
Chairman, Christian Family Life, Women's Convention.

* * * * *

QUESTIONS AND ANSWERS ABOUT MISSIONS.

Answers to last week's questions: 1—Chinese mission, its national leaders and the missionaries; 2—Mission of Fellowship to Europe, 1946; 3—

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

EASTER WISHES!

How will you spend your Easter? Dressing up? . . . Dyeing eggs? . . . Receiving a basket?

Some families think only of their new clothes, egg hunts and baskets. Some Christian families have been dropping pennies in their Cent-a-Meal jars—pennies that will be the means of taking the Easter story to families far away.

Good Friday is a day for eating hot cross buns. Let mother make them, sister ice them and the whole family eat them. If you don't know how, get a ready mixed package and you will find the directions.

One family reported that they spent Saturday morning before Easter making a worship center. Father nailed a small shelf under a sunny window. Mother put a linen cloth on it, an open Bible, a candlestick and the children brought a bowl of jonquils. Is there anything in your home to tell your friends and visitors who come to your doors that you are a Christian family? It may be a picture of Christ, a cross, either made or bought, or just the open Bible.

The church school children of the Church of Wide Fellowship enjoy a traditional treat on Saturday afternoon before Easter when they hunt for colored eggs in the church garden. Perhaps you will spend Saturday afternoon coloring eggs and decorating them. Saturday night have a service before your worship center. Read the Easter story. Sing a song, make a litany of joy, say sentence prayers.

Sunday go to church together. It is a tradition to wear new clothing to show the change of the seasons, we take off the old and put on the new. But going to church on Easter Sunday as a family is the way Jesus would have us keep Easter. Our clothes do not matter.

Bunnies, eggs, baskets and hunts are fun. They are a part of old festivals of spring and new life. Chicks, ducks, rabbits, hamsters, flowers, eggs, grass and birds remind us of the awakening earth and skies.

In church you will hear glorious music and many of the anthems and songs will end with "Allelulia," and that can be our Easter song too.

Go to church Easter!

HAMSTERS AS PETS.

By Bertha Younkin.

Issued by the National Kindergarten Association.

When Cynthy Godwin's parents moved to the city, they were dismayed at having to live in a tiny apartment above a store in the business section of the town.

"This is no place to bring up a child," complained Andy Godwin bitterly. "Right now there seems to be little choice, however."

"We'll soon find something better," said his wife consolingly. "The only thing is—I'd promised Cynthy a pet when we moved and I don't see how we could possibly manage a dog or cat here."

Andy Godwin sighed. "She wants a puppy. When I was her age I had a dog I wouldn't have sold for a million dollars. A pet means more than toys or money to a child."

"Cynthy will be so lonely. It's too bad."

Andy suddenly brightened. "Say, I just thought of something! One of the men down at the shop said he was raising a small animal called a hamster. He said that they were of so little trouble and expense that in London they called them the 'Austerity Pet.' I'll ask him about it today."

That night Andy was late for dinner, but when he came in he carried a small Pasteboard box with holes in the top. "It's your new playmate, honey!" he announced to his daughter. He laughed as Cynthy danced excitedly about. "Take off the cover very carefully."

Inside the box sat a little bright-eyed ball of golden-brown fur. It gazed up at them expectantly, its whiskers twitching with excitement.

"It's a baby Golden Hamster," Andy explained. "It will grow to about seven inches in length and become very tame. Look!"

Everyone began laughing as the young hamster decided to clean up. He sat squirrel-like, washed his hands and face thoroughly, even managing to reach the back of his neck with tiny, almost human hands. Cynthy could scarcely take her happy eyes from the box.

"I'll make a cage for him so you can keep him in your room," promised her father. "Hamsters are very clean, and you can care for him yourself, Cynthy."

Norbert, as they named the pet, went to kindergarten that year with Cynthy, and his bright, friendly nature made Cynthy a very popular young lady. The teacher placed Norbert's cage in the very front of the room and told the class much about the Golden Hamster — how it had been developed from a single pair found in 1930, and how thousands of them were now being used as domestic pets all over the world.

"He fills his pouches so full of food at feeding time," Cynthy told the children, "that he looks as though he had three heads. Then he runs to his nest and buries most of it. He eats nearly any kind of food, though Dad says it's natural for him to eat green vegetables—lettuce and carrots—like a rabbit. We feed him scraps from the table, and Mother says that what is good for me is good for Norbert!"

"I find that the A.S.P.C.A. seems to be of the same opinion, and that makes hamsters easy to feed, doesn't it?" said the teacher. "We think you're a lucky girl, Cynthy, to have found a pet as fascinating as Norbert, the Golden Hamster."

PORTSMOUTH NEWS.

On Friday evening, March 21, the members of the Elm Avenue Church gave their pastor and his family, Rev. and Mrs. R. Eugene Tally, a house warming. Several games were played and enjoyed. Then refreshments were served. There were many useful gifts presented to the pastor and family for which they were most grateful.

Rev. and Mrs. George M. Tally, of Sanford, N. C., spent the week end of March 29 to April 3 with their son and his family.

While visiting here Mr. Tally spoke at the Portsmouth Youth for Christ service on Saturday night, then in both the morning and evening services at our Elm Avenue Church on Sunday, March 30. He was also speaker at the Wednesday night prayer services.

The people of Elm Avenue are responding in a very fine way to the penny-a-meal plan for missions, and are hoping and praying that by the close of the period in June they will have raised their apportionment in full.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

A CALL FOR QUICK ACTION.

This call for quick action to meet immediate *rehabilitation needs* in *Korea* is made to each local Pilgram Fellowship group. It is from the United Nations Korean Rehabilitation Agency (UNKRA), The Heifers Relief Committee (interdenominational), and CWS-CROP (the Christian Rural Overseas Program sponsored by Church World Service of which our own denomination is a member). The United Nations Civil Assistance Command for Korea (UNCACK) has asked the above agencies to meet this call at once, by a "pilot" experiment. Other well known denominational relief agencies are participating and UCYM is being asked to assist.

1. *What is needed?* The first urgent request is for—200,000 hatching eggs, 1,000 pigs, 2,000 goats.

They are asked to begin to replinish farm stocks depleted by the ravages of battle and foraging by advancing armies.

2. *How to help?* The channel through which local Pilgrim Fellowship groups can help is CWS-CROP, 308 West Washington Street, Chicago 6, Illinois. Set up some kind of quick project in your youth group to raise money to send for eggs, pigs, or goats. One group in the North Carolina and Virginia Conference is already planning a gift. *A case of 30 dozen hatching eggs is* $25.00. A half case or a whole one will help greatly. *A pig or a goat is* $50.00 *each.* Some groups can do even this much. The animals are bred before shipment to increase amount of rehabilitation. Cash gifts are desired now. Latter "on the hoof" gifts can be made. Send your cash gift through your Conference Pilgrim Fellowship Treasurer marked specifically for "Korean Rehabilitation" to be sent to the above CWS-CROP address.

3. *Placement and Shipping?* Both are done by the Heifer Committee, already experienced in such work. UNKRA has provided a fund for promotion, administration and shipping costs. On the spot placement will be made by UNCACK in cooperation with UNKRA and the Department of Agriculture of the Republic of Korea, with supervision by the Heifer Committee.

4. *Assistance — state and local?* Rev. Carl R. Key, 1421 Ruffin Street, Durham, N. C., Southeast Supervisor for CWS-CROP (a Southern Convention Minister) can answer other questions by mail and telephone and will send you as many "flyers" on this special project as you can use well. Ask your minister and local sponsors to help you now.

AN EASTER PRAYER.

By Barbara Nichols
Christian Temple, Norfolk.

Dear Heavenly Father, in this coming Easter season, help us to renew our love and loyalty to Thee. Help us to show others the pathway to happiness in Christ, our Lord. We are thankful for the many blessings thou hast bestowed upon us. Help us to understand Thy greatness. Thou art always near when we have need of Thee, but we cannot take Thee, O God, for granted. Jesus died so that men would be free. Let us live by his word always, and uphold the ideas for which he died. Though it seems hard at times, O Lord, grant us courage and strength that our rewards may be Thine. Guide us in Thy footsteps, and help those who have strayed come back to Thee. Help us to realize what the Easter season means, and to live in the manner in which it was gaven to us. We ask these things in his name, who died that men might live. Amen.

5. *Approval?* Miss Pattie Lee Coghill, Educational Secretary of the Convention and Mr. Warren Matthews, President of our Convention Pilgrim Fellowship, were approached last week by Mr. Key about our help. Mr. Key spoke about this *urgent call to action* at our North Carolina Pilgrim Fellowship Rally April 30. At the request of Miss Coghill and Warren this call is presented to you through this page. *No other appeal can be made to you in any way due to cost.* Why not do this bit now as a plus gift or a second mile effort?

6. *Why give now?* Why? Four million families in Korea are without a home, food, or clothing now. An "Easter Egg Shower," a pig or a goat given by your group can be your answer to such stark reality! It can be an act of universal brotherhood in your home town, on your front door step. By sharing now you help CROP to continue to build bridges of peace and friendship among our needy brothers oversease. *Act now by sharing to help send a "living symbol" of your goodwill!*

* * * * *

NEW GROUP AT PORTSMOUTH.

On January 27th the young people of the Elm Avenue Christian Church, Portsmouth, reorganized their society and would like to share with all our friends the blessings which we have enjoyed at the beginning of another year.

Active and capable officers have been elected for a period of six months in which to function, and then new elections will be in order.

The program committee, composed of five members, selected for the first subject of study "A General View of Genesis." This committee, along with other officers, have periodic meetings to plan one or more of these programs in advance for the instruction and enjoyment of all.

Very interesting and informative talks have been given on various points of interest. For example, some of them were "God" by Christine Russell (secretary-treasurer), "Creation" by Joe Wetherbee (director), "Dispensations" by Robert Deans (president), "The Sabbath and the Lord's Day," by Doris Russell (program chairman), "Man's Fall," by Robert Deans and "The Seed of the Woman," by Ruthe Hammar (pianist). The more active parts of the programs have been silent and live skits presented by several young people, each teaching a spiritual truth. Participants in these were Paul Rabel, D. D. Frye, Beulah Wetherbee, Marie Jefferson and Harrison Bridgers.

"Noah's Ark," presented on flannelgraph, by Ruthe Hammar and Phyllis Tally, was another most interesting and enjoyable feature included in the study. This was followed up with a round-table discussion on "Noah's Ark—A Type of Christ," led by Harrison Bridgers.

A Friday night social at the parsonage with a lively program of games, fun and refreshments was quite a success. Our service boys played an active part in this and they have also been real blessings in many of our regular services. We are proud of each one who takes his stand in the service for the King, as well as for Uncle Sam.

. . . This is the first in a series of articles which we hope to continue approximately each month, in telling others of our active and fruitful work for Christ in Portsmouth. We

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE TEN COMMANDMENTS AND THE TEACHINGS OF JESUS.

Lesson III—April 20, 1952.

Memory Selection: *The law was given by Moses; grace and truth came through Jesus Christ.*—John 1:17.

Lesson: Matthew 5:17-20; Mark 10:17-22.

Devotional Reading: Psalm 119:1-16.

Jesus and the Law.

We begin today a series of lessons under the general theme *The Ten Commandments and the Teachings of Jesus.* The theme for today's lesson is *Jesus and the Law.* This lesson, an introductory one, deals with the relationship between Jesus and the law, and his attitude toward the law. Then in succession, we will consider the Ten Commandments, one by one, and the teachings of Jesus concerning them, or his interpretations of them. It can be an interesting and informative adventure as we find how Jesus puts new meaning into the law. And it can be a searching and sobering one as we see the demands of the higher righteousness which Jesus demanded and embodied.

The Law.

The law was sacred to the Jews. It had been divinely given and sanctioned. It was the foundation on which the nation had been founded. It was the pattern of action for the individual and the nation. It was designed as a code of conduct for the individual and a code of righteousness for the nation. It was based on the Ten Commandments, but it was much more than the Ten Commandments—it included that great body of Jewish rules of order and regulations which in time came to be known as the Pentateuch, or the first five books of the Old Testament. Furthermore it included not only written, but oral rules and regulations, and it also included civil as well as religious laws. It was a comprehensive, complex, holy, sacred thing, the foundation on which the nation had been built. It was revered and reverenced. From it there was no appeal—it was final and authoritative. In it, God had spoken and had made his will known.

Jesus and the Law.

What should be the attitude of Jesus toward the law? Was he not the Messiah? Did he not see the limitations of the Law? Was he not above the law? Could he not disregard the law? Were not his followers also above or beyond the law? These were not academic questions—they were questions which Jesus had to face. And today's lesson, and the lessons that follow in this quarter, are the answers to these questions. They show how Jesus, while recognizing the validity and the authority of the law, went beyond the law and filled it with new meaning and power. Under the old covenant the law was an end in itself; under the new covenant the law was a means unto an end. The righteousness of the law, in Christ, became the righteousness that went beyond the law.

Not to Destroy, But to Fulfill.

"Think not that I came to destroy the law or the prophets," said Jesus; "I came not to destroy, but fulfill." Instead of saying "It is all wrong, I will abolish it," Jesus said in effect. "It is all right as far as it goes, but it does not go far enough." He would not abolish it, he would supersede it. He would fulfill it by filling it full of meaning. The same principal would apply to the teachings of the prophets. He would take their conceptions of the Messiah and improve upon them, go beyond them, fill them with new meaning and glory.

The Importance of the Old Testament.

There is a tendency in many quarters today to minimize the importance of the Old Testament. It is well to notice the words of Jesus on this point. He asserted that the law was an enduring and eternal thing—heaven and earth might pass away, but the law would endure till all things be accomplished. Whosoever took a light view of the law was least in the Kngdom of heaven. But he who did and taught the things of the law was great in the Kingdom of heaven. And Jesus was talking about the law, about the Old Testament, it was the only law he had.

The Righteousness that Exceeds.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven." That was a hard saying indeed. The scribes and Pharisees were experts in keeping the law, right down to the last and the least detail. How in the world could anybody exceed their righteousness? The point of the matter was that the righteousness of the scribes and Pharisees was an external, formal, legal, mechanical righteousness. It dealt with the outward act, whereas the righteousness of the Kingdom dealt with the inner spirit or the motive. The righteousness of the law dealt with things that the policeman could see; that of the Kingdom dealt with that which God saw. Throughout these coming weeks we will see how Jesus was constantly dealing with this problem, and of how he was constantly emphasizing the inwardness of the righteousness of the Kingdom.

A Case in Point.

The story of the rich young ruler is a case in point. Here was a young man, wealthy, socially acceptable, decent, educated, talented who had kept all the moral law in terms of the letter of the law. But he lacked the elemental quality of the righteousness of the Kingdom. Careful to keep the commandments concerning his relations with his fellowmen, he had ignored those which pointed up his relationship with God. He was covetous, he loved gold more than he loved God, he had goodness but he lacked grace. He needed to renounce the thing that was keeping him from God.

Law and Grace.

"The law was given through Moses; grace and truth came through Jesus Christ." Here is summed up the whole thing. Moses placed before men the ten basic rules for living, as Dr. Chappell calls them, and commanded men to obey them,—without changing our nature or giving us power to obey. But Jesus gave us something beyond law; the grace that makes it possible for us to be born as sons of God, and through which we become heirs of salvation. He helps us to do the things he tells us to do. He puts the law of God in the heart. Grace and truth come through him.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

I know of no manner of speaking so offensive as that of giving praise, and closing it with an exception.—*Steele.*

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Micronesia Mission, 1852; 4—Micronesia; 5—370 (some home on furlough).

Questions for this week:

1. What minister in the Southern Conention is the son of missionaries of the American Board?

2. What places has the American Board had missionaries where we no longer have any?

3. What mission of the American Board are we studying this year?

4. What mission of the American Board is celebrating its Centennial this year?

5. What Southern Convention minister is at present a member of the Prudential Committee of the American Board?

* * * * *

EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.

Quarter Ending March 30, 1952.

Balance on hand last report ...		$ 10.34
Offering Mission Study Institute March 29, 1952		87.06

WOMEN'S SOCIETIES.

(On Apportionment).

Antioch ....$	14.60	
Berea (Nansemond) .	25.00	
Begonia	10.00	
Bethlehem	40.00	
Cypress Chapel	25.00	
Cypress Chapel (Agnes Brittle Circle)	15.00	
Dendron	13.00	
Eure	13.75	
Franklin	75.00	
Great Bridge	20.00	
Holland	40.00	
Holy Neck	37.50	
Isle of Wight	30.00	
Liberty Spring	55.00	
Hopewell (Dec. and March)	10.75	
Mt. Carmel	21.25	
Mt. Zion	7.50	
Newport News	35.00	
Norfolk:		
Bayview	21.25	
Christian Temple ...	93.75	
First, Norfolk	20.00	
Little Creek	8.75	
Rosemont	50.00	
Second, Norfolk	20.00	
Oak Grove	9.60	
Oakland	22.50	
Portsmouth:		
Elm Avenue (for Bibles)	15.00	
First	25.00	
Shelton Memorial ..	20.00	
Richmond, First	15.00	
South Norfolk	25.00	
Spring Hill	3.00	
Suffolk	217.50	
Sunbury (Damascus) .	25.00	
Union, Southampton ..	29.65	
Wakefield	10.10	
Waverly	15.00	
Windsor	20.50	
		1,154.95

YOUNG PEOPLE.

(On Apportionment).

Berea (Nansemond) ..$	12.50	
Bethlehem	15.00	
Burton's Grove	5.00	
Cypress Chapel (Dec. and March)	35.00	
Dendron	7.00	
Eure	10.75	
Franklin	9.00	
Great Bridge	10.00	
Holland	5.00	
Holy Neck	10.00	
Liberty Spring (Does not include P.S.F.) .	15.00	
Mt. Carmel (Does not include P.S.F.)	8.00	
New Lebanon	6.60	
Newport News (Y. P. C. E.)	6.00	
Norfolk:		
Bayview	1.75	
Little Creek	2.50	
Rosemont	20.00	
Oak Grove	2.20	
Oakland	37.50	
Portsmouth:		
First	7.50	
Suffolk	8.55	
Union, Southampton ..	50.00	
Windsor	10.00	
		294.85

JUNIORS.

Antioch ....$	4.00	
Berea (Nansemond) ..	6.25	
Bethlehem	5.00	
Cypress Chapel	4.00	
Dendron	.80	
Eure	1.25	
Franklin	7.75	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.85	
Mt. Carmel	4.00	
Newport News	3.00	
Norfolk:		
Bayview	1.50	
Christian Temple ...	19.82	
Little Creek	2.00	
Rosemont	4.00	
Oakland	1.25	
Portsmouth, First	3.00	
Union, Southampton ..	6.10	
Windsor	10.27	
		100.84

CRADLE ROLL.

Cypress Chapel ....$	1.00	
Dendron	3.65	
Eure	1.25	
Franklin	2.00	
Liberty Spring	5.00	
Mt. Carmel	1.00	
Mt. Zion	1.00	
Oakland	4.89	
Portsmouth, First	2.00	
		21.79

THANK OFFERING.

Norfolk, First ....$	25.00	
Norfolk, Second	12.30	
South Norfolk	19.00	
Waverly	14.34	
		70.64

SPECIALS.

Thank Offering for Dr. and Mrs. Riggs ....$	10.00	
Young People, for Philippine Student	9.20	
Franklinton Center ...	10.00	
		29.20

LIFE MEMBERSHIPS.

Franklin ....$	10.00	
Christian Temple	10.00	
		20.00

MEMORIALS.

Suffolk ....$	20.00	
Shelton Memorial	10.00	
Portsmouth, First	10.00	
Norfolk, Second	10.00	
Holland	10.00	
		60.00
Total for the Quarter		$1,849.67

DISBURSEMENTS.

Gurley Press (Quarterly Reports) ....$	10.50	
Virginia Council of Churches	50.00	
Mission Institute, Dr. Truman Douglass ..	15.00	
Check Book	1.00	
Mrs. W. V. Leathers, Treas., Convention ..	1,653.99	
Mrs. Barbara B. Nelms, Treas, of Y. F., one-third of Y. P.	98.28	
		1,828.77
Balance in Treasury		$ 20.90

Respectfully submitted,

MRS. GEO. M. CORNELL.

WINCHESTER PARSONAGE DEDICATED.

(Continued from page 2.)

and Saviour, and the Holy Spirit;
Minister and People: We most solemnly dedicate this house. Amen.

"We are happy that all indebtedness has been paid, the church is out of the church which is composed of Sunday school class on the 2nd floor of the church and is composed of about a dozen intermediate boys and girls. This class is taught by Mr. H. F. Nelson. Volume one of our new monthly publication has been issued.

"We will broadcast our morning worship, 11 to 12, over WINC and WRFL (F.M.) each Sunday during April.

"All the Protestant churches of Winchester will hold Pre-Easter services, April 6, through 11, as a united campaign of Evangelism, following up our united campaign of Visitation which was conducted the past week with the Rev. John Pemberton, Jr., D. D. of Cape May, N. J., director.

"The Mid-Year Conference on March 27 at Bethlehem was well attended and a profitable session. The people at Bethlehem are going forward with the work of building their new church. The basement has been dug and the concrete foundation poured. Dirt in large quantity is being moved from the church lot."

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the $512.90 this week, and for the packages of clothes for Easter. Four other packages have come in since this report was made up. They will show in next week's report. You are good and kind people. You can well imagine how it would feel to have no home and have to depend on others, and especially if you had to go to school and church in worthless shoes and worn out clothing. Also you can sympathize with the one who finds himself surrounded by children asking if I can't have some better shoes than these for Easter. It is indeed gratifying to see how much real kindness and thoughtfulness there is amongst our people. God bless you and thank you.

Each morning when I come through the door of Johnston Hall I read the name of the late Charles D. Johnston inscribed on a bronze plate at the door. It reads that the building was erected in 1926 to the glory of God and the service of youth, in honor of Charles David Johnston, Superintendent. The bronze plate was donated by the board of trustees. It has bothered me no little because there has not been sufficient funds to replaced the long worn out roof, to stop the leaks from ruining the plaster in halls, corridors and rooms. Because we took our money and did the job anyhow we are now running behind.

The leaks are stopped. And again even though there were not sufficient funds we had the walls patched at considerable expense, because they needed it so badly and because the Junior Chamber of Commerec of Burlington said fix the walls and we will paint the stairways and all the halls and install inlayed lineleum on the floor and stairways. We accepted their challenge, and the work of painting is nearing completion. Now the Jay Cees have gone a step further, they are seeking classes and organizations and friends who will take a room, paint the walls and cover the floors with inlayed linoleum. Three of the rooms have been taken. The cost for such a job is around $140.00 per room. The JayCees are laying such linoleum on the stairways and through all the halls on the second floor where the bedrooms are. They feel that such floors will last a long time and be easy to keep clean in a boys building.

The two buildings in which the others live are in fairly good condition. We think rooms that are clean and wellkept will inspire better boys and nobler men. We invite you to come to see what is being done for Johnston Hall, "erected to the glory of God and the service of youth." "A good name is rather to be chosen than great riches." Uncle Charley Johnston had the good name all right. There are several hundred boys and girls, now men and women, ready to rise up and testify to that. It will not take much money to make a building dedicated to the glory of God and the service of youth and named with "a good name" show that we desire to render worship and homage to God, service to the boys who come to live in Johnston Hall, and properly memorialize the name of a man who did so much for so many homeless children in a most unselfish manner.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 3, 1952

Donated Commodities for the Week.

Ingram Church: Clothings.

Durham Church: Clothing.

Women's Auxiliary, Durham Church: Clothing.

Mrs. J. B. Fisher, Suffolk, Va.: Clothing.

Mrs. Otis V. Joyner, Walters, Va.: Clothing.

Woman's Missionary Society, Mount Carmel Christian Church: Clothing.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$ 5,074.26
Eastern N. C. Conference:		
Antioch S. S.	$ 25.90	
Auburn S. S.	28.25	
Mt. Herman	10.00	
New Elam	20.70	
Wake Chapel S. S.	48.54	
		133.39
N. C. & Va. Conference:		
Burlington S. S.	$ 84.81	
Happy Home S. S.	21.66	
Hebron	18.00	
Mebane	4.08	
		128.55
Western N. C. Conference:		
Hank's Chapel		21.00
Valley Va. Conference:		
Joppa	$ 2.00	
Palmyra S. S.	7.00	
		9.00
Total		$ 291.94
Grand Total		$ 5,366.20

Special Offerings.

Amount brought forward		$ 6,292.45
W. P. Robinson, Chicago, Ill.	$ 1.00	
J. O. Wiggs, Norfolk, Va.	5.00	
Mrs. George W. Wade, Franklin, Va., for Girl Scout Uniform	20.00	
New Hope Christian S. S., Roanoke, Ala.	4.50	
Intermediate S. S. Class, Bethlehem (Nans.) Ch.	10.00	
Mr. and Mrs. Clarence M. Fields, San Leandro, Calif.	5.00	
Women's Missionary Society, Amelia Church, for Ray Kinch	20.00	
Mrs. John Miller, Elkton, Va.	10.00	
Progressive Bible Class, Newpor News Church, for Wayne Knight and Marlene Gregory	22.00	
Mr. & Mrs. G. O. O'Berry, Harrellsville, N. C., for Girl Scout uniform	10.00	
John Chamberlin, Gobsonville N. C.	.50	
Mr. & Mrs. Nelson Jackson, Tryon, N. C., in memory of Mrs. Hazel		

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

BOONE.

In the death of Mrs. W. H. Boone, who was called quietly from a long active life, her devoted family, church and community suffered a great loss. She was the kind of wife, mother, grandmother, and community leader who inspires great devotion and love. Along with the emptiness and loneliness which her loved ones will feel comes also the joy of knowing how good our Heavenly Father has been in giving a life so well lived and of such rich benediction.

The writer and Dr. L. E. Smith shared in the funeral services conducted in the Durham Congregational Christian Church on April 1, 1952. I read from the 31st chapter of Proverbs, that which so beautifully and appropriately discribed her as a "woman who openeth her mouth with wisdom; and in her tongue is the law of kindness." With her bereaved husband there sat the daughter, Mrs. Stanley C. Harrell, Dr. Harrell, and their daughter Mary Ann; also the son, Dr. Waldo Boone, and his wife and children; and a large circle of close relatives and dear friends. The church choir rendered most appropriate music and the church, crowded to the doors, was lovely with floral tributes.

There was felt by all a sense of gratitude and praise that a life had been so richly and triumphantly lived to the glory of God and the great help and benediction to her home and family and friends. May God's sustaining and comforting grace be richly bestowed upon her bereave husband and family.

JOHN G. TRUITT.

ROMANCE OF A MISSIONARY.

(Continued from page 8.)

The sea reached up to the very edge of the town. How quiet and peaceful it looked, bathed in the warmth of the sparkling Shidzouka sunshine! Surely the Sensei had picked out a delightful spot in which to live!

Upon inquiry Goto-san found the missionary's house without difficulty, for there was only one foreigner in the town. It was a beautiful little Japanese house, facing the sea. Goto-san loved it. "I will come to see the Sensei often," he thought. But the little house was deserted. Goto-san looked in through the glass doors. Everything was arranged exactly as in a Japanese house. There were even flowers in the tokonomo (parlor alcove)! The landlord said the Sensei had gone to church in the next town. The church had a red roof. . . . Goto-san hurried away. There would yet be time. . . .

A red roof! There it was! That must be the place! Goto-san stepped into the vestibule. There were many pairs of shoes neatly arranged in rows; shoes of leather and of wood, and sandals of many kinds. The congregation was not yet dismissed. He was in time! There was a pair of shoes larger than the rest, polished, and very long, and narrow! Ah, the Sensei's shoes! He was there! Goto-san- stepped out of his shoes, and entered the church.

The missionary was pronouncing the benediction. When he looked up he saw a familiar figure standing at the back of the church. Where had he seen that boy before? Why! It was Goto-san . . . the train! He advanced to meet him with a smile. . . .

* * *

It was New Year's Day. Goto-san stood at the altar of the church, with bowed head and trembling breast. solemn voice. "I promise," said The pastor read the ceremony with Goto-san, with feeling. . . .

* * *

The missionary opened the letter eagerly. It was from Goto-san, of course. He knew the handwriting. The characters written in an open and bold style were characteristic of the boy. The missionary's eyes gleamed with amusement. He was recalling the scene on the train. But as he read, the amusement in his eyes gave place to seriousness, and then a deep joy. On New Year's Day Goto-san had stood before the church, and confessed Christ as his Lord and Saviour, had been baptized and received into the membership of the church! Goto-san—another "son in the faith!" The missionary folded the letter almost with reverence. Surely, "God moves in a mysterious way his wonders to perform," he thought. How marvelous are the workings of the Spirit! And the missionary breathed a prayer, this time a prayer of thanksgiving that another prayer had been answered.—*Exchange.*

STUDIES IN THE YEARBOOK.

(Continued from page 3.)

eign mission work. As you probably know, our missionary program was started in 1886, and Dr. Barrett's movement began in 1901. By 1907 we gave approximately $3,000. I'm not sure about the exact figure when I resigned to take up the work of secretary of missions. But now we have thirty-nine churches giving for missions $1,000 or more each.

YOUTH AT WORK.

(Continued from page 11.)

have no other goal than to "make him known" and we have a wonderful time in his service.

CHRISTINE RUSSELL, *Sec.*

A very distinct honor has come to our youth fellowship and our denomination in the victory of Bowden Ward, Jr., of Richmond, in the recent Duke University competitive scholarship contest participated in by 700 original high school entrants, and by sixty in the finals. He won as alternate for a $750.00 scholarship, besides winning an unconditional $350.00 scholarship. Bowden is past president of youth fellowship of our Richmond Church.

* * * * *

RELAX WITH MAX.

Rev. Fred Allred may not ever be superintendent of the Southern Convention, but he and Dr. Scott certainly have one thing in common—namely, the high foreheads. There is such a striking resemblance that Lois Scott, daughter of the Dr., ran up behind Fred and called him "Daddy" at the N. C. State-wide rally. Looks can be deceiving, can't they Lois?

* * *

Mary had a little lamb;
Her father shot it dead.
And now it goes to school with her
Between two hunks of bread.

* * *

Teacher: "Sonny, have you whispered today without permission?"

Sonny: "Only wunst."

Teacher: "Frank, should Sonny have said 'Wunst?' "

Frank: "No'm, he should have said twicet."

* * *

The two jokes above were stolen from Robert Gibson's column in the Youth Fellowship News, Lenten Issue, Christian Temple, Norfolk. The one below was sent in by Mrs. F. E. Underhill, Henderson, N. C. Thank you very much, and I hope others will contribute to the page as often as possible.

* * *

Teacher: "No Dear, St. John was not an epistle. He was an apostle. Alice, can you tell us the difference in the meaning of those two words?"

Alice: "Why sure. The apostles were gentlemen and the epistles were ladies."

THE ORPHANAGE.

(Continued from page 14.)

M. Hutcheson, Rossville, Ga.	10.00	
Special Gifts	102.96	
		220.96
Grand Total		$ 6,513.41
Total for the Week		$ 512.90
Total for the Year		$11,879.61

The Impact of the Easter Message

By HENRY KNOX SHERRILL, President
The National Council of the Churches of Christ

The fact that we live in a time of crisis is evident to even the most thoughless among us. The problems which confront us are so complex and massive that no one is able to predict the future or to give complete and satisfactory solutions of our problems. But deeper than the evident perplexities in regard to action, no doubt due to them, there is the even more serious fact that men and women everywhere are in a state of disillusionment, of intellectual and emotional confusion within themselves. There are so many evidences of hysteria based upon a nameless fear of what may happen in this chaotic world. The result is that so many times clear thinking and courageous action are lacking. We are too greatly governed by our prejudices and anxieties—particularly in a revolutionary age. We need some rock of reality upon which to stand.

Such was the experience of the first disciples. They had held exaggerated hopes of a new day—which were dashed by the hard fact of the crucifixion. They became discouraged and bewildered. "We trusted that it had been he which should have redeemed Israel." Then came the impact of the Resurrection. The stern task given them still remained, indeed was intensified—but now they understood as never before the meaning and purpose of God, of life and their lives. They were given insight, courage, spiritual power and an indefinable radiance as they set about the preaching of the Good News. Even though they were persecuted they were "always rejoicing."

So may this Easter tide bring us once again these great gifts as we realize the truth that God reigns. The joyful news "He is risen" does not change the contemporary world. Still before us lie work, dicipline and sacrifice. But there is an inward peace and strength—a freedom from worldly fears and anxieties—a joy which no circumstance can take from us. Here is the source of spiritual power to meet the necessities of our times—

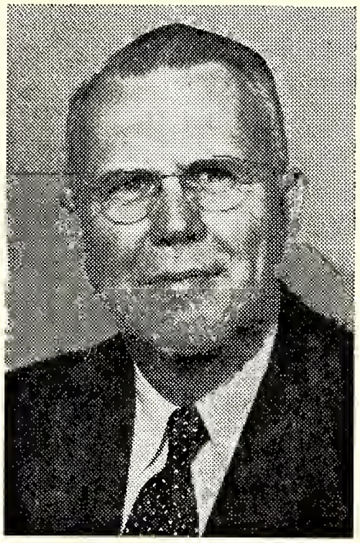
And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song;
And hearts are brave again and arms are strong.
Alleluia, Alleluia.

HISTORICAL SOCIETY 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CIV RICHMOND, VA., THURSDAY, APRIL 17, 1952 NUMBER 16

Moderator of the General Council Will Address Southern Convention

Dr. Vere V. Loper of Berkeley, California, nationally known Congregational Christian churchman and Moderator of the General Council of Congregational Christian Churches in America, will speak at the Southern Convention meeting to be held at the First Congregational Christian Church, Durham, N. C., April 29-May 1, 1952. Dr. Loper will also install the new officers of The Laymen's Fellowship.


DR. VERE V. LOPER

Dr. Loper says: "The church can help people release power which will help solve their problems. The outward paraphernalia of churchmanship is important, but meaningless, if we do not build the inner substance of churchmanship which consists of the constant recognition that Christ not only lives in the church, but is its only head."

In 1950, Dr. Loper was elected Moderator of the General Council, the highest honorary office in the power of the Congregational Christian Churches to bestow upon a member. He came to this important post of denominational leadership at a strategic and difficult period, when the question of the merger of the Congregational Christian Churches with the Evangelical and Reformed Church has caused great differences of opinion and even legal action.

Minister of the oldest church in Berkeley, sometimes described as a "three-in-one church," or, "a small city church, a suburban church and a University church," since its outreach includes all these aspects, Dr. Loper previously held pastorates in Massachusetts, Montana, Minnesota, and Illinois. His church has long maintained close relationships with the University of California and the Pacific School of Religion where Dr. Loper is an Associate Professor.

Dr. Loper is not new to church quarrels and has the reputation of being a powerful force for reconciliation. While serving in Colorado he brought together two churches and from them built one of the leading parishes in the Rocky Mountain region. Although in favor of the union between the Congregational Christian Churches and the Evangelical and Reformed Church, Dr. Loper deprecates the spirit shown by some on both sides of the question. "We need to untangle ourselves spiritually as well as legally," he comments.

(Please turn to page 13)

News Flashes

Let's make the forty days from Easter to Pentecost forty worth-while days for our church.

The editor is attending the annual meeting of the Associated Church Press in Washington on Wednesday and Thursday of this week.

Rev. Henry E. Robinson announces that the opening date for their new educational building at Burlington was postponed from April 6 to April 20. Open house will be observed 3-5 p. m.

The congregation of The Church of Wide Fellowship in Southern Pines returned to its renovated sanctuary on Easter Sunday. Members were received, babies christened, and a new window given by Mr. and Mrs. George W. Case was dedicated.

Dr. and Mrs. R. C. Helfenstein of our Richmond Church will spend this week-end with their daughter Charlotte and her family in Philadelphia, Pa. Mr. Eldridge Moore, the pastor's assistant and a student at Union Theological Seminary, will conduct the worship services on Sunday.

Rev. W. J. Andes of Winston-Salem conducted a ten-minute service each morning during Holy Week for his young people on the way to school. Attendance was good. On successive evenings services were held for women, men, choir, climaxed by Holy Communion for all on Tuesday.

REIDSVILLE NEWS.

The Congregational Christian Church in Reidsville has rerently erected five signs of welcome on each highway leading into Reidsville. "Welcome to Reidsville and Congretional Christian Church, Montgomery St." is printed on the signs. The signs are beautiful and dignified, and the church feels that they will give that good first impression to the visitors to our city, which is always so important and necessary.

Charles McKinney, general superintendent of the Sunday school, and his committee composed of Claude Garrison, John Somers, and John Dockery were largely responsible for the completion and the erection of the signs after they were approved.

The Rev. Mr. Humphries stated that he and the membership of his church feel that not only will these signs bear the message of welcome to the many visitors of Reidsville, but at the same time they will let them know that the citizens of Reidsville are conscious of the fatherhood of God and the brotherhood of man.

CHAPEL HILL.

The remodeling and redecoration of the United Congregational Christian Church is near complettion.

Dr. John Scotford, Architectural Advisor for all Congregational Christian Churches, suggested a new trend in church color schemes which was followed throughout the entire church. Mr. Bill Ray, a member of the church who is now serving in the Army, drew the plans for the remodeling. These changes include a parlor, a new entranceway, the re-arrangement of seats, and a different chancel arrangement.

New chancel furniture has been installed. Mrs. J. T. Fowler, in memory of her husband, gave a set of altar appurtenances which includes a pair of candlesticks, a cross, offering plates and vase. A new dossal curtain hangs at the back of the chancel.

The floor has been refinished and a new carpet for both the parlor and the auditorium has been laid.

The exterior of the entrance and a new front walk are to be completed soon, and the new pipe organ is to be installed later in the spring.

People serving as chairmen of working committees on the Church Building Improvement Council are: J. Earl Danieley, organ committee; Mrs. A. C. Shearer, committee on worship and furnishings and equipment; Bill Ray and J. R. Ellis, committee on plans and construction; S. H. Basnight and Mrs. George Nicholson, committee on finance and promotion.

CLAYTON CHURCH OFFERS CHALLENGE.

Again this spring the Amelia Christian Church at Clayton, N. C. is planting five acres of cotten as a project which is a part of the Lord's Acre Plan. Then too, there are individual projects such as raising a pig, chickens, eggs, as pledging the first hours' salary of each week which is being used by several public workers.

We are confident the Lord's Acre Plan is one of the best ways that a small country church can operate in meeting its financial needs so that all members may participate. This project also helps promote stewardship.

Last year our church raised more money than ever before in its history in one year. We have begun a ten-room educational plant on the back of the church. At the present time, we have almost completed five of these rooms so that we are able to have classes in them regularly. We hope to complete the remaining five this year, paint the interior of the church, and install new pews.

God has wonderfully blessed us here at Amelia, and under the leadership of our devoted pastor, Rev. Fred Register, our efforts have been very worthwhile.

If you haven't had the courage to venture forward on some project for your church, we challenge you to begin now. All that is necessary in a willing mind and faith in God.

MARY JOHNSON,
Reporter.

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

April 29-May	**1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

REMMITTANCES TO THE CONVENTION OFFICE FOR HOME AND FOREIGN MISSIONS.

April 1-11, 1952.

	Home Missions	Foreign Missions
Eastern N. C. Conference:		
Bal. brought forward ..	$ 429.96	$ 490.98
Fayetteville	3.00	2.00
Martha's Chapel	2.50	2.50
Southern Pines	1.00	
	$ 436.46	$ 495.48
Eastern Va. Conference:		
Bal. brought forward ..	$ 901.76	$ 914.37
Bethlehem (Disp.)		30.00
Dendron	1.65	1.65
Franklin	285.00	311.00
Liberty Spring	2.50	2.50
Newport News	13.00	13.00
Norfolk, Little Creek ..	20.00	
Second	12.50	12.50
Oakland	7.50	7.50
Portsmouth, First	5.33	5.32
Richmond		106.50
Union (So.)	24.00	24.00
	$1,277.59	$1,432.69
N. C. & Va. Conference:		
Bal. brought forward ..	$ 773.66	$1,420.67
Gibsonville	36.50	29.10
Greensboro, First	18.48	18.47
Hines Chapel	1.50	1.50
Ingram	10.00	8.98
New Lebanon	30.50	30.50
Pleasant Grove	23.68	23.68
Reidsville	25.00	
Shallow Ford	33.00	25.00
	$ 952.32	$1,557.90
Western N. C. Conference:		
Bal. brought forward ..	$ 384.92	$ 374.91
Bennett	1.50	1.50
Brown's Chapel	8.50	8.50
Seagrove	40.00	
Shady Grove	13.50	13.50
	$ 448.42	$ 398.41
Valley Va. Conference:		
Bal. brought forward ..	$ 623.75	$ 302.84
Dry Run	5.00	2.00
Winchester	13.92	167.00
Wissler's Chapel	25.00	12.50
	$ 667.67	$ 484.34
Total Receipts	$3,782.46	$4,368.82

REV. WILLIAM STANLEY CARNE.

The Southern Convention lost one of its devoted pastors on April 1st. when Rev. W. Stanley Carne, pastor of the First Christian Church, Portsmouth, Virginia, passed away at his home. Mr. Carne had a brief illness and his going was unexpected. He leaves his widow and two daughters and a host of friends and loved ones to mourn his passing. The funeral services were conducted from the First Christian Church, Portsmouth, on Thursday, April 3. The services were conducted by Dr. I. W. Johnson, Rev. J. Everette Neese, Rev. Mr. Greppe, and the writer. The body was carried to the state of Maine for burial. Mr. Carne, born in England, had served our churches in Maine, New York, and Portsmouth. He was a devout Christian, and was a faithful pastor. He has done a good work amongst us. May God bless his family and his church.

W. T. Scott.

EASTERN CAROLINA DELEGATES TO SOUTHERN CONVENTION.

The Christian Sun has been requested to publish the names of the delegates representing the Eastern North Carolina Conference at the coming session of the Southern Convention. They are as follows:

Amelia—T. N. Daughtrey.
Antioch—C. H. Acree; T. S. Whitby, alternate.
Auburn—Mrs. Gladys Alles.
Bethlehem—Luther Walker.
Beulah—W. C. Barham.
Chapel Hill—Mrs. Mamie Leonard; Mrs. A. C. Shearer, alternate.
Christian Chapel—A. M. Cotton.
Christian Light—E. M. Blanchard.
Damascus—Mrs. Paul Long.
Ebenezer—Junius Dillard.
Fuller's Chapel—T. T. Coghill.
Good Hope—Miss Vivian Davis.
Henderson—I. H. Vickery.
Hope Mills—Elmer Gulberth.
Lee's Chapel—A. C. Smith.
Liberty (Vance)—Mrs. F. H. Mitchell.
Moore Union—Mrs. Woodrow Carter.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year..........................	$3.00
Two Years.........................	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S Desk

H-O-R-I-Z-O-N-S

A story is told of the late Bishop William Quale, "Skylark of American Methodism," as he was affectionately known. On a railway journey he was one of several men participating in a discussion. Finally one of the travellers, a sales-representative of a commercial firm, turned to the Bishop, whose identity he did not know, and asked, "What is your line of business? What do you deal in?" To which the Bishop replied very briefly and precisely: "Horizons."

Come to think of it, that is very properly the business of anyone who claims to be a follower of Christ. His commission as a representative of Christ requires him to lift men's eyes from the immediate and near to the distant skyline and beckoning goals of the kingdom. Preaching may not always measure up to this exalted goal, but it is refreshing to think of preaching in this vein.

One recalls the amusing if not justified description of Congregationalists as those who believe in the Fatherhood of God, the Brotherhood of Man, in the Neighborhood of Boston! Our boundaries, as parochial as they are delightful, must widen. Our only frontiers as Christian citizens are the boundaries of the world and of human need. Beyond the horizon of our community, city, state, or nation lies a world of human need. All frontiers dissolve under the impact of science, invention, and the fundamental fact of mankind's common destiny.

Now is the time for all of us to specialize in horizons. Now is the time to lift our sights. Now is the time to build bridges of friendship and assistance to span these glorious horizons. Fortunately, the church has the men, the means, and the machinery to do just that.

Easter opens the horizon of Eternity. Life takes on a new and magnificent dimension. The one dimentioned life, expressed in the naive remarked, "One world at a time," is inadequate. Those who have had precious ones to precede them in the eternal realm cling to the calm assurance of the Master, that "where I am there ye may be also."

The oft-quoted passage from John Masefield's play, "The Trial of Jesus," expresses the truth very well. The Roman centurian who stood at the foot of the Cross talks with Pilate's wife just after the crucifixion. "Do you think he is dead?" she asks him. "No, lady," he answers, "I don't." "Then where is he?" And the reply she receives is, "Let loose in the world, lady, where neither Roman nor Jew can stop his truth."

This is what it means to live in a two-dimentional world, a world of limitless horizons.

MAN and MISSIONS

The man who instigated the establishment of the new International Christian University in Japan sailed recently for Tokyo to attend the dedication of the campus and first completed buildings of ICU on April 29.

He is the Rev. Dr. John A. MacLean, pastor of the Ginter Park Presbyterian Church in Richmond, Va., who proposed "a movement to raise funds among Christian people of American for the restoration of the Japanese cities of Hiroshima and Nagasaki, destroyed by our atom bombs."

In January 1946, following the spirit of his original idea, the Federal Council of the Churches of Christ in America (now the National Council of the Churches of Christ in the U. S. A.), and the Foreign Missions Conference of North America, approved the proposal "that the American people be given an opportunity to provide funds for the establishment of a Christian University in Japan." Later, fourteen denominational boards agreed to participate in this outstanding undertaking.

Dr. MacLean, who sailed from Los Angles, April 5, will officially represent the Richmond Ministerial Association at the dedication of ICU. His trip was made possible by funds by the Ministerial Association and laymen of Richmond, which included a gift from "one generous anonymous donor."

Think what one man can do for missions! What can you do?

Our Latin-American Neighbors

By DR. W. W. SLOAN,
Professor of Bible and Christian Education at Elon College

"We've made money enough. We want to dedicate the rest of our life to helping others. We also want our children to have a good environment and a good education" explains a young Mexican doctor of medicine, the product of one of our Congregational Christian Churches "south of the border." After being physician for a railroad a number of years and having a wealthy private clientele, this medical man and his wife quit. They then established a clinic for poor patients in Guadalajara, where, in the spirit of the Great Physician who came that people might have more abundant life, they are bringing physical and spiritual health to many people.

This neat clinic and small hospital is but one of many expressions of Christian service that Mrs. Sloan and I encountered when we were visiting in six Latin American Countries this past summer. We learned that dollars invested in our Latin American missions are dollars well invested.

The Latin American nations are in desperate need of the uplift and challenge that only Protestantism can give to civilization. Once again we recognized the importance of what Marmaduke Grove told us in Chile 14 years ago. Himself a Roman Catholic, the former president of Chile said: "I wish we had more Protestants here. They have broken with the past religiously and therefore are more willing than others to make changes, progress, in other fields."

In census statistics most Latin Americans are classed as Roman Catholics, but only about ten per cent take their Roman religion seriously. The dominant blood in much of Latin America is Indian. Did these Indians ever really become Christians? Spanish priests, eager to report large numbers of converts, had soldiers drive the Indians to places where towers or scaffoldings had been erected. The priest would climb up the tower and then with a flower-sprinkler sprinkle the Indians. He would then tell them that they had been baptized and now were Christians.

These Indians became Christians in name only. They had given up nothing, had done no serious Christian thinking. Their religious holidays became saints' days and a few other changes were made in forms and ceremonies. In many places they continue today to make sacrifices to their stone idols. Mrs. Sloan and I visited some of these idols still in use in Guatemala.

At one time Guatemala had several thousand priests, monks and nuns. Today there are less than a hundred —one priest to twenty-five thousand people. No wonder that the only time many churches see a priest is the once or twice a year one gets around to take care of baptisms and marriages. Pastoral care and sermons are almost unknown.

One priest found conditions in a church he visited so corrupt he attempted to preah a sermon. However, most of the people present insisted, "We have paid you to perform your magic. We don't want a sermon. Get out." As he was being put out of the church a few people attempted to defend him. This resulted in a vigrous fight. One man who tried to defend the priest found safety by climbing up a rope hanging from the ceiling. While up the rope he decided to get a copy of the book Protestants were reading, the Bible. This led to questions. Today this man is one of our Protestant leaders.

A larger per cent of the people of Latin America are dissatisfied. Roman Catholicism has failed them. They want something different. Two possibilities are before them—Communism, which with its promises is making a strong bid, and a new progressive Christianity. Only Protestantism offers the latter. Several million Lation Americans have discovered this and are now active Protestants.

However, the success of our Protestant missions cannot be measured by such figures. We are the leaven that may transform the Roman Church. On our visit to Puerto Rico three years ago we saw many improvements made in the Roman Catholic Church because of Protestantism. Roman Catholicism in the United States is a far better expression of Christianity than it is in any other part of the world, because of the influence of Protestantism. We can have that same influence throughout Latin America and thus counteract Communism. If we fail to answer the longing of our neighbors of the nations to the south they will turn to Communism as a possible solution. Which way Latin America goes depends upon us.

"TEASINGLY PROVOCATIVE"

Recently, I read the phrase, which is my subject, in a description of a heroine. She was attractive. She had the "come hither air." She knew her way around among the men, the author declared. She was glamorous, full of allure. She was "tinglingly alive, and teasingly provocative."

Maybe you have seen her. She is often "met up with" on the pages of up-to-date stories. Also, in the modern movie-talkie. She may even move in your social circle. She is the center of attraction, wherever she makes an appearance. The stage could not get along without her, neither could our current crop of popular stories.

But, I am not concerned just now with a heroine in fiction or in fact, whose picture is aptly painted by the words used by the author, to whose story I have just referred. I am thinking not of the female of the species howsoe'er "deadly" or bewitching. I am picking up the expression "teasingly provocative," because it aptly describes and defines the "ads" which set forth the alleged desirable qualities of beverage alcohol. Those "ads" are truly "something." They are colorful, appealing, attractive to an amazing degree.

I wonder if you ever studied them objectively. I have sought to separate myself from my attitudes and beliefs; and "yes, if you want to put it that way, my biases and prejudices," in order that I might get the feel of it all. Try it sometime. Those liquor ads *are* marvelous. They have been created by the highest priced artists and copy-writers in the country.

They are the most wonderful "ads" of our time and that means of all time. They surpass even those of "automobile manufacturers" and "cigarette makers" and "that's going some." If you doubt it, go back for thirty or forty months through a magazine that has run the "Beer Belongs" series. Or, look up the "Gracious Living" series in which the

(Continued on page 9.)

New York State Appellate Court Lifts Ban on Merger of Churches

Word has just been received that the appeallate division of the New York State Supreme Court, on Monday of this week, reversed the decision blocking the proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

This new ruling leaves open the way for the proposed merger which would bring together our two denominations into a single Protestant group with a total membership of nearly two million.

Monday's 4-to-1 ruling by the court nullified a two-year-old decision by Supreme Court Justice Meir Steinbrink banning the church union. The higher court declared that "the civil courts do not interfere with ecclesiastical matters in which temporal rights are not involved."

The court continued: "Ecclesiastical or doctrinal questions may be inquired into only insofar as it may be necessary to do so to determine the civil or property rights of the parties."

The appellate court further said that the opponents of the merger had failed to "establish any rights or interest to the funds or other assets" which would bring the ecclesiastical question of merger into the jurisdiction of the civil courts.

Judge Steinbrink, in his decision, had also restrained the General Council from using any Congregational Christian funds or properties to advance the proposed consolidation. Thus it was necessary in order to make an appeal from his decision to raise special contributions outside of the regular operating funds of the Council.

Dr. Douglas Horton, in commenting on the decision, said that it is a "vindication of the rights of religious groups to determine their own affairs without interference by the state," and continued: "The decision is in accordance with the views of the overwhelming majority of our denomination. This view has been expressed repeatedly by large majorities at our General Councils.

"But the majority has never ignored the minority and, if I know them, will not do so now. We are grateful for the understanding and patience of our brethren of the Evangelical and Reformed Church."

As most of our readers know, the proposed merger was attacked by a group opposed to the merger, headed by the Cadman Memorial Congregational Society, of Brooklyn, New York. The contention of the Cadman Church was that the merger would deprive individual congregations of "traditional autonomy." Such a suit, if brought and sustained before the merger of Congregational and Christian Churches, would have prevented that merger. Our own Southern Convention, while not unanimous in its vote, did approve the merger by a large majority. J. T. K.

TO CONGREGATIONAL CHRISTIAN LAYMEN OF THE EASTERN VIRGINIA CONFERENCE.

Greetings:

The new Laymen's Fellowship officers were elected at the fall rally at Christian Temple, Norfolk, Virginia. This is to inform you—or reinform you—that they were and that they have been quite busy, and have been receiving some much appreciated assistance.

We have been doing some ground work for a spring and a fall meeting. For the spring rally we have arranged for a program which we hope and believe will be pleasant and profitable for all who may attend. Now we are depending on you to assure success for the meet, by your presence and your participation.

Some leading layman (if we have addresses correct) in your church has received, or soon will receive, a letter and a copy of our program. Think it over, talk it over, talk it up, and make sure that your church is well represented, and one hundred per cent representation would be just wonderful!

PROGRAM.

Where? Planters Club—Near Driver, Virginia.

When? Sunday, May 19, 1952, 4 to 8 p. m.

4:00 p. m. Vesper Service and Group Singing—On the lawn.

5:00 p m. Social and Recreational Hour—Out doors.

6:00 p m. Dinner and Address—In club house.

Speaker—Rev. Thomas B. Keehn, Director of the Christian Citizenship Division of The Council for Social Action of the Congregational Christian Churches, Washington, D. C.

We shall look forward to seeing you and enjoying with you an evening of pleasant Christian fun and fellowship.

Sincerely,

G. C. MANN, *President,*
Laymen's Fellowship,
Eastern Va. Conference.

P. S. Hope to see several of you in Durham, N. C., April 29.

THE METHODIST CHURCH IN VIRGINIA LOSES A LEADER.

Dr. Samuel Claiborne Hatcher, 82-year-old vice-president and secretary-treasurer of Randolph-Macon College, passed from labor to reward on Monday of this week. In his passing, The Methodist Church has lost a consecrated minister, the college an efficient administrative officer, and the Ashland community an outstanding citizen.

Dr. Hatcher joined the staff of Randolph-Macon College in 1911. Prior to that time, he was a prominent minister in the Virginia Methodist Conference, holding pastorates in Norfolk, Petersburg, Farmville and Richmond. He organized the Barton Heights Methodist Church in Richmond, one of the largest churches in the city. For several years before he went to Ashland, he was pastor of the Broad Street Methodist Church. It was during this time that the writer first became acquainted with Dr. Hatcher and learned to admire him for his outstanding graciousness and ability. Often, as a youth, we sat in his study (our home and the parsonage adjoined each other) and listened as he expounded his theories, biblical and otherwise, and we hope that the impact of his character upon our own was not entirely lost.

Dr. Hatcher was born at Springfield, Va., on May 4, 1869. He went to school at the college which he later served as an officer. He was chairman of the State Board of Public Welfare for 15 years, and was retired at his own request. He was a Mason, a Kiwanian, and an active leader in civic affairs.

Our sympathy goes to his wife, who survives him, and to his children.

J. T. KERNODLE.

It is not enough to be busy; so are the ants. The question is: What are we busy about?—*Thoreau.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

On Monday of last week at the chapel hour nominations were made for the offices of student government for the year 1952-53. Elections will be held later.

* * *

Miss Virginia Groomes, voice instructor at the college, will sing the role of Leonora in Mozart's "School for Lovers," which will be presented by the North Carolina "Grass Roots" Opera Company in Mebane on Thursday evening, April 17.

* * *

The Elon Players as their third production will present a three act Broadway comedy, "Papa Is All," on April 16 and 17. This performance will be under the direction of Mrs. Elizabeth R. Smith, instructor in dramatics at Elon College.

* * *

Elon's athletic teams have done well this year. The golf team is undefeated in four meets. The baseball team, even though predominantly freshmen, is performing well and promises to win the championship again, which would be the fourth year in succession.

* * *

The Elon College Choir, one of the best in the history of the college, presented "The Seven Last Words of Christ," by Dubois at the college on Sunday night. On Wednesday night the choir presented the same program at Davis Street Methodist Church in Burlington. On Wednesday and Friday of this week, as a part of Holy Week services the program was given for the faculty and students at the regular chapel hour. Solo parts were taken by Annie Albright, Judith Ingram, Charles Crews, Jerry Smyre, Charles Lynam. Ben Stephenson and James Rhodes. Professor Fletcher Moore was the accompainist and Professor John Westmoreland the director.

RICHMOND ALUMNI.

Carl Woods, Alumni Secretary, is working faithfully to keep the alumni of the college interested and to secure the interest of those who have not heretofore been interested. He is making an effort to interest all through local alumni organizations. For a number of years we have had an active organization in the city of Richmond, Virginia. Ryland Johnson has been the president and the moving spirit that has kept the organization intact and going in the interest of the college. Ryland is the son of O. W. Johnson and the late Mrs. O. W. Johnson, and is a nephew of Dr. I. W. Johnson. He has done a good job in Richmond for the college.

On Tuesday, April 8, at seven o'clock the Richmond unit of the Elon College Alumni Association met at the Raleigh Hotel for a dinner meeting, the transaction of business, and reports from the college. There were eighteen members present. Ryland Johnson presided. He was nominated to succeed himself as president, but declined on the general principle that someone else should have the honor since he had been the president for three years. Delmar Brown, attorney, wes elected president; Floyd Boyce, vice-president; and Wallace Chandler, secretary-treasurer. Dr. Bowden spoke concerning the work of the college and general student information. The writer spoke briefly calling attention to the present enrollment and possible trends that would affect the future student body of Elon College; also the very critical financial situations that are confronting the privately endowed or church-related colleges. The enormous amount of money appropriated by the state and federal governments for the support of the land grant or tax supported colleges is resulting in very unfair competition. The increase of federal support by the state and federal governments necessariily means increased authority over these schools. The question of freedom in education is a question that should be considered seriously by church representatives, state, and federal officials. It is essential that the dual system of education that we now have in this country should be continued if the American way of life is to continue. Freedom in all human endeavors is dependent ultimately on freedom in education. Education is the basis of all stability and progress. The church, and all who are interested in freedom in education, should bestir themselves before it is too late.

"FIRST THINGS FIRST."

This is a good motto. Christ said, "Seek yet first the Kingdom of God and his righteousness and all these things shall be added unto you." There is no question but that the Kingdom of God comes first but which of "these things" comes first—eat, drink, or clothing—all are necessary. We could not get along very well without either. All in proper-portion are necessary for life and are essential to comfort. We of the Southern Convention face the necessity of putting "first things first." There is no question about the Kingdom of God coming first. There is the purpose of the church, the responsibility of the church, and it should be the one consuming passion of the church, but the question confronting us as we approach the biennial session of our Convention is which of the "things" we endeavor to do is most important, most effective in bringing the Kingdom of God into the hearts of men and into society as a whole.

These "things"—missions, orphanage, publications, education—all are essential. The Kingdom of God could not come in its fullness and completeness without either, but which comes first, which is most important, which is the most effective as we look at the world today in its need and as we consider the "things" at hand that we have to do with. Bear in mind the one great purpose of the churches to bring the Kingdom of God to the hearts of men. Can it be done most effectively by and through what we term missions? True, the Gospel of Christ is a missionary gospel but if there had not been a Paul and other missionaries associated with him how far would the Kingdom of God have gone in his day, and if Paul had not been schooled in the schools of his day, how far could he have gone in carrying the Gospel to the ends of his known world? Your answer, God can do anything; he could have raised up another. Give God credit for having judgement. He chose a man who was prepared to do the job that he wanted done.

The Orphanage—There is no nobler act than feeding, clothing, and housing a hungry child. It is the fruit of pure religion. The need is not universal nor is it mandatory. We do not have to, but we should live comfortably and nobly. The one compulsion is to be prepared for the life after this life.

Publications — It is essential certainly that we impart our knowledge

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

REMEMBRANCE OF MISS OLINE NICHOLSON AT RALLIES.

Pattie Lee up a tree to escape the snakes while visiting in India. "Nicky" putting her money in the shoe pocket while traveling in a Roomette — her interest in gadgets. Nick wearing a lovely sari while speaking. Her most interesting collection of articles made at her school —the cute little snake charmer. The little girl in India who had no blouse to wear to boarding school. Finally she got a blouse, a bar of soap, and a seven-toothed comb. She gave away her soap and comb to a younger girl who was homesick.

We need to send more missionaries and people who have the "know-how" to India, as well as our money and packages. People in famine sections boiling poisonous roots to eat after pouring off the water seven or eight times. People of the robber caste pray to their gods before going out to rob. Religious Christmas cards can teach the story of Jesus to children living in India. Each girl wants a Bible more than anything else. All contributors to the American Bible Society will help provide Bibles for India in Tamil, the spoken language.

A church service is held on Christmas day in every Christian Church in India. One person in fifty in India is a Christian. Our responsibility in India is our *response* to God's *ability*.

Madura, where Nicky works, is one of the three hottest places in the world. The temperature in winter gets *down* to 87 degrees. India is not as dark as the stories in papers and magazines would indicate. India itself loves the story of Christ. Rachynaparam, where Nicky works, is a school to help those who want to help themselves and could not go to school anywhere else. The children are from the most destitute homes in the village.

At the Christmas service, the children bring gifts for others, even though they need them for themselves. It is Jesus' birthday and he should have gifts, too.

India is the only country which has won its freedom through non-violence through the little man with a big heart, Gandhi, who believed in the Sermon on the Mount.

"Don't feel sorry for the missionaries," Nicky told us. "We have a thrilling time, and we would not change places with you for anything in the world." "We could probably feed all the poor and destituae in India with what you throw away in America."

WOMEN'S FELLOWSHIP DINNER.

The Woman's Missionary Convention will hold a Fellowship Dinner in connection with the meeting of the Southern Convention in the First Congregational Christian Church, Durham, N. C. on Tuesday evening, April 29, at 5:30 o'clock. The cost of the dinner will be $1.00.

All the women who can attend the sessions of the Southern Convention—and those living close by who can be there on Tuesday morning—are invited to attend this dinner meeting.

This is an "extra" opportunity for the women to get together for fun and fellowship. We will have an informal progam at the dinner. The women are invited to remain for the evening session of the Convention and hear the sermon by Rev. Vere V. Loper, Berkley, California, Moderator, The General Council of Congregational Christian Churches of the United States. We will also have the opportunity to participate in the Southern Convention observance of the Lord's Supper.

Cards for reservations have been sent the Presiedent of each of our Women's Cocieties. Please forward your reservation to Dr. Stanley C. Harrell not later than April 22nd.

Mrs. W. B. WILLIAMS,
President.

The Hindus do not give because they practice "love thy neighbor as thyself." They give so as to keep their high caste when they enter the next world.

It is impossible without television to imagine the desolate picture of the famine area, where there has been no grain for five years. We just have to use "heart vision." The people in the villages wanted to give something to the missionaries from their empty kitchen stores. They are more inclined to give milk to their husbands, as they can have more babies, but if the wage-earner dies, the whole family dies.

"I really feel sorry for you who have to spend Christmas in America," Nicky said.

The gift of grain from America was spoiled by the attitude of the American government when it came.

Travel to the famine villages was so slow because the guide had to go in front and pull the thorn bushes out of the way, so the tires would not be punctured.

Indians are very religious. In the famine villages, they all wanted a Thanksgiving service when they were given grain.

* * * * *

MONDAY — HALIFAX DISTRICT — LIBERTY.

Good crowd in spite of weather—rained all day. Abundant lunch served picnic style in the church. Only one minister, but several other men attended. All churches represented, but minister's wife only one from Union. Offering $20.00. Finished a little ahead of time. Mrs. Y. A. Bray District Superintendent, did a good job. Same officers were re-elected except for addition assistant secretary, Mrs. P. W. Farthing. Place to meet next year—Herbon.

TUESDAY—HENDERSN-RALEIGH DISTRICTS—NEW HOPE.

Weather better with some sunshine. Mrs. C. A. Ballentine, District Superintendent, Raleigh District, presiding in morning. Good crowd, several ministers. Picnic lunch outside very good. Some reports: Henderson women led in organization of a Council of Church Women, calling together women from seven churches in the Henderson area. Apron project at Oak Level brought in $400. Dorothy Jackson gave interesting story about the Riggs and made a plea for all missions in that we should remember those who do not have the necessities of life when we are planning for the beautifying of churches and parsonages. Mrs. Carl Wallace, District Superintendent of Henderson District amiably presided at the afternoon session. Officers elected: Henderson—District Superintendent, Mrs. Carl Wallace, Assistant Superintendent, Mrs. Brooks Becker. Raleigh—District Superintendent, Mrs. D. M. Estes, Assistant, Mrs. Fred Register. Offering $41.00. Place to meet next year—Chapel Hill.

WEDNESDAY—SANFORD DISTRICT —SHALLOW WELL.

Presiding, Mrs. Robert L. House, District Superintent. Small crowd. This district meeting alone for the first time this year. A very attractive, newly decorated church here, as well as at New Hope. Good lunch served in church basement. Reports: Sanford women helped buy a projector for the church. Shallow Well had World Day of Prayer in costume. Afternoon crowd was larger—maybe becaue Roll Call of Churches came then. Place for meeting next year—Southern Pines (if church is done). Officers elected: District Superintendent, Mrs. R. L. House, Assistant, Mrs. H. S. Clark. Some thought meeting in one district better because of distance.

—ALBEMARLE.
ALBEMARLE.

Mrs. Clyde Fields, presiding. Lovely day. Larger crowd than yesterday. Church expected about 175 since meeting place is nearer, but had about 70. More ministers present. Reports: Addition of fourth circle in Asheboro Church (started Woman's Society with 8 members 12 years ago). Mexican Fiesta given by Pleasant Ridge. Many groups working on parsonage. Spoon's Chapel gave banquet for old folks of church. Good representation from churches. Officers elected: District Superintendent, Mrs. E. P. Borroughs (will take office immediately since Mrs. Fields will move away in July), Assistant Superintendent, Mrs. Bill Simmons. Place to meet next year—Union Grove.

FRIDAY—GREENSBORO-BURLINGTON DISTRICTS—PALM STREET.

Beautiful day—more ministers' wives here. Good attendance, but not good enough. Some of the larger churches could have more. Good audience response. Palm Street Church nicely arranged and nice looking. Reports: Greensboro, First, raised $5,000 in two years on building fund. Pleasant Ridge started rural church beautification program. Burlington had Bible study by circle leaders and then summarized. Union Ridge gave Friendly Service program with the three circles each presenting part on the program, then planned to bring articles next month. Winston plans pre-Easter program based on Mission to America by Douglas—Monday night the women will learn their responsibility to the church. Tuesday night the men will find their responsibility, and Wednesday night the choir after rehearsing will learn their duty to the church. Officers elected: Burlington — District Superintendent, Mrs. C. C. Ward, Assistant, Mrs. W. P. Mahan. Greensboro—District Superintendent, Mrs. Beaulah Wright, Assistant, Mrs. M. T. Garren. Offering $46.00. Place next year—Burlington Church.

* * * * *

GENERAL BITS.

Mrs. W. B. Williams interesting and comprehensive reporting of midwinter meetings of Women State Presidents. Her reporting that the theme for next year is "Building—with Love and Gratitude." The Home Mission Study will be "Human Rights" and the Foreign Mission Study—Africa. The four of us traveling from one meeting to the next, beginning at Liberty, near Halifax, Va., and ending up at Palm St., Greensboro—Mrs. W. B. Williams, Woman's Convention President, Miss Oline Nicholson of India, guest speaker, Pattie Lee Coghill, Field Secretary for the Convention, and Mrs. W. J. Andes, North Carolina Conference President. The good meals—good fellowship—meeting old friends and making new ones—feeling tired and exhausted at night. Meeting and greeting local presidents. The fine cooperation of District Superintendents, local presidents, and everyone.

* * * * *

ANSWERS AND A QUESTION.

The answers to the questions asked last week are:

1. Rev. Ralph M. Galt, son of Rev. and Mrs. Elmer Galt, for more than thirty years missionaries to China, is pastor of a group of our churches in the Valley of Virginia.

2. Sandwich Islands. South America, South Africa, Sumatra, Persia, Borneo, Spain, Austria, and Italy are places where the American Board has attempted to establish missions and for various reasons no longer serves there.

3. We are studying the Mexican Mission of the American Board this year.

4. The Micronesian Mission is 100 years old this year.

5. Rev. Henry E. Robinson of Burlington is a member of the Prudential Committee of the American Board which has the final decisions to make concerning our foreign mission work.

* * *

Do you think these questions on our missionary work are worth continuing? If there is any response in favor of them, we will have more questions. Let me know what you think!

HIGH POTENTIAL.

Within the past ten years, the population of Florida has increased 46 per cent. Housing projects are mushrooming throughout the state.

One of our youngest high-potential churches is located at one of these projects in Key Biscayne, Fla. On January 27, which was charter membership day, 170 adults became members of the church—a church without a building! The congregation meets at temporary quarters; but under the leadership of their pastor, the Rev. Wilbert R. Lesser, they are planning to build the first unit of their church.

The Church Building Department of our Board of Home Missions strives to aid communities like Key Biscayne which need new churches. This, too, is a part of *Our Christian World Mission.*

"TEASINGLY PROVOCATIVE."

(Continued from page 5.)

virtues of wine are extolled. The appeal to do what the pictured people are doing is tremendous. You say you have never felt it. Then, thank God. The reason they "leave you cold" lies in your education. You have learned the truth. You have come to believe that beverage alcohol is not "the friend," but "the foe," of the good life. You are fortunate and blessed.

But, there are multitudes that have not travelled the same road of understanding that your feet have trodden. To them, the appeal is very great. It is intended to be. That's what the makers of those "ads" have sought, and are seeking. They want to attract buyers of the product so bewitchingly proclaimed on printed page or televised screen. That's the plan and purpose. That's the cunning diabolism of the whole advertising build-up, which has as it objective, "profits, and yet more profits"; "business, and yet more business."

"Teasingly provocative" to the nth degree are these "ads," that whisper or shout lies into the ears of the inexperienced and gullible. Can you believe, can any thoughtful citizen believe, that they are in the public interest? Is it for the well-being of the people that they be allured and enticed by every art of persuasion to drink alcoholic beverages? Who, among the financially disinterested, would point with pride to the trail of alcohol in our life today?

Why do we stand idly by and see the toll of suffering and shame, misery and heartache, added to and heaped up by teasingly provocative "ads"? Why? Why? Why? Echo answers "Why?"

Some of these days the American people will answer that "Why?" One does not need to be anti-liquor to deprecate and deplore and destroy the pictured splendors that lift up liquor as a thing to be desired. The heart of it all is: "If you have not found out how good liquor can be, do not delay another day. Try our brand and be happy. Drink it yourself; serve it to your friends and guests. If it's to be an evening of slippers and ease, drink to get relaxed. If on the contrary, it's to be a time of guests and gayety, drink to get 'pepped up' for entertaining." All advertised alcoholic beverages are wonderful, in that they can induce either of two totally antithetic results.

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

In our joyful Easter celebration we sometimes forget that our Jewish friends and neighbors celebrate the Passover in the spring too. This year the Passover Season began April 10 and ends today, the 17th.

One of the customs is *The Seder* which is a happy family dinner and worship service held at home on one or several nights of the Passover Season. Seder is pronounced *say-dur*. It is the one time when Jewish families want to be together and they travel from far away to join their family in this joyful event. It is a very old custom dating back long before Jesus was a boy. Seder means "order" and there is an order of service for the family.

There are certain elements used for The Seder. The family sits at a beautifully decorated table and there is often a platter of china or silver with scenes showing the Exodus from Egypt. On the platter in order are:

Three *matzoth* (unleaven bread) in memory of the unleaven bread which the Jews ate when they fled from Egypt.

Bitter herbs because slavery was bitter.

A bone (shank) as a remider of the Sacrificial lamb.

An egg roasted to symbolize the offering that accompained the Sacrificial lamb.

Harosseth, a mixture of apples, nuts, cinnamon and wine, which looks like mortar and reminds them of the mortar used by the slaves in Egypt.

Parseley or watercress to be dipped in salty water or vinegar as a token of appreciation to God for his bounty to his children.

A cup of wine for each person present. It is customary for Jewish families to drink wine at times of rejoicing. They sometime use unfermented raisin wine for the small children.

It is not strictly a religious service although each bit of food is taken with the reading of Scriptures and litanies, but there is fun too. One of the matzah crackers is divided and a part is put away to be eaten at the close of the meal. It is hidden and the youngsters are kept excited by thoughts of it and the hunt for it. Some families make the father pay a forfeit before dividing it for eating.

Sunday's edition of the Raleigh *New and Observer* had several pictures on page 12 showing the Seder plate, Passover table and showed Jewish children around their Rabbi. I hope that you saw them.

Why should we be interested in this service? Because Jesus was a Jewish boy who observed some of the same Seder customs. When Jesus had become a man he sat at the Feast of the Passover which we have come to call the Last Supper. It was similiar to the service which our Jewish friends observe to this day.

EASTER MUSING.

We cannot think of Easter
Apart from the empty tomb.
The angel and his message
That dispels forever the gloom.

He is not here! He is risen!
Is the core of the Christian creed.
He rose, and with him faith arose,
The tomb answers all our needs.

When Mary brought John and Peter
To see the empty tomb
John saw the linen clothes lying
But he did not enter in.

Very soon came eager Peter,
Stooping and looking in.
He, too, saw the linen clothes lying
And hurriedly entered in.

John followed, and there stood Peter,
Mystified and amazed.
The grave clothes all in order,
Not a fold seemed to be misplaced.

No human hand had touched them,
Collapsed, but undisturbed;
Left as a chrysalis is left
When the butterfly has emerged.

Peter was sorely troubled,
But light to John was given;
A sudden intuition, and a knowledge he perceived
That revealed the wondrous miracle—
He saw and he believed.

GRACE C. ABRAHAM.

Southern Pines, N. C.
Easter, 1952.

THE PATTERN.

By ESTHER H. DOOLITTLE.

Issued by the National Kindergarten Association.

Claire was in tears. "I can't do that old arithmetic, so there! Miss Alden kept me after school again today, and I don't know any more about it now than I did before."

Mrs. Stowe looked up from her mending. She smiled, even though she was worried about her eight-year-old daughter. "Well, never mind now. Run out and get some fresh air before dark, dear," she answered.

Aunt Stella looked up as the back door closed and Claire's skates rolled past the window. "What's the matter, Alice? Claire isn't looking well. I was going to ask you if anything is wrong with her."

"I don't really know what's wrong, Stella. Claire and her teacher seem to be at swords' point all the time these days. It's apparently all about arithmetic. The child scarcely eats anything, and her sleep is badly broken, too. It looks like a case of nerves to me. I think I'll take her to see Dr. Darrow next Saturday."

"Too bad," mused Aunt Stella. "Isn't there something we can do about this arithemtic business? Claire is not a stupid child by any means."

"Of course she isn't" agreed her sister, "but she evidently appears so in this one subject and it's making her very unhappy."

"It is just arithmetic then; no other study bothers her?"

Mrs. Stowe rose to put her mending things away. "On the contrary, she's quite proficient in everything else. All her marks, with that one exception, are very satisfactory."

Aunt Stella tied a pink gingham apron around her waist. "What does her teacher say about all this?" she asked.

"Miss Alden says Claire is inattentive; that she doesn't try, in this one subject."

"Nonsense," said Aunt Stella indignantly; then, after a minute, "and what does Claire herself say?"

"That she's just stupid and can't understand arithmetic."

"Too bad, too bad." Aunt Stella shook her head. "But I still think she could throw some light on the matter if we approached her correctly. Let's try after supper."

That evening, when Claire was curled up before the fire reading, Aunt Stella sat down on a low chair beside her. "Claire, dear," she began, "tell us why you dislike arithmetic so much."

The book closed with a snap, and the little girl's face clouded immediately. "I don't know," she answered. "I always have. I can't do it, that's all."

"But you like school, don't you?"

"I love it—all but arithmetic."

"Try to think why you dislike that so very much," Aunt Stella persisted. "You like grammar and that requires reasoning."

"Yes, and she likes puzzles, too," said Mrs. Stowe.

(Continued on page 11.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

KEEPING UP WITH JOSE.

Jose Dabuet is back in Princeton, studying hard after his visit to North Carolina. He wrote the following to Pattie Lee Coghill. She would like to share it with you.

"I am taking this opportunity to thank you again for making my brief visit to Elon more pleasant. It was indeed a wonderful week end, a time well spent in happy fellowship and stirring witness for Christ and his church, and an experience worth remembering. I know the few moments I gave for the rally by association with the young people will prove helpful later on in my contact with them in the summer. I enjoyed very much every moment of my short stay there and I hope the people whom I met felt the same."

* * * * *

SUNRISE SERVICE AT ELON.

On Easter Sunday morning an impressive sunrise service was held upon the campus at Elon College. Rev. John G. Truitt, Jr., delivered the sermon to the early morning worshippers. The service was conducted by Max Vestal, and the singing was led by David Crowle. Both college students and members of the community shared in the service.

* * * * *

DISTILLERS ARE ANGERED BY RED SKELTON'S TV DRUNK PORTRAYALS.

"It is bad enough to have to put up with drunks in our taverns, let alone having them come into our homes via television." This, according to an editorial in the March 17 issue of *Beverages Dealer News*, is the observation of a tavern owner after a recent performance of Red Skelton's Sunday night TV program.

The editorial, which was headed "Liquor Trade Should Protest Public Portrayal of Drunks." Among other things it said: "Red Skelton's frequent portrayal of drunks on his otherwise refreshing TV comedy program Sunday nights over NBC are among the things that are encouraging the drys in their campaign for national prohibition.

"Skelton's impersonation of a drunk is grossly exaggerated, but it may give those who occasionaly take a drink the fearful feeling that at some time or another they may overindulge and make asses of themselves as do the drunks Red portrays. Many persons who do not drink also get the idea that everyone who does drink is in the same category. . . .

"The editor of *Beverage Dealer News* asked the presidents of leading distilling corporations in the United States for their views on the question, and with one exception those who replied agreed with us. . . .

"Said another distillery president, 'I feel definitely that the portrayal of drunks on TV is bad taste and that we in the industry should do everything possible to prohibit it.' "

An editorial in *The National Voice*, a temperance paper printed in Los Angles, California, makes the following comment on the liquor trade paper's whine: "Well, it seems that the booze boys just can't take it. The distillery president who said, 'I feel definitely that the portrayal of drunks on TV is bad taste and that we in the industry should do everything possible to prohibit it," believes in prohibition—but not the right kind. He wants the public prohibited from seeing the effects of the product he makes and sells. If he and his fellow drunk makers would go out of busniess—as it is the Prohibitionists' determination that they shall, as soon as possible — there would be no point in portraying drunks on TV or anywhere else. Meantime, we applaud Red Skelton (who, we understand, neither drinks nor smokes) for helping to bring home to America exactly what kind of 'men of distinction' the hooch hucksters are making of their customers. We hope this kind of 'liquor advertising' on TV keeps right on being shown until America get so sick of the booze business that she goes on the war-path on election day and smashes it to smithereens."

* * * * *

RELAX WITH MAX.

The best eraser in the world is a good night's sleep.—*O. A. Battista.*

* * *

The sentence above got me to thinking, which is pretty hard to do. It seems to me that too many of us are content to erase, or attempt to erase, our mistakes, and never do anything really worthwhile to replace them. A good night's sleep should lead to a new day of service.

* * *

I'm writing this on Easter Monday. Today most of us have thoughts of Easter, of Christ's victory over death. Think now if you have remembered this since then. Is his spirit always with you in everything you do?

FOR THE CHILDREN.

(Continued from page 10.)

"Afraid," interrupted Aunt Stella.

"Oh well," and Claire smiled, "puzzles are nothing to be afraid—"

"So you're afraid of arithmetic. But why?"

Claire looked very unhappy.

"Never mind, Stella." Mrs. Stowe glanced uneasily at her little daughter, who showed unmistakable signs of returning tears. "Let's forget about it for now."

"Wait a bit, Alice. What is it you're afraid of, Claire?"

Claire fidgeted in her chair. "That the others will laugh at me, I suppose. I'm so stupid."

"You don't feel that way about music or reading or anything else, do you?" asked Aunt Stella.

"Oh, no they're just fun."

"When were you first afraid of arithmetic? Can you remember? Think hard."

"The very first day I went to school, I think it was. We had number-work on the board, and I knew it was arithmetic."

"But what had you heard about that to frighten you, dear?"

"Well, I had hear Mother telling Daddy how hard arithmetic was for her. She said she was stupid about it and was afraid I would be too."

Aunt Stella gasped, and then tactfully changed the subject.

"So now the cat's out of the bag!" she said to her sister, later, and then added very gently, "It has been your own fault, Alice, all this time. You set a pattern for your child to follow and she followed it. She only accepted your suggestion and faithfully worked out the pattern you gave her."

Every evening for the rest of the winter, Claire and Aunt Stella worked together by the fireside. It was a reconditioning process — a course in happy confidence and self-respect, with arithmetic as its medium. During these lessons the little girl became really interested and lost her fear, with the natural result that she soon came to understand that subject as easily as she did any other.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

SUPREME LOYALTY TO GOD.

Lesson IV—April 27, 1952.

Memory Selection: *Thou shalt have no other gods before me; Thou shalt not make unto thee a graven image.*—Exodus 20:3, 4.

Lesson: Exodus 20:1-6; Luke 14:25-27; 16:13-15.

Devotional Reading: Psalm 148.

Totalitarian Religion.

"Thou shalt have no other gods before me," (or "beside me"). Like it or not, that is totalitarian religion. God will brook no rival. He claims supreme allegiance. He will allow no divided loyalty. He wants us to worship and serve him, and none else. He makes exacting demands upon us. He wants complete control of our lives. This is the gist of the First Commandment. And if anybody thinks this is a bit of Old Testament legalism that has been displaced by the more liberal spirit of the New Testament, let him listen to Jesus when in reply to the question of the lawyer as to which was the first or greatest commandment, Jesus said "Thou shalt love the Lord thy God with all thy heart and thy soul and thy mind and thy strength. This is the first and the great (or greatest) commandment." Talk about totalitarianism—here is totalitarianism indeed. It is a hard saying, who can attain unto it? Only grace makes it possible for men even to attempt it.

A God Who Cares.

"I am Jehovah thy God (or the Lord thy God) who brought thee out of the land of Egypt, out of the house of bondage." It is the God of the Old Testament speaking. He was, to be sure a God of law and justice, with a deep hatred of sin. But he was also a God of love and compassion. He heard the cries of his people, he came down to see them, he delivered them. He was the God and Father of our Lord Jesus Christ, even in Old Testament times, but the people had not come to know the fulness of his grace and truth. The law was given by Moses, but grace and truth came by Jesus Christ. The law was an expression of his love. He commands men to give him first place in their lives, because in his great love he knows that life cannot be lived successfully any other way. A thing is not wrong because he forbids it, but he forbids it because it is wrong. And he does this because he loves us.

No Idols.

"Thou shalt not make unto thee a graven image . . . thou shalt not bow down unto them, or serve them." People are like the little girl who said "she wanted a god with a face, one she could see." It seemed so vague and indefinite for men to worship something they could no see, so they made images of their gods, likenesses of those they worshipped. And in time they worshipped the thing created instead of the Creator. From the first Israel was forbidden to make idols or images, and to bow down and worship them. God is spirit and they who worship him must worship in spirit and in truth. But the Father seeks such to be his worshippers. The Israelites had just come from Egypt where on every side they saw idols and images. The Commandment was timely.

It is timely today. There is always danger that men will worship material gods. To be sure one seldom, if ever sees, a person bowing down and worshipping an idol such as people in heathen lands worship. But many a man worships his automobile, to use a simple example. He bestows on it loving and lavish care, buying for it every accessory on the market, spending Sunday in cleaning and polishing it, mortgaging himself to possess it, and yielding himself in bondage to it. The same thing is true of pleasure, of clothes, of material success. There are a hundred idols to which in our modern world people pay homage, and which come between them and God. And whatever does that is an idol. One does not have to make a graven image—he finds many at hand, ready to claim his devotion, and to crowd out God.

The Sins of the Fathers and the Suffering of the Children.

"Visiting the iniquity of the fathers upon the third and fourth generation of them that hate me." That seems like a cruel and even an unjust thing. But it is a bitter fact. We are all bound up in the bundle of life, as the Psalmist says, and sin has social consequences. Thousands of children suffer because their father or mother was a syphilitic. Dissipated parents often bear degenerate children. One generation of parents through greed and injustice and prejudice and exploitation can involve their children in the overwhelming horrors of war—we know, alas, too well, how true this is. But beyond all this it would seem that this commandment goes beyond mere physical or social or political sin and retribution. More likely it refers to the sins of worship, or false worship on the part of fathers. Let a father worship a graven image and the children will imitate him. Let the mother have a low estimate of God and the children will have it too. The worst thing a parent can do is to pass on children a wrong conception of God.

More Than Father and Mother, More Than Life Itself.

"If any man cometh unto me, and hateth not his own father and mother and wife and children . . . and his own life also, he cannot be my disciple." Strange words indeed if they are taken literally! He who insisted that love was the law of life, here saying that men should hate even their own fathers and mothers and their kin, if they were to be his disciples! The fact is that love in the home is the thing that really makes it a home. He did not mean it literally. He was impressing a truth by exaggeration. He was saying what the First Commandment had said, nothing, not even love for father or mother, or even love of life itself, should come between a man and God. Here is a young man who feels called to the ministry, but his parents object. What shall he do? Even though it means disobeying his parents, the young man should obey God. Our first loyalty is to God. That may be a hard cross to bear, but it is the primary condition of discipleship. Who said being a Christian was easy? But strange as it may seem, it is the only successful way to live.

Trying the Impossible.

"No man can serve two masters . . . ye cannot serve God and mammon." It can't be done. But multitudes are trying to do it, trying the impossible. They try to serve God and the world. They try to serve God and mammon. They try to be a servant of God and of money at the same time. Jesus says it just cannot be done. When money masters a man it ruins him; when God masters a man it makes him. If God masters a man, the man masters his money, and

(Continued on page 15.)

MODERATOR OF GENERAL COUNCIL WILL SPEAK.

(Continued from page 1.

Highly successful in personal counseling, which he has both taught and practiced throughout his ministry, Dr. Loper has been close to the students of all his churches and for years has given lectures at the University of California on "Youth and Marriage." He is known throughout California for his contribution along the lines of marriage relationships and his booklet, "A Word Before Your Marriage" is used by ministers of several denominations in their pre-marital counseling.

Active in civic affairs in Berkeley, Dr. Loper in 1947 received the Benjamin Ide Wheeler award bestowed biennially upon the resident considered by a representative local committee as being "the city's most useful citizen." He has been president of the Community Chest, the Rotary Club and the City Commons Club.

At the end of his second year in Yale Divinity School Dr. Loper enlisted in the U. S. Army and became the first Yale Divinity student to go into military service in World War I. He served as a Lieutenant in the Field Artillery and then returned to his theological studies after the war. During World War II Dr. Loper, in company with a priest and a rabbi, made an 8,000 mile trip through Alaska and the Aleutians to visit U. S. troops.

Nationally Dr. Loper has served both his own denomination and the wider church as a member of the University Mission of the Federal Council of Churches and as author of one of the official Lenten Devotional Manuals for Protestantism in the U. S. A. and Canada. He has been a member of the Survey Committee of the General Council of Congregational Churches.

Dr. Loper has been a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions and during World War II was vice-chairman of the Committee for War Victims and Reconstruction.

Born and educated in Iowa, the son of a pioneer family, and a graduate of Grinnell College, Dr. Loper took his theological training in the East at Yale Divinity School. An athlete since college days, Dr. Loper still keeps his interest in sports, being an ardent football and basketball fan. His hobbies include the raising of roses, fishing, hiking and reading.

WALTER GRAHAM TO SPEAK AT LAYMEN'S BANQUET.

(Continued from page 16.)

"Ordinary efforts bring ordinary results," he says, adding "these days are extraordinary and unusual plans and efforts must be used to bring evtraordinary results."

Mr. Graham believes that the work of the laymen is important whether through the Laymen's Fellowship, the Men's Bible Class or some other organization. It is important as a means to an end, that end being better churchmanship.

Experience in business, law, government service, management and teaching, lies back of this energetic lay leader who is an attorney and member of the United States Court Bar, the United States Court of Appeals in Washington, D. C., and the Courts of his home state of Kentucky. For a time he was City Attorney in his own home town of Pembroke, Kentucky and vice-president of the local Peoples Bank.

Mr. Graham was in Government work for 13 years including a special confidential assignment in Puerto Rico during World War II.

A Kentuckian by birth, Mr. Graham was educated at Kentucky-Wesleyan College, Yale University Law School (LLB), Benjamin Franklin University and George Washington University. He always has had a deep interest in religious education, especially for young adults. He lists among his hobbies, bowling, golf, swimming, tennis, baseball, and music.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

to others. It is an effective way of evangelizing the world, but who is to do this "thing" unless he first be prepared? How can he inform others if he is not first informed himself?

Education — To inform, to train and direct is manifestly the responsibility of the organization, be it church or what not, if that organization is to be propagated in an ignorant or a learned society. Christ went into the wilderness to be taught of the Spirit he faced the crucial experiences of life. He instructed the apostles in the "things" of the kingdom and gave to them the gospel which is the power of God unto salvation.

As we turn the pages of scripture and acquaint ourselves with the stories of Christ it would seem that there is little chance of success in the advance of the church and the kingdom without preparation of mind, heart and body for those upon whom the responsibility rests, whether it be missions, orphanage, publications, education, or other "things." All these "things" are essential. With us it is not a question of which comes first or which comes last but the responsibility of giving our support in proportion to the needs of each of the causes that is our responsibility.

When an engineer faces the responsibility of moving a house he doesn't consider lifting one corner at the time or one corner higher than the other, but he knows that he must lift all corners equally and at the same time. This is our responsibility. If we are to advance our church we cannot advance one interest beyond the other. Brethren, it cannot be done, to undertake it means failure and disaster somewhere along the line. We must put the Kingdom of God first and give "these things" their respective importance and support. This is our task.

APPORTIONMENT GIVING.

I wish to express appreciation for the generous response to our appeal to the churches and Sunday schools for a fifth Sunday offering. Last week we reported a total of $3,859.41. This week is very good though it falls short of last week's offering, as was to be expected. The college is indebted to its friends for paying conference apportionments more generously than heretofore. I presume that the reason for advanced payments is that they know how badly the college needs money and are willing to send in their contributions to help out. At any rate, the college is most grateful for the support of our Sunday schools and churches.

Previously reported		$3,859.41
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 5.19	
Pope's Chapel	8.00	
Wake Chapel S. S.	30.66	
Fayetteville	2.00	
Eastern Va. Conference:		
Berea, (Norfolk)	$ 20.00	
Oakland S. S.	26.50	
Portsmouth, First S. S.	10.01	
Union (So.)	22.00	
Waverly	12.50	
N. C. & Va. Conference:		
Durham S. S.	$ 28.61	
Gibsonville	21.60	
Hines Chapel S. S.	25.71	
Rocky Ford	8.00	
Shallow Ford	25.00	
Union (Va.) S. S.	30.00	
Valley Va. Conference:		
Wissler's Chapel S. S.	$ 6.70	
Wissler's Chapel	6.30	
		288.78
Grand Total		$4,148.19

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Again I thank you for the good report. So many kind friends who have thought of the children—homeless except for the home you give them—and have made it possible for them to have a good Easter. It is something to see their faces light up with real surprise and joy when they are told they can have a new dress, or a new jacket and pants, and new shoes for all. It is something to hear their chatter and plans and joyous laughters as loads of them—I made six trips to town and back with them and a matron to see that they were directed in making the right selections. Many dresses were given, and several children had sponsors who saw to it that their children had complete outfits. Packages have arrived from many Missionary Societies, Sunday school classes, and others. All are much appreciated. This has been a very, very busy week.

The work continues in Johnston Hall. More funds are needed for its completion, but I feel sure it will continue until the hall named for a great, good man will look inside and out as it should. And also while we are thinking of the Easter clothes there are also running up general expenses. That regular monthly offering is much in need for seed and fertilizer, and wages; yes, food and fuel oil for cooking it. But God blesses us with many good friends, and while the work is steady and often tedious, it has its rewards. Their appreciation of little children, which keeps sadness and loneliness for normal homes from too often showing through, is worthwhile.

More people have wanted little girls for Easter holidays than there were girls to give. Several have wanted little boys, and there is plenty of them. I guess people want girls because they are made of sugar and spice and everything nice—but boys. A lot of people want boys, too! Are you remembering summer vacation for some boy or girl? When school is out they will be coming into my office besieging me with: Am I going to get to go somewhere for vacation? For many the answer will be yes. For all it would be good. Seven boys have begged to go to a Boy Scout camp and their fees of $2.00 each has been deposited with the troop master in hope that somebody who doesn't have a boy of their own to send will send one of these. As I recall it the total cost for a week is $14.00, or maybe it is less. I am not sure right now, but you can bet I will be told by the boys in plenty of time. Already I am beginning on the "vacation list" and checking it twice.

Again thank you one and all I am yours to help rear good men and women out of the boys and girls who find their lot of necessity cast with us.

John G. Truitt,
Superintendent.

REPORT FOR APRIL 10, 1952.

Donated Commodities for the Week.

First Congregational Christian Church, Greensboro, N. C.: Clothing.

Pleasant Grove Missionary Society: Halifax, Va.: Clothing.

Gussie Baker Circle No. 1, First Congregational Christian Church, Newport News, Va.: Clothing.

Ladies's Class, Henderson Church: Two Gym Sets.

Ladies' Class, Henderson Church: Clothing.

Mrs. L. E. Carlton, Paces, Va.: Clothing.

Mrs. H. C. Outlaw, Driver, Va.: Clothing.

Smithwood Church: Clothing and toilet articles.

Mrs. S. M. Watson, Sanford, N. C.: Clothing.

Mt. Gilead Sunday School: Clothing.

Prof. L. L. Vaughn, Raleigh, N. C.: Clothing.

Mr. and Mrs. O. P. Thompson, Burlington, N. C.: Clothing.

Mrs. J. H. McEwen, Burlington, N. C.: Clothing.

Mrs. A. L. Murray, Haw River, N. C.: Socks.

Hank's Chapel Missionary Society: Clothing.

Jr. Missionary Society, Holland Christian Church: Clothing.

Happy Sharers' Club, Greensboro, N. C.: Clothing.

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Sunday School Monthly Offerings.

Amount brought forward	$ 5,366.20	
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 23.05	
Dendron S. S.	23.05	
Liberty Spring S. S.	20.00	
Mt. Carmel S. S.	16.76	
Newport News S. S.	13.00	
Norfolk, Second	6.00	
Waverly	12.50	
Windsor S. S.	10.00	
		124.36
N. C. & Va. Conference:		
Belew Creek S. S.	$ 5.00	
Greensboro, First	48.29	
		53.29
Western N. C. Conference:		
Brown's Chapel	$ 1.00	
Shady Grove	11.50	
		12.50
Valley Va. Conference:		
Dry Run S. S.	$ 2.00	
Winchester S. S.	8.34	
		10.34
Total		$ 200.49
Grand Total		$ 5,566.69

Special Offerings.

Amount brought forward		$ 6,513.41
John Morrison Bible Class (for Jo Ann Arnold)	$ 27.00	
Intermediate Dept., Rosemont S. S., for Doris Ward	15.00	
Mrs. J. S. Morgan, Suffolk, Va., Easter off.	10.00	
A Friend, Harrisonburg, Va.	20.00	
Dr. J. H. Neese, Elon College, N. C.	30.00	
Miss Effie Lowe, Greensboro, N. C., Easter Offering	25.00	
Senior Class, Pleasant Ridge Church, for Thurmond Arnold	3.00	
Circles 1, 2, 3, 4, 5, 6, 7, Greensboro Church	39.25	
Edward Riggs Circle, Greensboro, First	6.00	
Philathea Class, Reidsville Church, for Corky Williams	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

HODGES.

Mrs. W. F. Hodges passed away on March 9 in Norfolk, at the age of 66. Fueral services were conducted at Sykes funeral home, Norfolk.

Mrs. Hodges was a life long member of the Christian Church, coming to Rosemont from Berea in 1932. She has been a very faithful member of Rosemont, and her physical presence will be missed from the services. Her husband, who passed away six years ago, served as deacon of Rosemont for many years.

Mrs. Hodges is survived by two sons and two daughters. Her fine Christian influence will continue to live through the noble characters of these children.

MELVIN DOLLAR.

HAND.

William Arthur Hand was born in Randolph County, Alabama, January 13, 1886, oldest son of W. M. Hand and Fannie Seymour Hand. He married Miss Rosie Veazey, Truett, Alabama, December 11, 1904. To this union were born two sons and three daughters. The oldest son died in 1924, age sixteen years. A daughter died in 1925, age eighteen months.

The family moved from Wadley, Alabama, to Tift County, Ga., in 1910. Here he became a successful farmer and business man, and a faithful and loyal member of the Vanceville Christian Church. He loved his home, his church, and his Saviour. He had expressed himself that he was ready to take the journey into the great beyond any time the summons might come. The summons came at 10:15 p. m., March 20, at his home.

He leaves to mourn their loss his wife, two daughters, Mrs. Olin J. Sellars, Mrs. Arthur Pettigrew, and one son, Rev. W. A. Hand, Jr., eight grandchildren, two great-grand children, two brothers, six sisters, and a great host of friends.

The funeral was held from the Vanceville Christian Church, by his pastor, Rev. R. H. Abbot, with burial in the Lawrence Cemetery, to await the resurrection of the just.

May God bless and comfort the bereaved is the prayer of a relative.

SOURS.

She did not stand witih idle hands
And wait for something grand,
She did not let the moments slip away
As tiny grains of sand.
She did her task nearest her
And never seemed to tire,
As long as there was work to do
Until he said, "Come higher."

The untimely death of our friend and neighbor, Mrs. Lena Hockman Sours, was a distinct shock to her many friends in the Leaksville community who mourn her passing. She unselfishily gave of her time and talents to the service of others and as she entered her Eternal Home, she must have heard our Soviour say, "Well done thou good and faithful servant."

Therefore, be it resolved:

1. That we bow in humble submission to the will of him who doeth all things well and that we follow her example of going about doing good.

2. That although our missionary society and all organizations of the Leaksville Church have suffered a great loss, we rejoice in the thought that our loss has been Heaven's gain.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun and a copy be put on the records of our society.

Mrs. PEARL PAINTER,
Mrs. RACHEL MILLER,
Committee.

EASTERN CAROLINA CONVENTION DELEGATES

(Continued from page 3.)

Morrisville—J. F. Hilliard; W. A. Green, alternate.
Mt. Auburn—William Ellington; Charles H. Mitchell, alternate.
Mt. Carmel—E. W. Woodlief.
Mt. Gilead—Mrs. J. B. Hight.
Mt. Hermon—Guy Smith.
New Elam—J. L. Trotter; Carey Jones, alternate.
New Hope—E. C. Hagwood.
Oak Level—W. H. Hudson.
O'Kelly's Chapel—B. H. Ellis.
Piney Plain—D. I. Stephenson.
Pleasant Hill—Carl Dixon.
Plymouth—Elmo Partin.
Pope's Chapel—Miss Ethel M. Holmes; B. G. Perry, alternate.
Raleigh—L. L. Vaughan.
Sanford—A. H. McIver; Mrs. Will B. O'Neill, alternate.
Shallow Well—E. B. Morgan; L. J. Sloan, alternate.
Southern Pines—J. Earl Parker.
Turner's Chapel—Mrs. J. T. Bridges.
Wake Chapel—Mrs. B. B. Johnson, C. W. Russoms; Mrs. C. A. Ballentine, Rex. Powell, alternate.
Wentworth—John Hines.
Youngsville—Archie Brown.

"TEASINGLY PROVOCATIVE."

(Continued from page 9.)

The "ads" have gone far. Too far. Anti-liquor advertising bills are "in the hopper" in the Senate and the House. The Johnson-Case Bill (S. 2444) in the Senate would prohibit distilled spirits advertising on radio and television. The Bryson Bill (H.R. 2188) in the House would eliminate all kinds of liquor advertising. The Chairman of the Committees considering these two Bills are Senator Edwin C. Johnson and Representative Robert Crosser. If you care, and I'm sure you do, write to these Chairmen. Get others to do the same—*W. E. Hammaker, in The Voice.*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

makes it lay up for him dividends for the eternal habitations. On the other hand a man mastered by money will patronize God and make a convenience of him. It cannot be done.

Scoffers.

"And they scoffed at him"—these Pharisees. That was because they were lovers of money. "The hit dog always hollers." Men convicted of sin always try to justify themselves. But God knows the hearts of men. And that which is often highly exalted by men is an abomination in the sight of God.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE ORPHANAGE.

(Continued from page 14.)

Revolution Community Club, for Larry Jones .	50.00	
Mrs. J. Edward Harrell, Holland, Va., Easter ..	5.00	
Miss Lura Kennedy, Worthwhile, N. C.	25.00	
Miss Violet J. Holt, Burlington, N. C., for Larry Rowland	25.00	
Jr. Missionary Group, Holland Church	10.00	
Ladies' Star Class, Henderson Church	11.72	
Mr. and Mrs. Horace W. Phillips, Hardeeville, S. C.	10.00	
Wentworth Christian Ch. (for Helen Watkins) .	20.00	
Johnson's Grove Missionary Society, for Betty Leigh	12.00	
Hopewell Missionary Society, for New Tesament	2.00	
Hank's Chapel Missionary Society, for Roy Black .	7.00	
Miss Clarice Gunn, Reidsville, N. C., for Jo Ann Black	25.00	
Mr. & Mrs. E. H. Thompson, Coleridge, N. C., in memory of Mrs. Daisy Hodgin	5.00	
Claibourne H. Darden, Greensboro, N. C., in memory of Mr. G. L. Sitton	7.50	
Special Gifts	97.60	
		493.07
Duke Endowment Fund		2,811.27
Grand Total		$ 9,817.75
Total for the Week		$ 3,504.83
Total for the Year		$15,384.44

Arriving at the Washington Zoo one afternoon just as the monkey house was being closed for the day, we were startled by the wails and shrieks coming from the building. When we questioned a keeper, he grinned and explained, "The monkeys always act like that when we shut out the visitors—they get so much fun out of watching the people."—*Readers Digest.*

Outstanding Christian Layman Walter Graham to Speak At Laymen's Banquet

"Christian laymen around the world have a big job ahead of them today and they are taking a renewed interest in the daily application of Christian principles," says Walter A. Graham, Congregational Christian layman, attorney and Executive Director of the National Laymen's Fellowship of the Congregational Christian Churches. Mr. Graham will speak at the Laymen's Fellowship Banquet at 5:30 p. m. Tuesday, April 29th at the Southern Convention, Durham, N. C.

Mr. Graham is the first full time lay worker with men that the Congregational Christian Churches have had. He was "drafted" for the job from an active business and professional life and from much experience as a Christian layman in church work.

In 1948 Mr. Graham visited Europe and Great Britain conferring with laymen in no less than eight countries. He was the first lay worker from America to visit the Vocational Training Centers for Christian laymen in Europe. While there he conferred at length not only with laymen but with European church leaders.

While in Italy he had diversified experiences, including an audience with Pope Pius XII and conferences with the Waldensian (Italian Protestant) leaders. In 1947 and again in 1950, Mr. Graham visited Puerto Rico, helping to establish a Laymen's Fellowship there. In 1950 he was the first layman to go to Hawaii representing the laymen of the mainland and he visited the entire group of islands. He found a rising interest there among the laymen not only in the actual work of the church but in the importance of basing daily business dealings upon Christian principles.

Mr. Graham's duties as Executive Director of the Congregational Christion Laymen's Fellowship keep him much in the field. He goest from coast to coast addressing men's gatherings and conferring with groups of Christian laymen. There is a strong National Committee of the Fellowship composed of 48 business and professional men from all over the U. S. A.

Mr. Graham speaks to men in a language they can understand based upon his own experiences and upon careful study of New Testament teachings. He talks to the "man in the back pew" who, he believes, is anxious to put his talents to work for the church.

"Religion as usual" is one of the troubles in the Christian Churches, says Mr. Graham. A church must be up to date in both the content of its message and the promotion of its program, he believes. (Please turn to page 13)

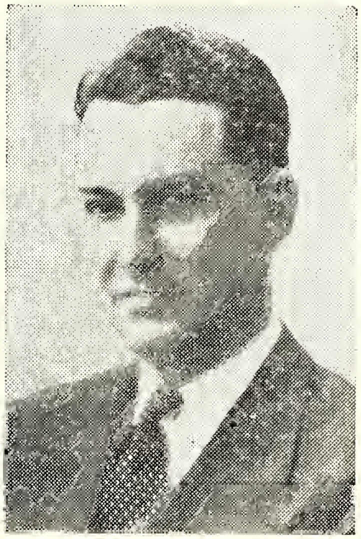
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, APRIL 24, 1952 NUMBER 17

Stewardship Leader Will Speak Twice During Sessions Of Convention



REV. T. H. THOMPSON

"The way a man makes his money is just as important in God's sight as the way he spends it. Christian stewardship includes not only the way a man spends his money but the way he spends his time, his abilities, his political influence and his personal relationships," says Rev. Thomas Kirkland Thompson, Executive Director of the Joint Department of Stewardship and Benevolence of the National Council of Churches of Christ in the U. S. A. who will speak twice at the 40th Biennial Session of The Southern Convention of Congregational Christian Churches, to be held at the First Congregational Christian Church, Durham, N. C., April 29-May 1, 1952. His subjects will be "The Biblical Basis of Stewardship" and "The Need of Christian Stewardship."

Mr. Thompson is an Arkansas born man, a graduate of Baylor University, Texas, and theologically trained in Kentucky and at Union Theological Seminary in New York. He came from a Congregational pastorate in Illinois to the post of Secretary of the Missions Council of Congregational Christian Churches. The United Stewardship Council, representing 25 denominations, made him chairman of their Visual Aids Committee which responsibility he carried in addition to his Missions Council duties.

A few years ago Mr. Thompson left the Missions Council to go into the pastorate of a "high potential" parish in Cranston, Rhode Island. In 1951 he accepted the call to become Executive Director of the Joint Department of Stewardship and Benevolence of the National Council of Churches of Christ in the U. S. A.

News Flashes

Rev. Kenneth Lindner of Fayetteville and Dr. F. C. Lester of Asheboro exchanged pulpits last Sunday.

The parsonage at Hank's Chapel, near Pittsboro, will be dedicated Sunday afternoon. Rev. Raymond Grissom is pastor.

A LETTER TO THE LAYMEN OF OUR CHURCH.

Fellow Laymen:

This is to remind you of the Laymen's Meeting during the Southern Convention at Durham on April 29. We will meet for dinner at 5:30. The Durham Church is providing to take care of 200. The price of the meal is $1.00. Mr. Walter A. Graham, Executive Secretary of the National Laymen's Fellowship of Congregational Christian Churches, will be the main speaker.

In addition to this, the Nominating Committee will make a report and new officers will be installed. S. H. Pell, Secretary of the Laymen's Fellowship of the Southern Convention, will report for the Laymen's Council. Suggestions will be made for future activities of our Laymen's Fellowship.

This is an important meeting and we hope that you and many others from your church will attend.

It is important that Dr. Stanley C. Harrell, 1010 Markham Avenue, Durham, N. C., know if you plan to attend this dinner.

There are great potentialities in the Laymen's Fellowship of the Southern Convention and we are counting on you to help develop our possibilities to the greatest extent.

Sincerely yours,

GEO. D. COLCLOUGH, *Chairman,*
Laymen's Fellowship.

KANSAS MAKES NOMINATION FOR MODERATOR.

For Moderator of the General Council, we should like to nominate Mr. Frank H. Korab, of Kansas City, Kansas. He has been endorsed unanimously by the Board of Trustees of the Kansas Congregational and Christian Conference.

Mr. Korab would bring to the Moderatorship wide experience in Congregational Christian affairs for he has been active in his local church, Kansas City First Pilgrim, in his state as Moderator of the Conference, chairman of the Unit Plan in its year of completion, and member of the 1954 Kansas Centennial Committee. Nation-wide he has been a member of the Missions Council, the Council for Social Action, also the important Nominating Committee of the General Council. Shortly after the National Council of Churches of Christ in America was formed, he was appointed a member of the Assembly of the Division of Home Missions. Doane College of Crete, Nebraska is proud to have him as an alumnus and a trustee.

Congregational Christians of the Middle West feel that it is fitting and right to present one of their number as a National Moderator as it has been twelve years since this area has been thus represented; they feel that Mr. Korab is well qualified for the job by experience, aptitude and devotion. No layman has been more zealous in his Master's work than he.

E. C. WENDELL,
Committee Chairman,
MRS. JOHN W. GIBSON,
Conference Moderator.

REMAINING MISSIONARIES TO CHINA RETURN.

The last three Congregational Christian missionaries serving in China under the American Board have been on the high seas on the way to the U. S. and freedom after having been detained by the People's Government of China in Tunghsien for 16 months.

They are Miss Alice Margarte Huggins of 1630 College Avenue, Topeka, Kansas, author of "The Red Chair Waits" and "Fragrant Jade" who has been serving as a Christian educationalist in China since 1917, and Dr. and Mrs. Hugh Wells Hubbard of White Plains, New York, who have been specializing in Christian rural service in China since 1913.

Miss Huggins, who, on the *President Cleveland* left Hong Kong April 14, is expected to dock in San Francisco April 30. Dr. and Mrs. Hubbard who are on the *S. S. Alcyone* are returning by a circuitous route in order to visit their daughter, Mrs. Lloyd B. Swift, formerly of China, and now serving under the American Board in Talas, Turkey, with her husband.

In World War II Miss Huggins was interned for two years in Manila, Philippine Islands, by the Japanese, and came home to the U. S. A. on the *Gripsholm* repatriation ship. She was caught in Manila en route to the U. S. A., for furlough. Before going back to China in 1946 she served as a teacher of Chinese at Yale University.

Dr. and Mrs Hugh Wells Hubbard have been doing a pioneering and unique piece of Christian rural service in China. For several years Dr. Hubbard was Director of the North China Christian Rural Service Union. In 1947 he was lent to UNESCO as a consultant in the China "Pilot Project" for Fundamental Education at Nanking. Later he was sent to Szechuan and then (1950-51) headed up the Audio-Visual Department and Workshop of the North China Rural Service Union in Tunghsien. He and Mrs. Hubbard were interned by the Japanese in Weihsien Prison Camp during World War II.

Born of missionary parents in

(Continued on page 15.)

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

April	29-May 1	Southern Convention Biennial Session
	2	May Fellowship Day (Interdenominational)
	4-11	National Family Week
	11	Mother's Day
	18	Rural Life Sunday
	24-26	Elon College Commencement
June	1	Pentecost Sunday
	8	Children's Day
	12	Valley Sunday School Convention
	17-25	General Council of Conregational Christian Churches—Claremont, California
	25	Eastern North Carolina Sunday School Convention
	26	North Carolina and Virginia Sunday School Convention

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

THE VALLEY CONFERENCE MID-YEAR SESSION.

The 22nd mid-year session of the Valley Conference was held at Bethlehem Church, near New Market, on March 27. As usual, the session was well attended. Every pastor, and all except one church had official delegates present. Mr. K. B. Doflemeyer, our layman president, presided over the session built around the theme, "Building the Rural Church."

Features on the program were the reports of progress from each church represented, the presentation of the Lord's Acre Plan by Dr. Dumont Clarke, of Asheville, N. C., and the address by Dr. Wesley A. Hotchkiss, of our Board of Home Missions, New York. Present for the session were two representatives from the old West Virginia Christian Conference. The churches of this conference are seeking closer fellowship with the Valley Conference. Since the merger the conference has not been actively affiliated with our Congregational Christian work, but there is promise that this condition will be improved.

* * * * *

MT. OLIVET (G) MAKES PLANS FOR BUILDING.

On Sunday, March 6, I had the privilege of visiting Mt. Olivet (G) of the Valley Conference, while Rev. Silas E. Madren, pastor, supplied at Timber Ridge. One of the purposes of my visit was to assist in raising a building fund. Some time ago a fund was started but it was not sufficient. On our visit the people responded generously, and over $3,000 was subscribed at the morning service. Mr. Madren and his people have plans drawn for improving the church sanctuary and providing more Sunday school rooms. This is one of our good churches. It is loyal in the whole program of the denomination, but in addition there is a lively interest in maintaining an effective local program.

* * * * *

FLINT HILL (M) MAKES PROGRESS.

Mr. Quintin Britt reports that extensive repairs have been made at Flint Hill (M) since the meeting of the Western North Carolina Conference session. The ceiling has been raised, and the walls and ceiling have been refinished. A choir loft has been built, and Sunday school rooms have been completed. The floors have been sanded, and oil heat has been installed. The repairs cost approximately $1,000, and the labor was donated. Increased attendance at the Sunday school and church services have been gratifying.

* * * * *

DR. HOTCHKISS VISITS THE SOUTHERN CONVENTION.

Dr. Wesley A. Hotchkiss, Associate Director of the Town and Country Department of the Board of Home Missions, New York, spent the week of March 25 in the Convention. We met him at Elkton, Virginia, and began a visit to practically all the churches of the Valley Conference, held conferences with pastors, attended the Valley Conference, and visited the Carroll County Mission, Dr. Hotchkiss's department of our church is anxious to be of help to us in our Valley work and that of Carroll County, where he feels we have a great opportunity for service.

W. T. S.

"Vigilance is the price of Liberty, and it is a price which is never finally paid. In these days, even the elect may be deceived unless the watchmen on the walls are sleepless."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Managing Editor.........John T. Kernodle

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SUBSCRIPTION RATES

One Year............................$3.00
Two Years........................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

CHURCH PRESS MEETS IN WASHINGTON

Attendance at a meeting of The Associated Church Press is an interesting and stimulating experience. Membership publications in the A. C. P. now number 111, with a combined circulation of 5,500,000. This certainly represents a virile force for sanity and righteousness. It is heartening to contemplate the influence of these editors and their publications. No discouraged prophet need flee from the forces of evil with the feeling that "I, even I alone am left."

Religion, we are reminded, is news. While all expressions of religion are not news, religion has made the headlines through the centuries and its finest expressions are ever newsworthy. A most able crop of editors, both in the religious and in the secular field, are interpreting the spirit and achievements of religion to a vast audience. They are keeping Christian facts and Christian ideals before our people.

We cannot take it for granted that any other agency, church, daily press or radio gives our constituency what the church press has to offer. It does not always, nor does it usually maintain the highest standards of literary excellence, nevertheless it does offer a unique and indispensable service. It acquaintes its readers with the broad scope of our contemporary Christian thought and experience, which, without the religious chronicle, would pale into anonimity.

The editor attended this Washington conclave at the behest of the Board of Publications. Some editors came from a great distance, even from Canada. Religious editors, like the churches, are indicating a greater willingness to cooperate. We have the satisfaction of knowing that our publication is an active member of The Associated Church Press.

PACING THE PENTAGON

Negotiating the long corridors of the Pentagon, Washington headquarters for the Department of Defense, is an experience one does not easily forget. One is reminded of the long and arduous expeditions of our Army, Navy, and Air Force.

Members of the Associated Church Press heard addresses by Mr. Robert A. Lovett, Secretary of Defense, and Mrs. Anna M. Rosenburg, Assistant. Brigadier General A. Robert Ginsburgh explained the current military situation in Korea, indicating succinctly the tactical and logistical problems.

Mr. Lovett reminded the editors that we are not only mobilizing and fighting, but that we are constantly demobilizing. General Ginsburgh indicated that Korea is surrounded by powerful neighbors and that we have been there before to maintain Americal policy.

Mr. Frank C. Nash, Assistant to Secretary of Defense for International Security Affairs, described America's relatively new role in world affairs and pointed to our success through the United Nations in arresting the tentacles of Communism.

Chaplain S. W. Salisbury declared that the Military Chaplaincy "has become a calling as valid and as important as the foreign missionary or the home pastorate. Our Chaplains are engaged in an effort to preserve and strengthen the Christian way of life among our service personnel, and in particular to conserve the work of the churches in the lives of hundreds of thousands of young men and women who come to the services from Christian homes. The Chaplains also utilize the unmatched opportunity to present the challenge of Christ to non-church connected youth in the services." He described the ministry of the Chaplain in holding divine services, counseling, offering the sacraments, providing religious instruction, and visiting in the hospital. "Here," said the Chaplain, "young men find a clergyman who is friendly, understanding and sympathetic. Here they learn that the Chaplain will go with them throughout their service, suffer the same hardships and undergo the same trials, through every danger including death."

A Sunday In Africa

Corrine Nordquest takes us to a Church School in a Johannesburg Township in South Africa

THE OLD WAY -
A MANDINGO BOY LEARNS BY ROTE

It is 9:30 and a beautiful day. Alexandra Township is only a short distance from Johannesburg, so we can easily reach the church shortly before ten o'clock. We drive through the city, out the main road to Pretoria. On the outskirts of Johannesburg we branch off the fine highway to enter Alexandra. Immediately we are in another world.

The streets are alive with activity. Old men, women, smartly dressed young men and children of all ages fill the streets. Taxis swerve recklessly through the congestion. Chickens, not knowing which way to go, run hither and yon. Big dilapidated green buses, crowded to capacity, roar up and down the rough dirt lanes. Lean dogs, often hardly more than skin stretched over bones, wander about in the confusion. A cow ambles across the road. We pass a young man with a white cloth wrapped around under his chin and tied on top of his head—generally a sign of toothache.

Children, clean and shining in old but neat Sunday clothes, hurry along to Sunday school, older brothers or sisters looking after the tiny tots. Many more boys and girls, clad in rags or sometimes not clad at all, with noses running and generally uncared for, play about the dirty streets. A group of a half dozen young boys, playing a game in the roadway, obstruct our passage. They move a little bit, enough to allow us to pass.

A barber shop blares jazz tunes out into the Sabbath morning. Nearby we see a non-Christian woman. She is clothed in a bright red print. Her hair is heavily dressed with red clay, as is the custom. Both legs from ankles half way to her knees are covered with narrow metal rings, one on top of another. All along the road we pass tiny ramshackle stalls where women are selling pumpkins, tomatoes, grapes, oranges, potatoes, most of poor grade. At several stalls cokes and other bright red, green and orange soft drinks are lined up. Mealies (corn on the cob), are being roasted over hot fires in small buckets. We note a man setting out a wide variety of cirgarettes at his outdoor shop. Yonder we see pieces of fried fish piled up for the day's trade.

Small houses, some nothing more than shacks, others rather well constructed, with perhaps one to three rooms, are crowded very closely together. Nearly all are separated from the street by leaning fences. Here and there a blanket or odd pieces of grey-white clothing are drying on the fence or on a makeshift clothes line.

Overhead beautiful pure white clouds drift in a lovely blue sky. The sun shines down with warmth and brightness. Yet here in the streets, the air is not fresh and clear. One is conscious of the many odors.

We stop across from our church, a small corrugated iron building, very unimpressive. As we walk to the door we notice several broken panes of glass. Inside a small girl is busily dusting the benches for Sunday school and church. She looks up, smiling with bright eyes, and shyly acknowledges our greeting.

We glance about the one small room. The pulpit is on a low platform at the center front and on the floor just below is a rather nice large table. Benches which have backs and are painted brown are arranged on two sides with a center aisle. We can't help noticing the paneled ceiling. One panel above the pulpit is threatening to fall, while several panels are gone, giving a direct view into the rafters and up to the corrugated iron roof. Pieces of wood and tin patch the breaks in the wooden floor. Why are things in such a bad state? For some years the children in a government day school having their classes in our church, were not well supervised and consequently our building suffered greatly. Our people have been unable to pay for the needed repairs. You know now, in a way which you never before quite realized, that these people are *poor*.

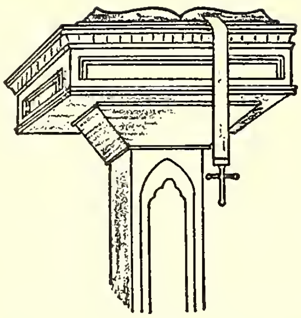
The outlook for the future of this chuhch is hopeful, however. It is a small struggling congregation, but the people are gaining remarkably under new pastoral leadership.

Sunday school opens late with a hymn and a prayer. The teacher, Mr. Dlamini, proceeds to the lesson of Jesus feeding the five thousand. Being new and not yet having had any training, he reads the lesson word by word from the teacher's book. The children sit quietly—models of good behavior—then they stand and sing, "Wangithand' u Jesu lo" (Jesus Loves Me), three verses in Zulu and then one verse in English. After answering questions about the lesson, those children who have brought pennies march up to put them on the table as the offering song is sung. The pastor, who has arrived early for the church service, is then asked to give thanks for the offering.

At this point I am asked to speak to the children. For the benefit of all, but more especially for the small children, I tell again the story of Jesus feeding the five-thousand, using a large picture illustrating this lesson. The attention of every child is focused on the picture as they listen intently and study eagerly. Then in a few moments I teach them one verse of a new song translated in Zulu, "Jesus, Friend of Little Children." They learn quickly and sing it well.

It is nearly eleven o'clock and Sunday school closes with the singing of the Lord's Prayer in Sesutho, followed by the song, "Our Sunday School Is Over." The children are very much pleased with the Sunday school papers which I give them as they go out. (These papers are old story leaflets sent from Sunday schools in the U. S.)

I should like to share the experiences of the rest of the day, though this is probably enough for this time. Most Sundays I visit two or three Sunday schools and attend one or two church services. What we have seen is typical in some respects, but each location or township is different and each Sunday school has its own ways, its own problems and achievements. All of our teachers need more training and we are gradually trying to help them and to provide more and better teaching materials.



"THE LATER GLORY OF THIS HOUSE."

By Robert Lee House, *Minister*
The Church of Wide Fellowship.

Sermon on Reentering the Sanctuary
April 13, 1952

Israel had been in exile. These displaced persons cried: "How can we sing the Lord's song in a strange land?" Their homes were gone and their temple lay in ruins. Then Cyrus conquered Babylon and permitted the exiles to return and begin rebuilding the temple. The Samaritans interfered with the progress of the work. Misfortune had dogged their steps until the heart was all but gone out of them.

Then the word of the Lord came to Haggai, the prophet: "Be strong, go up to the mountain and bring wood and build this house and I will take pleasure in it and I will be glorified. The silver is mine and the gold is mine, and the latter glory of this house shall be greater than the former glory." Haggai 2:9.

This house of God was built in 1927. It was indeed "Beautiful for situation," as the Psalmist said of Mt. Zion. It brought a majectic touch to the Sandhills. Here faith was evidenced and faith was kindled. The gospel was proclaimed in word and song for a quarter of a century. Those who had worshipped in the adjacent framed building, constructed in 1897, felt that the latter glory of this house was greater than the former. A new architectural pattern had been set. A lovlier and more spacious setting for worship had been achieved.

Then in 1950 the fire laid its cruel and merciless fingers on the structure which had stood and witnessed for 53 years. This congregation has been in temporary exile while the sanctuary was being renovated. Away from our familiar setting some seemed to say, "How can we sing the Lord's song in a strange land?"

Today we return with joy to a renovated sanctuary. Color had been added, a window set and dedicated. The setting is eloquent with the majesty of God. The cross symbolizes the heart of our gospel. And there are the two candles, symbolizing the two natures of Christ, human and divine. Light, we are reminded, dispels darkness. It moves with miraculous speed, gives both warmth and guidance. The pillars signify the apostles and saints, while the center aisle suggests the straight and narrow way which leadeth to life eternal.

But the latter glory of this house shall be greater than its present glory. A new building is now rising to the glory of God, opening new doors of opportunity, new aisles to worship and service.

While we thank God for newness, we realize that there is a spiritual glory that comes only with time, use and holy association. When an American complained to a Londoner of the sluggish dirty water in the Thames River, the Londoner rejoined: "Man, take off you hat! This is not water; this is liquid history."

This deeper significance comes to a house of God only with the passing of the years. When these aisles have been worn by a million footsteps, when generations of children have come to this chancel to sing the songs and anthems of the church, when the light that falls from these windows has been softened by the dust of a hundred years, when the flowers of Christian virtues have burst into multiplied gardens of character, and our stewardship has blessed the world, then the glory of this house shall be greater than its former glory.

Now there is only a step to the central message of Easter. St. Paul expressed it: "For we know that if the earthly house of our tabernacle be dissolved; we have a building from God, a house not made with hands, eternal, in the heavens."

More recently, Henry Van Dyke expressed the same faith in these lines:

Let me live my life from year to year
With forward face and unreluctant soul,
Not hastening to nor turning from the goal.
So let the way wind up hill or down,
Though rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendships, high adventure, and a crown.
I shall grow old, but never lost life's zest.
Because the road's last turn will be the best!

Among Our Churches

MINISTER AT ROSEMONT IS INSTALLED.

Last Sunday night, April 20, Rev. Melvin Dollar was installed as the minister of the Rosemont Church. Dr. J. H. Dollar, president of the Eastern Virginia Conference, was in charge of the service, and also gave the charge to the pastor. Rev. J. H. Lightbourne, president of the Ministers' Association of Eastern Virginia, gave the charge to the congregation. Dr. I. W. Johnson, former supply pastor of the church, gave the message. His topic was "The Minister and the Church."

HOLY NECK CHURCH, HOLLAND, VIRGINIA.

At our Easter service we had five young people who had attended the pastor's class to unite with the church by profession of faith. On Palm Sunday two members were received by letter bringing to a total of seven received during the Lenten Season.

Our church has just recently completed laying carpet on the entire floor of the sanctuary and is now in the act of completing the painting of the exterior walls and the roof. These improvements add greatly to the attractiveness and beauty of our church.

Allen Hurdle, *Pastor.*

EURE CHRISTIAN CHURCH DEDICATES MEMORIALS.

Eure Christian Church, Gates, County, North Carolina, observed Easter in not only the regular sermon by its pastor, Rev. R. E. Brittle, but also by dedicating memorials to the church.

The memorials dedicated were: A new communion table; and a three piece solid brass altar set.

The setting for this afternoon servvice was simple and very fitting, yet lovely. Beautiful Easter bulletins, floral baskets, potted plants and music suitable for the occasion helped make the service.

The Woman's Missionary Society of the church sponsored the program.

Memorials dedicated were:

1. The communion table—given by the Sunday school. Presented by

(Continued on page 11.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Proof of the high calibre of students who represent Elon College on her athletic teams is the fact that there were 29 members of various Elon teams who were on the scholastic Honor Roll for the winter quarter.

* * *

Plans are complete for the annual Elon College May Day observance on Saturday, May 2. Miss Reita Durham, of Burlington, and George Etheridge, of Norfolk, Va., will rule over the festivities as May Queen and May King.

* * *

The Elon College baseball team continues in a tie with East Carolina for first place in the eastern division of the North State Conference. The two teams have each lost one game to the other in the championship race.

* * *

The Elon Players presented "Papa Is All," a comedy of life among the Pennsylvania Dutch, in Whitley Auditorium on Wednesday and Thursday evenings, April 16 and 17. The play was well received by an appreciative audience.

* * *

Dr. William M. Brown, popular member of the Elon College faculty, who was stricken ill on Tuesday, April 8, is reported to be much improved at the Piedmont Hospital in Greensboro, where he has been undergoing treatment. He is expected to return to his home here within ten days.

* * *

Elon College alumni meetings were scheduled this week in both Charlotte and Raleigh. The former Elon students in the Charlotte area met on Tuesday, April 15, while the alumni met in Raleigh on Friday, April 18. Alumni Secretary C. Carl Woods reports much interest in recent meetings of alumni.

* * *

The Day Student Organization, composed of Elon students who commute to classes daily, has just elected officers for the coming year. Officers named include James Rhodes, president; Ronnie Black, vice-president; Ray Euliss, secretary; and Patsy Melton, treasurer. All are residents of Burlington.

WHEN THE CONVENTION MEETS.

When the Convention meets, if true to form, there will be certain formalities such as reading of minutes, enrolling delegates, brief devotions, introduction of speakers and visitors, recognition of dignitaries, etc., then we shall be favored with the Blue Book—the compilation of reports of what has been done or what should have been done. Then we shall have sermons and addresses of various types and lengths to which some delegates will listen and others will not.

There are so many things that need to be done that are waiting for the church to do that I trust we shall not spend too much time on records, figures, revisions and the like. If the records are correct that is sufficient. We have had enough revisions to last the Convention for a generation and more. We have spent a lot of money on new churches, new parsonages and other improvements. Today, with the influx of population in the territory in which our churches are located largely, we are confronted with an opportunity for church extension that we, as a denomination have seldom, if ever, faced before. We have started before this biennium now coming to a close to do something about this. More power to the leaders in our Convention who are moving in this direction, and I trust that our leaders shall see the opportunity and advantage of contributing to this progressive step. When we think of church extension we only think of the material side of the program. We should remind ourselves as a denomination that in the face of multiplied opportunities we have not extended our church in the field of evangelism which would necessarily mean an increase in the total membership of our church in the South, but instead of increases, in many instances we have suffered losses, and it may be that we have suffered losses in the total membership of our Convention. If we had been obedient servants, alert and spiritually aggressive, we could have easily added twenty-five per cent to our membership. There are tens, scores, and hundreds in our Convention area who are sympathetically inclined toward the Congregational Christian Church but who are not actually a part of the church. It may be that they have never been invited. It may be that no effort has been made to win them to Christ and to bring them into the membership of the church. We doubtlessly would be amazed and personally condemned for the lack of interest, should we know how many are really waiting to be brought to Christ and into the Kingdom through the church.

We, as ministers, stand up and preach the Gospel of Christ and never give an opportunity for people present to express their interest and concern for their own salvation. Having preached, we pronounce the benediction and proceed homeward. There is a denomination that feels the responsibility that whenever the Gospel is preached an invitation to those present to accept Christ is obligatory upon the leader. That denomination is going forward in great strides. It would be well, I think, if when the Convention meets we place the emphasis upon church extension, material and spiritual.

I trust also that the Convention shall make an effort to appraise the value of Christian higher education, its need for a time like this, the place that Elon College holds in our program and should hold in the future program of our church, that we should also make an honest effort to provide for the needs of the same. The three things that should receive emphasis, aside from the Convention itself, are church extension, evangelism, and education. These three constitute the major task of the church and hold its major opportunities. May we give ourselves anew to the program and in the name of Christ push forward to a better and more glorious day.

APPORTIONMENT GIVING.

Some weeks ago I approached a very good friend of mine about contributing to the Elon College Two Million Dollar Campaign Fund. He replied that he had been giving and giving to Elon College, and it did seem that the college would get on a paying basis sometime. The college is like any other interest of the church. It requires continuous support if it is to continue its program. The church understood clearly when it founded the college that it would be compelled to continue to give its

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Christian Missions

At Home and Abroad

A LETTER FROM ED RIGGS.

Manamadura
April 5, 1952

Dear Friends of the Southern Convention:

We are still in Manamadura, but our address for the next month and a half, beginning April 14, will be, "Rock Cottage, Koadaikanal, South India"; and after that we are hoping—although we have no assurance as yet—that it will be: "Kilanjunai P. O., via Paramakudi, Ramnad District, So. India." In any case, mail sent to Manamadura will be forwarded to us without trouble.

The following account of this week's visit to Kilanjunai, a fairly typical one, should be entitled, "Why I Want to Move to Kilanjunai!" I have now started making my weekly stint there two days in duration rather than one, because so many patients were disappointed when I rushed off after one hectic day. Last week Dr. Jones, of the parent hospital in Ramnad, also spent the same two days there with me, and together we were able to see all the patients who came, for the first time. Thinking that the back-log was over with and that the interval between visits is still only one week, instead of two as it will have to be after we move to Kodia, I expected to have an easy time this week, and planned to bike there the first morning and return the second evening so that I would only be away from home one night instead of three. We have discovered so many shortcuts that the direct route there is now only a little over twenty miles and can be covered in three hours. So starting at six, we should have been there at nine. The morning started out auspiciously, with a cloud in the east rising as fast as the sun for awhile, so that the weather was cool and travelling was good. However, only four miles from Kilanjunai, the sun came out from behind the cloud and the rear tire of my bicycle went flat. It seemed like just a slow leak, so I sent my assistant ahead to warn them that I would be a few minutes late, and elected to push on and keep pumping the tire rather than stopping to mend it. But the leak became faster and faster, and I was finally having to stop every fifty feet or so. I pulled in nearly an hour late! That afternoon, during a lull in the clinic business, we took the inner tube out to patch it and found a thorn so big that it pierced holes in the opposite side of the tube whenever the tire got soft, a different hole for every time I had to stop and pump it up that morning!

In the rush of these periodic visits there I never seem to get time to do anything about promoting my preventive medicine program; and I will have to admit that I ran into conditions quite frequently whose only "prevention" is early adequate treatment. There are a lot of "routine" cases of stomach aches or other vague complaints which mostly seem based on malnutrition from an inadequate diet, and cataracts, cause unknown, requiring special eye surgery. I remember an old lady with an advanced cancer of the face, which I was able to do nothing for; another with an abscessed kidney, for whom my treatment will probably not work and who will need surgery in a larger hospital; a man with early syphilis and another with gonorrhea, both of whom can be easily cured since I saw them early but who offer a challenge to preventive medicine. Another man, my first patient the first morning, was writhing in agony with an "incarcerated" umbilical hernia, only two hours old, and I was able to release it after a few anxious moments by simple manipulation. But a few more hours and I think it would have strangulated, and in his situation, so far from a big hospital, he would probably have died. Suppose it had incarcerated on some other day than the day I had been there. . . . .

A schoolboy was brought with a stiff elbow, due to an old fracture which had knit improperly because of lack of treatment. It was easy—and futile—to lecture him on how that could have been *prevented* so much better than *cured*. So a couple of hours later in came another schoolboy with a *fresh* fracture of the elbow; and I, with no plaster of paris or proper splints, was challenged to make good my word about the value of seeing a doctor early. Being a poor boy it was out of the question for him to make a trip to a hospital in Madura where he could be X-rayed. My non-existent surgical skill is also being taxed in other ways. A little girl was brought complaining of a tick in her ear. It seems that in these parts the cattle ticks love to get into the ears of the domestic animals, and when the people sleep with their animals sometimes the ticks get a bit mixed up as to whose ears they are entering. I looked in the girl's ear, and sure enough, there was the tick, way down inside, attached and swelling itself with her blood. But that was too easy. The next one was a little tiny boy, with a "seed in his nose." I didn't know what to expect, but started digging away, amid much struggling and sneezing, and finally out poped a great big red thing about the size of a small kidney bean. He really would have had trouble if that had been allowed to stay there for a long time. Of course the dramatic thing should be taking these foreign bodies out of windpipes and lungs, the way you read in the papers, but I am afraid I won't be able to produce that kind of heroics!

One woman, in the advanced stages of pregnancy, came in complaining of inability to sleep at night. Since that was a very unusual complaint around here I asked what she was worrying about. She answered without hesitation that she was afraid of what was going to happen when her time would come. It seems that her two previous babies had been born dead after a horrible ordeal in each case. Had she been examined during the early stages of this pregnancy? I asked. No, she had not seen a doctor since the last childbirth. I couldn't do much of an examination because our nurse was out on an OB call, but I did find that the baby was in a hopelessly imposible position. If we moved here Fran and I would be able to offer one kind of preventive medicine that is not available for the village people in general, and that is a prenatal clinic, with examinations and counselling. The nurse finally sent word for me to come and help her out with her case in a village four miles away. We went by bullock cart (I'll try to remember never to make that mistake again!) and found a fifteen-year-old girl trying to have her first baby but not making any progress, apparently because the bony outlet was *much* too

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Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

NEW SOCIETY AT BEVERLY HILLS.

The Woman's Society of the Beverly Hills Community Church (Congregational Christian) Burlington, N. C., was organized on Tuesday, March 25, at the parsonage.

Mrs. Harold Ingle, president of the Woman's Auxiliary of the First Christian Church of Burlington conducted the meeting with the help of Mrs. Henry E. Robinson, Mrs. Russell H. Clem, and Mrs. M. Z. Rhodes, all from her church.

After the devotional, which was taken from the book of James, the following officers were elected: Mrs. Mrs. J. F. Faulkner, Jr., president; Mrs. W. W. Snyder, vice-president; Mrs. H. C. Miles, secretary and treasurer; Mrs. Raymond Sinner, friendly service chairman. Monthly meetings are planned by this group which consists of nine charter members.

The best wishes of our other societies in the Convention go to this new group, under the leadership of their new pastor and his wife, Rev. and Mrs. W. W. Snyder.

* * * * *

DR. EDWIN D. MINOR IS SPEAKER AT RICHMOND.

One of the interesting meetings of the Richmond society was the open meeting on February 13, sponsored by the Women's Fellowship, with Dr. Edwin D. Miner, regional secreatry for the American Leprosy Mission, as speaker. Dr. Miner, of Ridgewood, New Jersey, told of the work of this group which has had a Christian world ministry since 1874. Mrs. Virden presided over the meeting. "The Bond family" delighted those present with a special music feature, and a "coffee hour" concluded the meeting.

* * * * *

CRADLE ROLL ANNOUNCEMENT.

Mrs. W. P. Bowland, N. C. Superintendent of Cradle Roll work, asks that each society order "Manuel, a Little Mexican Boyy," by Jeanette Perkins, from the Pilgrim Press, 14 Beacon Street, Boston 8, Mass. The cost is eighty-five cents. She also hopesthat each society will plan to have a Cradle Roll Party.

Cooperation

--Interdenominational
--Interracial
--With Young People

By MRS. W. H. JOHNSON

The term Interdenominational Cooperation has a rather formidable sound, but taking away the long words, it is simply a fellowship or working together of churches of different denominations.

Every community has problems that can be solved best by all churches working together. In the smaller towns and rural communities, Daily Vacation Bible Schools are often interdenominational and they work out well.

Sometimes there are civic problems the churches alike must face. It can best be done together. Often councils of church women and councils of churches have been organized to cope with mutual problems. Sometimes these councils are in small communities only two or three churches. They go on up to city, state and national levels.

These church councils are not trying to abolish denominations, but seeking to bring them together to meet the issues confronting all churches alike—on local, state and national levels.

Three Special Days.

The General Department of Church Women of the National Council of Churches of Christ, U. S. A., has set aside three days each year for the coming together of church women everywhere, for study, for worship, for fellowship and to bring an offering for those places of the world in greatest need.

On February 29 the World Day of Prayer was observed by women in practically every country around the world. Praying women everywhere realized:

> In Christ there is no East or West,
> In Him no South or North,
> But one great fellowship of love
> Throughout the whole wide earth.

It is now time to plan for May Fellowship Day, to be observed on May 2. "Spiritual Security for Today's Families" is the theme this year. What could be more pertinent? We hope our May Fellowship Day observance will be a satisfying occasion from the standpoint of fellowship, interest and understanding of the role of the Christian family in creating a spiritual security for its own members and for the community.

World Community Day will be observed on November 7, 1952. The theme this year will be "Building a Lasting Peace." It is urged that all groups observe these days, if possible in cooperation with churches of other denominations in your community.

Interracial Relations.

One problem confronting religious leaders in our area is the need of trained leaders for Negro churches. Their schools are now on a level with white schools. What about their churches, particularly in rural areas? The Virginia Council of Church Women is sponsoring an interdenominational Christian Training School for Negro Women at St. Paul's Polytechnic Institute, Lawrenceville, Virginia, June 16-21. You can help by sponsoring the attendance of outstanding Negro women in your community at this school, the theme of which is "The Living Bible" and the cost of which is $18.00.

The Missions Council of the Congregational Christian Churches sponsors Franklinton Center at Franklinton, N. C. This was chartered in 1891 to provide a high school education for Negro youth. For forty years it helped hundreds of young people, but was closed in 1931.

Six years of inactivity there proved the need for a center for fellowship, inspiration, and training for Negroes in this area. At present the chief activities are a series of summer conferences where youth, pastors, laymen, and church women gather at different periods to learn more about churchmanship, the Bible, the ways of worshipping, the world-wide service of the church. Another similar series is held in the winter. Because of the great need for trained leader-

(Continued on page 13.)

NOTE.—This address was presented at the Waverly, Virginia, District Rally on April 1, by Mrs. Johnson, who is the Eastern Virginia Superintendent of Interdenominational Cooperation. It is printed by request.

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Pilgrim Press has just released a small, paper back book called *Security for Young Children, Foundation for Spiritual Values*, by Elizabeth W. Campbell. The book which is illustrated and has many photographs costs $1.25.

Elizabeth Campbell graduated from Teacher's College, Columbia University. She taught public and private kindergarten in Chicago and Rye, N. Y. She is now supervisor of Student Teachers at Wheelock College in Boston. One wonders how many towns and cities have been blessed with Wheelock graduates. The little town of Southern Pines has a nursery-kindergarten school supervised by a Wheelock graduate.

The first three years of a child's life are so important as foundation steps, that mothers, fathers and teachers want to give these little folks the best physical, mental and spiritual beginnings. Miss Campbell has written down conversations of "her" children.

Here is a choice example. Little Bruce quizzed the visiting teacher and discovered that she taught big girls in college—

Bruce—"Hello. Whose mother are you?"

Teacher—"Hello. I am no one's mother."

Bruce. "Are you a teacher?"

Teacher—"Yes, I am a teacher."

Bruce—"What do you teach?" (Visitor was puzzled but decided to tell him the facts).

Teacher—"I teach in college."

Bruce—"That's where big boys and girls go, isn't it?"

Teacher—"That's right, but in our college we have only big girls."

Bruce — "What do you teach them?"

Teacher—"We try to teach them to be good teachers."

Bruce—"And good mothers?"

Teacher—"Oh, yes, and good mothers, too."

Bruce was serious. He looked directly at the visiting teacher and said: "Say, can you tell me any place where us boys can go to learn to be good fathers?"

Bruce will head a wonderful family some day we suspect!

There are lists of reading material, illustrations for toys and equipment, explanations of teacher-child relationships and teacher-parent relationships. It is a fine book with a fine theme and worthy of careful study.

* * *

Happy birthday to R. P. B. who has a birthday tomorrow.

DO YOU SPOIL YOUR CHILDREN?

By Louise C. Hastings.

Issued by the National Kindergarten Association.

Elise has such a winning manner that it is hard not to let her have her own way. She likes to play with Roy, the little boy next door, but she doesn't like to share her toys with him. She likes to play with his toys, but he does not mind sharing. What shall we do about it? How shall we teach Elise the desirability of sharing.

Susy stamps her foot and says that she "won't go to bed." Father explains to their guests that Susy hasn't been very well and that they hesitate to discipline her until she is stronger. It is a difficult problem, her parents think, and they hope they are handling it the proper way. What shall they do? How firmly shall they insist that Susy do what is right?

The hopefulness regarding both these situations comes from the fact that the parents are questioning their methods of procedure. The child in each case needs to understand that there is a right way of thinking and behaving, and a wrong way, and that happiness comes from understanding and following the right way.

"I love my littel boy so much that I hate to say 'No' to him," a young mother remarked.

"Well, if you don't begin to do it before long—whenever you know you should—" her friend replied, "your boy will have an unhappy life, for you are encouraging him to behave the wrong way. This isn't love; it is weakness on your part."

One who will present the truth as frankly as this was done is a real fried, although, perhaps, the one to whom it is given may not so regard it at the time. It takes courage to point out a parent's mistakes, and one can only hope it will help. Close relatives cannot usually speak as bluntly without disastrous consequences, but outsiders are often able to do so without causing offense; however, a little more tactfulness generally brings better results. Grandparents and in-laws sometimes learn the hard way that "hands-off" is a very necessary attitude to acquire.

A very great help in the lives of young mothers is a Mothers' Club, where all kinds of home problems in connection with the bringing-up of the family may be discussed. If one or two older mothers are included—mothers who have had the experiences that younger mothers are now meeting—it is an advantage.

Such a club needs a good leader—one who is able to handle not only the program for each meeting but also the discussion periods, at which some parents might, if not controlled, assume too much liberty and cause unpleasant feelings by becoming too personal. The club might be associated with the church, or the school, or might be just a little group of friends who meet together to sew and knit. All sorts of problems will come up; all mothers need help, and obtaining it through the association with other mothers means a great deal.

Take the subject of children's tantrums, for example, Mrs. Blank said to me the other day, "My little two-year-old daughter threw herself down on the floor and kicked and screamed at a great rate because I said, 'Now we'll go upstairs and take a nap.'" She went on to say that she was so surprised she didn't know what to do. "Why did she do it?" she questioned. "The child had never seen anyone kick and scream?"

"What did you do?" I asked.

"Well I took her up and washed her face and hands in cool water. I did not say anything about the kicking or screaming. Then I said, 'Now we'll go upstairs. Would you like to walk up or shall I carry you?'"

What a wise parent! Can you mothers think of a better way to handle such a situation? Without anger, reproach or pleading that mother had gently applied a little cool water and then diverted the child's thoughts from what she had been doing by asking her to decide how she would like to go upstairs.

Billy, across the street, has tantrums, too; he is eight years old. How did they happen to start? How much

(Continued on page 15.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

TO THE N. C. AND VA. CONFERENCE.

Dear Young People and their Sponsors:

Below you will find directions for reaching *Camp New Hope*. It is the well located and splendidly equipped camp owned by the Presbyterian Church in this area. The easiest way to get there from churches of this conference is to come to Hillsboro and take Route No. 86 toward Chapel Hill . . . drive for about four and one-hale miles and turn left at a road marked New Hope Church and the camp is two miles in.

Curtis Young, president of the North Carolina and Virginia Youth Fellowship, has written to some one in each church about the over night camp on Saturday and Sunday, May 3, 4. The program will begin with registration and assignment to cabins on Saturday at 2:30 p. m. and will close with a joint worship service with the Youth Fellowship of the Eastern North Carolina Conference at 2:30 on Sunday afternoon.

The cost for registration (use of the camp over night) and the three meals will all amount to fifty cents each—a total of $2.00. *Important!* Curtis must notify the camp directors of the number coming (and whether girls or boys) by Thursday night, May 1 (exactly one week from the time this letter is being printed), so please notify Curtis Young, 211 W. Trinity Avenue, Durham, North Carolina, immediately.

The program will be a good one, with much emphasis on fellowship and recreation at this camp. It is the only time during the year that the Youth Fellowship asks its young people to be away over Sunday. There is plenty of room for all at the camp but they must know ahead of time. And how nice it will be not to have to do our own cooking!

Rev. Richard L. Jackson, Curtis Young, and I visited the camp last week and very much liked the location. I hope to see representatives there from a large number of our churches. North Carolina and Virginia churches did a marvelous job of attending the State-Wide Rally at Elon and we were all proud of you.

Sincerely,
Pattie Lee Coghill.

* * * * *

YOUTH FELLOWSHIP RALLY PROGRAM.

Camp New Hope, near Chapel Hill.
Sunday, May 4, 1952—2:30-6:45 p. m.

2:30 Worship Service—Joint Service by the North Carolina and Virginia and Eastern North Carolina Youth Fellowships.

3:00 Business.

3:15 Singing, led by Timothy Chang.

3:30 Discussion Groups—Subject—"The Christian Young Person in the Modern World."
Leaders: Timothy Chang, David Crowle, Mr. Earl Danieley, Rev. Clyde Fields, Rev. Richard L. Jackson, Miss Barbara Jefferson, Mrs. J. Lee Lassiter, Jr., Rev. Fred Register, John Truitt, Jr., Max Vestal, Rev. Carl Wallace.
Adult Counselors—Miss Pattie Lee Coghill, leader.

4:00 Reports from Discussion Groups—Three minutes each.

4:30 Fellowship Hour — Bill Simmons and Wake Chapel Young People.

5:30 Supper.

6:15 Closing Vespers—Oak Level Young People and Mr. Earl Danieley.

* * * * *

RELAX WITH MAX.

A young couple sent a friend of theirs—an Australian woman living in this country— a playpen upon the arrival of her fourth child. Her thank-you note left them some what astonished. "The pen is a perfect godsend," she wrote. "I sit in it every afternoon and read—and the children can't get near me."

* * *

Will Rogers once spoke at a gathering of boys sponsored by a Cal. service club. At the banquet officials noted with growing horror the disappearance of the tableware as the kids began sneaking everything in sight for souvenirs. The harassed chairman begged, coaxed, cajoled the boys to return the loot; the youngsters returned nary a piece.

Finally it was Roger's turn to speak. With that inimitable grin, he began to empty one after another of his pockets of knives, forks, spoons, and salt shakers. To top it all, he removed a huge service plate from beneath his shirt.

For a moment there was an amazed silence from the boys. Then they howled with delighted laughter. And the clatter of silver echoed through the hall as the boys followed the leader and returned their loot.

* * *

We are often like the boys. We are afraid to do what we know is right because someone may think we are trying to be saints. Do what you know is right—you'll be surprised how many people will follow you.

EURE CHRISTIAN CHURCH.

(Continued from page 6.)

Delton Eure, secretary of the Sunday school.

2. The brass altar set:

(a) The cross—given as a memorial to Mr. and Mrs. Dempsey Harrell, by their children and grandchildren. This was presented by Mrs. Cletise Briscoe.

(b) 1st vase—Given as a memorial to Mr. and Mrs. Zeb Eure, by their children. This was presented to the church by Mrs. Linwood Askew.

(c) 2nd vase—Given as a memorial to Mr. and Mrs. John J. Mullen, by their children. This was presented by Mrs. Lycurgus Howell.

The pastor accepted the memorials for the church and gave a prayer of dedication, after which the "thank you" for the church was given as a solo by Mrs. John Artz. She sang, "For the Beauty of the Earth," composing two extra stanzas using the names of the donors, thus making it suitable for the occasion and personnel.

The Ladies' Aid Society of the church presented an extra communion tray for the communion service, which is needed now. Mrs. Gordan Eure presented this.

The Woman's Missionary Society presented two new linen clothes for the new table to use during communion service. Mrs. W. N. Alexander made this presentation.

The service was well attended and a memorable one.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

WARNING AGAINST PROFANE LIVING.

Lesson V—May 4, 1952.

Memory Selection: *Thou shalt not take the name of Jehovah thy God in vain.*

Lesson: Exodus 20:7; Matthew 5:33-37; 23:16-22.

Devotional Reading: Isaiah 1:10-18.

Concerning Profane Speech.

"Thou shalt not take the name of the Lord thy God in vain."—this is the Third Commandment. It is generally considered to prohibit swearing or profanity or "cussing." It does that of course. Profanity is one of the worst and most useless of the sins to which men are addicted. It is an indication of ignorance, of irreverence, and of poverty of vocabulary. It is blasphemous. To invoke the name of the Most High God in vulgar and vicious words and language is a sin against God's name and God's character, for his name and his character as synonymous. God will not hold the man guiltless who thus profanes his name.

But this Commandment covers more than what we usually think of as cussing or swearing in the general sense. It also prohibits the careless use of God's name, the use of it lightly or frivously. Many a person who would not think of swearing, takes the name of God "in vain" again and again. We tell stories which include the mention of God's name in such a way as to make men laugh. We jest of sacred things and ideas, when we know better. We use the name of God lightly, flippantly, irreverently. And in doing this we break the Third Commandment.

And the thing is even more inclusive. Irreverence for God's word, and God's house, and God's children is really profanity, it is to treat that which is sacred as merely secular. Careless worship is profanity. Monotonous repetition of God's name without any concentration on the holiness of that name is plain blasphemy.

Concerning Profane Living.

A man may be guilty of profanity if he never uses profane language. A man does not have to take God's name in vain to be guilty of profanity. The word profane means "to violate or treat with abuse, irreverence or contempt, something regarded as sacred, to put a wrong or unworthy use, to abase, to abuse, to defile. . . ." A man's life may be profane although his language may be polished. Profanity has as much to do with living and with speaking, with our lives as well as our lips. To live as if there were no God, to live only for things, to leave God out of our lives is to be profane. "Reverence for life," Sweitzer's great phrase is the ideal of life and the antidote against profanity.

Concerning Oaths.

In Jesus' day as in our day, oaths were quite common, men swore by everything in heaven and on earth, by word and by sign. Nearly everything was invoked to undergird the the spoken word. Men thought it gave added power to the spoken word. Jesus rebuked and forbade the custom. "Let your speech be Yea, Yea, Nay, Nay," said Jesus. Be such a man that your word is taken as face value. A man's word ought to be as good as his bond. Our lives should be so straightforward and sincere and honest that when we say "Yes" or "No" men will accept it as inviolate. Truthfulness should be so binding that oaths should not be necessary.

"Swear not at all" said Jesus. Some folks, notably the Quakers for instance, take these words of Jesus literally, and they refuse to take oaths even in court. They do well if that is their interpretation. But it is hardly likely that Jesus was forbidding all oaths. An oath can be a sacred and sanctified thing under certain circumstances. What Jesus was trying to emphasize was the inner integrity of character which is the important thing. If a man is honest he will not have to swear on a Bible to make people believe he is telling the truth. If he is dishonest it will not make him tell the truth if he swears "on a stack of Bibles a mile high."

The Pharisees and scribes went to great lengths in making fine distinctions in oaths and their binding power. For instance if a man swore by the Temple he would not feel that he was bound by his oath, but if he swore by the gold that was on the Temple he was bound. Or if he swore by the altar, it was nothing, but if he swore by the gift or the sacrifice on the altar, he was bound to keep his oath. If he swore by Jerusalem, his oath was not binding unless he turned toward Jerusalem as he took his oath. Thus the thing had been reduced to an absurdity. As usual, Jesus went to the heart of the matter. He saw that it was sheer hypocrisy—it was an evasion of the obligation of one's word, given sacredly and solemnly, by saying that some forms of swearing or of taking oaths were binding, and all others were not. Whatever oath a man took, or whatever word he gave was sacred, said Jesus. Truthfulness and honesty are general and are generally binding, and not to be broken when it happens to suit our social or our personal convenience.

Thus again do we see how Jesus fulfilled or filled-full the Commandments. He went beyond the letter of the law to the spirit of the law. He put perjury among the worst of sins. He insisted upon an inner righteousness of the spirit as against the outer righteousness of the law. Furthermore he showed that profanity is more than a matter of speech; he showed that it is an attitude toward life and God.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

A LETTER FROM ED RIGGS.

(Continued from page 8.)

small, due to malnutritions and rickets as well as immaturity. Fortunately, being in the family of a wealthy farmer, she was able to accept my advice and arrange to be taken out to a hospital where she can have the Caesarian section which I think she will need. The farmer was profusely grateful for my coming there and giving that piece of advice; a dozen women relatives and neighbors immediately set up a loud wailing when they heard the news of what they assumed would be another example of hopeless suffering to which their sex had been domed by unkind fate. The nurse had been waiting there for two days, but had not recognized what was wrong, and would probably have been still waiting faithfully with her until the bitter—and tragic—end, if it had not happened to be my day to visit Kilanjunai so that I could give them the necessary advice early.

But of course *if* there had been a prenatal clinic. . . .

But it was not only the glow of being able to do some timely good on my two days there and the knowledge that these emergencies can't always wait for such a schedule. Most of the patients the last afternoon left without being seen because I had gone out on this village call and they did not think I would be back. So we were ready to leave at five o'clock and thought we would get home that evening easily by moonlight. But we found our bicycles with two flat tires, and my tires went flat again within the first hundred yards; so we reluctantly turned back to Kilanjunai and got out the tools again. We never did find what was wrong in my tire, and it has been behaving since. But the other one had six thorns and three holes that needed patching; and it was tire-mending we found ourselves doing by moonlight instead of travelling across the desert in the direction of home. It seems that now is the time of the maturing of the desert thorn-bearing plants, and we might as well reconcile ourselves to picking up a batch of them in our tires on every trip. We came home without incident early the third morning; but if it means three night away from home every week, you can see why I would rather have my family at Kilanjunai instead.

We have the warm approval of the church and the mission for the scheme, and have good reason to believe that it will be approved by the Board in Boston, because they have just announced a new policy, recommending that missionaries give more attention to village work and less to the expensive institutions from now on. The big question mark is still the Mission to Lepers, from whom we have not yet heard. In a way it seems as if I would be neglecting my leprosy work by becoming immersed in a clinic job like that. But the number of patients on the leprosy register is now 54, and one or more new cases being diagnosed every week—even before any effort has been made to tour the villages and stir up interest. Of course such a program could not be attempted if I am only going to be there once a week.

I have just had one disappointment. My assistant who has been with me since we first moved to Manamadura, and whose own home is only eight miles from Kilanjunai, is leaving me the first of June to go back to school. He has a perfect right to do so because my job is only a temporary one and not a lifetime career. But I still will have to find and train someone else between now and the time we move to Kilanjunai and get started with the new work. I am only sorry that I still don't know enough Tamil to be able to get along without an interpreter. Otherwise I would hire someone to take the projector and health slides and other visual aid demonstration equipment and tour continuously over the whole Diocesan area, giving shows and demonstrations in the villages everywhere, which I will not be able to do next year if I am isolated in Kilanjunai. I hope to do that anyway but will need a second assistant to take care of my personal needs.

Much love to all,

ED RIGGS.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

ship, this center has a most promising future in rendering Christian service to large number of Negro churches.

We are asked to give Life Memberships and Memorials which go to this institution, and also some of our friendly service gifts this year are to go to Franklinton.

Youth Work.

But perhaps the most important phase of the whole church program is working together with young people.

Since our young people today will be the church tomorrow, we should leave no stone unturned to give them the best possible training. Our best trained and most competent leaders should be those working with young people.

Youth is alive, alert, full of energy, that needs to be channelled in the right direction. They want to have a place, a very definite place in the work of the church. They must feel that they are needed. This is our task with young people.

There is no need to just hand them some rather hazy and indefinite material and tell them to go ahead. Their programs should be clear cut, worked out to meet the needs of the individual church. They should be made to feel that they have a very definite responsibility to the church. If they do not accept responsibility as young people, they may grow up to be irresponsible church members.

Another thing we should lay upon our hearts is the fact that young people should be gradually accepted into active church work as leaders to work together with the older leaders. As Paul chose Timothy to work together with him, to advise, to instruct, and gradually assume the burden as the older leaders have to lay it down.

In some instances it seems advisable that the young people's missionary work be integrated into the Sunday school work and have one Sunday in the month set apart for this task.

And last, whose responsibility is this young people's work? It should be the deep concern of the whole church, but most particularly of the mothers of the young people. Often there is among this group those who are capable leaders, and who are keyed to the tempo of this age group. Those who have no qualities of leadership, should see to it that their own boys and girls are on hand for meetings and their share of the work, as well as share in the fun and good times, which must be a part of the young people's work.

TREASURER'S REPORT.

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, first quarter second year, biennium 1951-1953.

RECEIPTS.

N. C. Conference:		
Women	$2,074.71	
Juniors	28.22	
Cradle Roll	43.94	
		$2,146.87
Valley Va. Conference:		
Women	$ 171.81	
Young People	10.00	
		181.81
Eastern Va. Conference:		
Women	$1,325.59	
Young People	205.77	
Juniors	100.84	
Cradle Roll	21.79	
		1,653.99
Total		$3,982.67

DISBURSEMENTS.

Home Missions:		
General Fund	$1,110.66	
Young People	103.28	
Friendly Service, Franklinton Center	18.00	
Friendl Service, Ryder Memorial Hospital	14.00	
Relief and Reconstruction	37.93	
		1,283.87
Foreign Missions:		
General Fund	$1,110.66	
Young People	103.29	
Philippine Student	9.20	
Special Gift, Dr. & Mrs. Riggs	10.00	

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

What does a superintendent of an Orphanage do? This morning I arose a little before 7:00; got out 35 letters to the members of the Elon Community Civic Club of which I happen to be president; called on the secretary for an authentic list of members for their addresses; drove to Greensboro to pick up Clyde Rudd, president of the Home Coming Society of the Orphanage, and on to High Point on a business trip; back by noon; took two of our oldest girls to Burlington to do some shopping; back to Elon in time to attend a meeting of the Scholarship Loan Fund of the Southern Convention, of which I am chairman; in my car to carry a visitor on a tour of the Orphanage; then off to Gibsonville to pick up a dozen pairs of mended shoes at the shoe shop, and to get a new pair of shoes which had had to be rebuilt for our little polio lad; back to my office to write this letter, and to thank you for your help; soon I am to hasten to supper; after which I shall attend a seminar of guests from New England who are here at Elon to visit the college and Orphanage; after the seminar I shall be ready to rest I hope, but you cannot tell what may call my attention before then. My guest, Mr. W. B. Williams, of Newport News says he believe they keep me pretty busy here.

Even this letter is a couple of days behind my usual schedule because I have been too busy to get to it. But my mother used to say it is is better to wear out than to rust out. And, believe me, when you see the faces of the little folks light up with appreciation, especially the lad with the lame leg and foot, it rests a fellow. It puts a song in my heart and a smile on my face. I am not the only one that is busy. The others are busy cleaning house, cleaning lawns, breaking land, planting corn and gardens. Tomorrow will be rest day, when I shall show some of the New Englanders about the Orphanage; hurry to the Evangelical and Reformed Church of Burlington, where I shall supply the pulpit; home for dinner; back to the radio station for my broadcast, and then to First Christian Church for their open house service in their new educational building; then with Mrs. Truitt to help serve on the reception committee for the Eastern District meeting of Rotary, which meets in Burlington this year, where our own Geo. D. Colclough is to be installed as Rotary District governor. After the dinner and evening session of Rotary I shall be ready again to rest, I hope. All this I have to assume as good public relations. The Burlington Rotary Club takes the Orphanage as their annual project.

Well, such is just a little peep in at a busy schedule. It is not always quite as tight, but there is plenty to do, and to be left undone, all the time. Your response, your help, and the fine cooperation of the staff and these children make my work a joy. In the today's schedule I left out telling you of my several prayers and my daily written prayers, and my moment of Bible study this morning first thing when I came into my office; they help also to make my day happy. Thank you for the nice report hereto attached.

John G. Truitt,
Superintendent.

REPORT FOR APRIL 27, 1952.

Donated Commodities for the Week.

Ingram Missionary Society: Clothing.

Barrett Missionary Circle: Clothing.

Missionary Society, Portsmouth, Elm Avenue: Clothing.

Pleasant Ridge (N. C. & Va.) Missionary Society: Clothing.

Miss Pattie Adams, South Boston, Va.: Clothing.

Ladies' Auxiliary, Berea (E. Va.) Ch.: Clothing.

Woman's Missionary Society, Flint Hill (R): Clothing.

Women's Missionary Society, Ramseur Church: Clothing.

Liiberty Church, Liberty, N. C.: Clothing.

Mrs. J. M. Riddle, Sanford, N. C.: Clothing and toilet articles.

Leaksville Missionary Society, Luray Va.: Clothing.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$ 5,566.69
Eastern N. C. Conference:		
Martha's Chapel	$ 3.00	
O'Kelly's Chapel	10.00	
		13.00
Eastern Va. Conference:		
Christian Temple S. S. ..	$ 20.00	
Norfolk, First, S. S.	11.04	
Oakland S. S.	15.00	
Union (So.)	21.00	
		67.04
N. C. & Va. Conference:		
Hines Chapel S. S.	$ 6.00	
Greensboro, Calvary	20.00	
Western N. C. Conference:		
Bailey's Grove	$ 5.00	
Pleasant Cross S. S.	8.49	
Pleasant Union S. S. ...	9.20	
Center Grove	5.00	
		27.69
Valley Va. Conference:		
Wissler's Chapel	$ 6.60	
Wissler's Chapel S. S. ...	5.60	
		12.20
Total		$ 145.93
Grand Total		$ 5,712.62

Special Offerings.

Amount brought forward		$ 9,817.75
Mrs. H. H. Garrett, South Norfolk, Va., Easter .	$ 5.00	
A Friend	30.00	
Ladies' Star Bible Class, Bethlehem (Nans.) Ch., for Betty Lou Wilson .	8.00	
Golden Rule Bible Class, Newport News Church, for Jimmy Burgess ...	5.00	
Young People's Missionary Society, Burton's Grove, for Larry Crumpler	16.00	
Wake Chapel Missionary Society, for Betty Jean Proctor	20.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

INFORMATION FOR CONSCIENTIOUS OBJECTORS

What the Law Says—

Conscientious Objectors, accepted as such by their draft board, are required to do civilian work "contributing to the national health, safety, or interest," in lieu of induction, for a period of 24 months. Such work may be employment by the national or state governments, or by a nonprofit organization operating for the benefit of the general public.

Within ten days after he has been found acceptable by the local draft board, the C. O. shall submit three types of civilian work (as described above) which he is able and willing to do. If he submits no such information, the board shall offer him three types of work. Disagreement over type of work shall be settled by the State Director of Selective Service.

(The "Civilian Work Regulations" in detail cover much further information, including possibility of volunteering, payment of travel to place of work, release because of health or undue hardship, penalities for refusal to perform work, etc.)

Steps a C. O. Should Take—

A person seeking the status of a C. O. should write to the National Service Board for Religious Objectors, 1105 K. St., N. W., Washington 5, D. C., asking for full information on filling out his questionnaire and on "Civilian Work Regulations."

He should write to the Committee on Conscientious Objectors of the Congregational Christian Church, 287 Fourth Ave., New York 10, N. Y., requesting a Registration Blank, on which he can tell us whether he is interested in possible work opportunities with our churches in relief and reconstruction.

CORRUPTION.

We have never known a government, national, state or local, which was not corrupt just about in proportion to its wetness.

Even under a dry law, it is the wets who violate the law and corrupt government, not the drys.

All wets are not corrupt by any means, but they are supporting a corrupting influence in government.

We have never known a government which was not inefficient to just about the same degree it was wet. Wet government corrupted our cities and plundered them; it has corrupted Federal, administration in exactly the same way in which it became responsible for the "shame of the cities." The Federal government will never be cleaned up, it will never be purged of corruption and inefficiency until it gets rid of the smell of whiskey and beer.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

support month after month and year after year. As we contribute for the support of Elon College no one should feel that these contributions are merely gifts but that they are investments. The money that the church invests in Elon College pays rich dividens every day and hour. The greatest asset that the church has is an energetic, thoroughly prepared, completely consecrated minister. He may be consecrated beyond question but if he isn't prepared to do his work he must labor under a terrible handicap. The woodman can do better work with a sharp axe than a dull one. The Lord can accomplish more with a prepared mind than with an ignorant one. If we realize the opportunity we have at Elon College we should count it a privilege to give it our support.

Previously reported		$4,148.19
Easter N. C. Conference:		
Morrisville	$ 5.00	
New Hope	15.00	
Eastern Va. Conference:		
Bay View	$ 40.00	
N. C. & Va. Conference:		
Bethel	$ 5.00	
Palm Street	115.00	
Ingram S. S.	46.11	
Western N. C. Conference:		
Hank's Chapel	$ 30.00	
Valley Va. Conference:		
Antioch S. S.	$ 12.79	
Bethel S. S.	30.00	
Linville S. S.	7.50	
		306.40
Grand Total		$4,454.59

MISSIONARIES RETURN.

(Continued from page 2.)

Sivas, Turkey, Dr. Hubbard was educated in Switzerland and at Amherst College, (B. A. and D. D.); Union Theological Seminary and Oberlin Theological Seminary (B. D.).

While Miss Huggins and the Hubbards have suffered no physical attacks they have been subjected to more or less continual irritating and belittling treatment from students and some officials. They were permitted to live in their mission compound while awaiting exit permits.

FOR THE CHILDREN.

(Continued from page 10.)

longer will they continue? I know the parents are working on this problem; it is not a simple one. Such problems as this can be talked over by a large group of mothers, and some of their experiences may be found helpful. The joining of such a group, or if one is not available the forming of one, is really worth considering.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

Lucy Perry Noble Institute, Madura India .	15.00	
Thank Offering, University of Japan	190.65	
		1,438.80
To Geo. D. Colclough, Treas.		$2,722.67
To Mrs. Leathers, Treas: 16 Life Memberships and 10 Memorials		260.00
Mrs. Leathers, Treas, Staley Memorial Fund		500.00
Total Disbursements		$3,482.67
Cash in Bank		500.00
Total		$3,982.67

MRS. W. V. LEATHERS,
Treasurer.

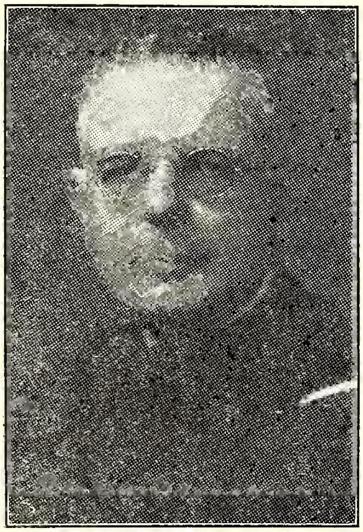
THE ORPHANAGE.

(Continued from page 14.)

Missionary Society, Portsmouth, Elm Ave.	5.00	
Shallow Ford Woman's Guild, for Nancy Watkins	25.00	
National Bank of Burlington, Interest	27.00	
C. V. Hooper, Morehead City, N. C.	50.00	
Mrs. A. J. Holland, Holland, Va.	3.00	
Mrs. Esther E. Jinkens, St. Paris, Ohio	2.00	
Mr. & Mrs. J. H. Alford, Tarboro, N. C.	5.00	
Young People's Class, Reidsville Church, for Phyllis Morniugstar ..	10.00	
John Craddock, Gibsonville, N. C.	20.00	
Boys' Class, Friends' Ch., Greensboro, N. C., for Charles Spicer	20.00	
Women's Missionary Society, Henderson, N. C.	2.00	
Mrs. I. H. Vickery, Henderson, N. C., in memory of Mrs. W. R. Gray, Washington, D. C.	10.00	
Special Gifts	309.10	
		572.10
Grand Total		$10,389.85
Total for the Week		$ 718.03
Total for the Year		$16,102.47

Christian Statesman to Discuss "TOMORROW'S LEADERS" *During Convention Session*

A Christian statesman with a world background, educator, author and preacher, Dr. Henry Russell Stafford of Hartford, Conn., will speak on the Christian Ministry at the approaching session of the Southern Convention of Congregational Christian Churches to be held at the First Congregational Christian Church, Durham, N. C., April 29-May 1, 1952. Dr. Stafford's subject will be "Tomorrow's Leaders."



DR. RUSSELL H. STAFFORD

Dr. Stafford is president of the Hartford Theological Foundation, one of the outstanding theological seminaries in America.

For ten years Dr. Stafford was the 11th president of the historic American Board of Commissioners for Foreign Missions, the oldest foreign missionary society in America. His period of service covered the momentous years of decisions during World War II which so vitally affected the missionary work of the churches.

As an outstanding Congregational Christian leader, Dr. Stafford was one of 45 delegates from the United States and Canada to the International Missionary Council in India where leaders of all races, creeds and colors conferred on the problems of a world church.

He has held the office of Moderator of the General Council of Congregational Christian Churches in America, the highest honorary post in the power of this fellowship to bestow on one of its members.

Born in Wisconsin, Dr. Stafford is a graduate of the University of Minnesota with graduate work at the University of California. He holds an M. A. from New York University; a B. D. from Drew Theological Seminary and a D. D. from Chicago Theological Seminary. He also holds degrees from Colby College, Columbia University and Oglethorpe University.

Dr. Stafford's first full pastorate after ordaination in 1914 was in Minneapolis, Minn. from which he went to Missouri in 1923. In 1927 Dr. Stafford was called from Missouri to the famous pulpit of Old South Church, Boston, Mass., where his preaching maintained the high tradition of his distinguished forebears. His voice reached far beyond the people who attended his services for he broadcast regularly. He was installed as president of Hartford Theological Foundation in 1945.

During World War I Dr. Stafford was a chaplain in the U. S. Army. He is a trustee of Anatolia College and Emerson College as well as a Fellow of the American Academy of Arts and Sciences.

Among Dr. Stafford's books are "Finding God"; "Christian Humanism"; "Religion Meets the Modern Mind"; and "Religion for Democracy."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MAY 1, 1952 NUMBER 18

Hopewell Church Rededicated

HOPEWELL CONGREGATIONAL CHRISTIAN CHURCH

During the morning service on Sunday, March 30, 1952, the Hopewell, Virginia, Congregational Christian Church was rededicated to the service of God. The service was opened with the prelude, "Spirit Divine, Come In." Reverend D. Nash, a former pastor, offered the opening prayer, after which the church choir sang an anthem, "A Happy Day for Me." The service of dedication was led by the pastor, Reverend Ernest F. Brickhouse, and Mr. William A. Sober sang "Open the Gates of the Temple." Dr. William T. Scott, Superintendent of the Southern Convention, delivered the address of the occasion.

Over a period of covering several months, many improvements have been made which add to the beauty of the church. The walls and ceiling of the sanctuary have been painted, the floors sanded and varnished, and the entrance laid in tile. The women of the Ladies' Aid were instrumental in securing carpet for the aisles and pulpit. Class rooms have also been painted and refinished, and the beginners' department has been reequipped, including new chairs and a table. The service was a most happy occasion for the members, many of whom had spent long hours working at the Church.

News Flashes

Over 300 delegates had registered for the opening session of the Southern Convention at 6 p. m. Tuesday.

Rev. T. J. Bowers assisted Rev. Max Welch in revival services last week at Palm Street Church, Greensboro.

Revs. Fred Allred, Max Welch and R. L. House assisted Rev. Raymond Grissom in the dedication of the Hank's Chapel parsonage Sunday afternoon.

The Fayetteville Church (Eutaw Community Congregational Christian Church) on Sunday, April 27, received eight additional charter members. This new work has received within the past two months ten new members.

Congratulations to First Church, Burlington, on the opening of their new educational building. On Sunday afternoon, April 20, a large crowd of people joined with this church in the formal opening of this splendid new building.

INGRAM PLANS HOME COMING.

Ingram Congregational Christian Church, Ingram, Virginia, is planning to hold a Home Coming Day on Sunday, June 29. The service will begin at eleven-thirty o'clock and will be followed by a picnic lunch on the grounds.

It is hoped that all churches and former pastors will be present. Friends and visitors are also cordially invited.

Elsie Satterfield,
Clerk.

FAMILY LIFE WEEK TO BE OBSERVED AT FIRST CHURCH, BURLINGTON.

The Woman's Auxiliary of the First Christian Church, Burlington, through its Committee on Family Life has arranged the following observance for the week of May 4-11. Mrs. H. C. Pollard is chairman of the committee. Certain of the following items may be suggestive:

Theme: *Brotherhood Begins At Home."*

Sunday, May 4 — Families attend church together—Mr. Robinson, Sermon.

Sunday, 7:30 p. m. Address—"Family Life"—Mrs. Edna Earle Randolph, Greensboro, N. C.

Monday, May 5 — Auxiliary — Mrs. Pollard—Program Leader.

Devotional—"Family Emphasis on Mother"—Mrs. King.

Picture—"The Book on the Table"—(Music.)

Monday, May 5, night — Picture—Joint Night Circles—Meeting in Educational Building.

Picture—"The Book on the Table."

Tuesday, May 6—9:45 a. m.—Radio Station WFNS — Mrs. Russell Clem introduces speaker.

Address — "Community Agencies Cooperating with the Church for the Family"—Judge C. C. Cates, Jr.

Wednesday—Family Night at Prayer Service.

Thursday—Theaters to feature Protestant pictures—Mrs. R. E. Harden, chairman.

Friday — "Family Home Night for Fun." — candy pulling, story hour, singing, etc.

Saturday—Remember persons away from home with gift, note, card, telegram for Mother's Day, etc. Visit lonely persons.

May 11—Mother's Day.

Sunday a. m.—Sermon pertaining to Family Life—Mr. Robinson.

Sunday 3:30 p. m. — Concert by Choir—Educational Building.

Sunday 4:15 p. m.—"Grandmother's Tea"—Educational Building.

Special drive for Family Life Week to put religious literature in our church homes. (The Christian Magazine).

Family Life leaflets in literature racks.

Newspapers to cooperate—Editorial on Family Life.

Visit your youth center with your children.

Ask stores to feature Mother's Day in display.

Mrs. H. C. Pollard,
Chairman, Family Life,
Woman's Auxiliary,
Burlington, N. C.

REV. CHARLES R. SINE.

Rev. Charles Rush Sine, 75, passed away at Winchester, Virginia, on Tuesday, April 1. His funeral services were conducted at Timber Ridge Christian Church, Saturday, April 5. Rev. J. Warren Hastings, Rev. E. D. Wolford, Rev. Charles Crank, Rev. Harold Rhodes, and Rev. R. A. Whitten officated.

Mr. Sine was the grandson of Elder Christy Sine, a pioneer minister, of the Christian Church in the Valley of Virginia. Mr. Sine was named for Henry Rush, a great historian of the Christian Church who grew up in Randolph County, North Carolina. He was a friend of the Sine family.

Mr. Sine had a great interest in the historical records of the Christian Church and its close association with the Disciples of Christ Church in and around Timber Ridge Church. He donated to the Elon College library some very valuable historical material, including a handwritten diary prepared by his grandfather, Christy Sine, together with other valuable books, etc. Though he was a member of the Disciples Church at his death he maintained a great interest in the Christian Church. Mr. Sine had a long career in the church and in the various educational institutions of the Disciples Church.

W. T. Scott.

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

May	**4-11**	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Free Church Polity and Unity

AN EDITORIAL—

The General Council, in session at Cleveland on June 24, 1950, voted to appoint a special committee representing all points of view to make a careful study of the principles and polity of the Congregational Christian Churches, with "particular reference to the spiritual and legal methods for the participation of the free autonomous fellowship in the ecumenical movement." This is known as the Fifield Resolution.

In order to carry out the Cleveland directive a committee was named and a representative system of geographical panels has been created. The Southeast Panel met at The Temple in Norfolk last week. Dr. Roy C. Helfenstein served as chairman.

Each panel was asked to consider the Syllabus on Free Church Polity and Unity which had been prepared by the Central Committee. Some of the questions posed were: Are denominations sometimes justified? On what grounds is church union commended, questioned? Give examples of church union, and evaluate their gains, or losses.

Rev. Duane Vore expressed the consensus of the Panel in this statement: "Recognizing that there have been losses in intmacy and cohesiveness in thought and effort, the gains in strength, purpose, vision and fellowship far more than compensate for the losses incident to the Congregational Christian merger.

Rev. R. A. Whitten offered this apt illustration, "A young couple comes into the church to be married. One is Jones and the other is Smith. Both have family backgrounds. The church does not say that Jones or Smith no longer exist, but that they pool their common resources and background and sacrfice some of their independence by joining together to achieve a higher relationship and happiness. That is what I would consider we do as independent Congregational Christian Churches when we merge."

Other questions were related to the nature, advantages, and limitations of the various forms of church union: cooperation, federation, federal and organic union. Rev. Carl Heath Kopf formulated this statement, in which the Panel concurred: "We believe that in local situations, especially in larger cities, much improved religious work could be done through an active federation of churches, such as the Washington, D. C. Federation, where a staff of ten people with an annual budget of about $80,000 promotes teacher training, visitation, evangelism, comity supervision of the placement of new churches, pastoral service to prisions and hospitals, etc." The Panel agreed with Rev. Millard Stevens that "While we recognize that Federal Union is only a partial answer to the matter of full Christian cooperation, we do believe that it would bring about a greater degree of cooperation than that of existing councils of churches at various levels and not primarily at the top level of church leadership."

The questions on Free Church Polity and Unity constitute an orientation course in modern churchmanship. The proper relationship and balance between freedom and unity is not easy to maintain. It is hoped that past opinions on these problems will not be accepted without re-examination and verification.

While this Syllabus is sometimes referred to as a study of Congregationalism, many of us feel that the former Christian Church has made an important contribution to free church polity and unity. Although the local Christian Church enjoyed local autonomy, it was not a rigid autonomy. The churches were connectional in their relationship with other churches. They thought of themselves as a church, and not merely as churches. It may be that Congregationalism is even now gravitating to this position.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

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SUBSCRIPTION RATES

One Year..........................$3.00
Two Years......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

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From the **EDITOR'S** *Desk*

PROGRESS IN AMERICAN CHURCH UNION

Denominations are not superflous. They have made essential contributions in the organized expression of the Christian religion. They have given variety and balance in worship, theology and organization. Necessary correctives to error and abuse have been made by denominational emphases.

Only the iconoclast would undertake to scrap all denominational framework. The real values of denominational belief and practice must be conserved and brought into a larger synthesis. Church union, in its finest expression, would not jeopardize the values of a rich denominational heritage.

The maturing experience of a two-thousand-year-old Christian movement should enable it to avoid the recognized dangers in church union, set up the necessary safeguards, but move resolutely beyond the pale of rigid denominationalism.

Our own denominational history offers ample testimony to the possibility and reality of church union. It might be classed as exhibit "A" in the annals of American church union. It reminds us and it reminds Christendom that church union no longer is a nebulous ideal, a far-off divine event toward which we imperecptibly move; it is an achievement, a reality. It is in the realm of history as well as in the realm of prophecy.

A more careful study and wider use should be made of the successful ventures in American church union. An instrument, setting forth in detail these ecclesiastical transitions, would be a distinct service to Protestantism. The implications to other denominations would be clear and unmistakable: "Go and do thou likewise."

The union of the Congregational and Christian Churches was no mean or insignificant achievement. Not even yet has the full significance of this merger registered throughout our fellowship. This merger took place just when church union was beginning to gather momentum. It succeeded when other ventures failed. It is not a monument to futility. Future historians may accord greater significance to it than some of our own number have been wont to do. The criteria of judgement is not the magnitude of the merger, but the obstacles overcome and the new pattern set.

A decade of experience in this merger gives ample perspective to evaluate its relative strength and weakness. The preponderance of evidence points to its strength, its success. Buttressed by this solid achievement, we may look forward with confidence to new ventures in church union.

ROBERT LEE HOUSE.

MISSION OF THE FREE CHURCHES

I believe strongly that the God-given mission of the free churches in the next decade is to bring into a spiritual oneness the people and churches which are tired of sectarian division and the minutae which have divided them for so long.

My personal conviction in this direction is strong because I was born a Baptist, went to a Presbyterian college, married a Methodist minister's daughter and entered the Congregational ministry 26 years ago because I admired its belief in the priesthood of all believers.

In our church in Washington we have some 27 different religious denominations represented, including Mennonites, Roman Catholic, etc. Each of these elements brings strength to our fellowship.

I feel the deep desire, among many Christians, to be reunited with each other in faith and work, rather than further split apart from the brethren. I believe the day of increasing fragmentation of the body of Christ should end, and that the day of reunion should begin.

This is another way of saying that the things which unite us to each other are stronger than the things which divide us.

Our concept of one God, a God of mercy and judgement, is the center of our faith. Our conviction that Jesus is Lord of our personal and public life is at the heart of our common faith. Among free churches the Word of God, the Bible, is the guide of life, and the church is the instrument of divine grace, perhaps never perfect but always striving after perfection.

It is because of this experience and belief that I am deeply concerned that our fellowship should take the lead in the reunion of the free churches of Christendom. I believe that our differences can be held within the framework of our agreements. I hope so.

I look for a United Church of America. It would be a church whose creed would center in the Fatherhood of God, the Lordship of Christ and the Brotherhood of Man. It would be a church where Christians of many backgrounds would work and worship together, learning from and teaching each other, under the leadership of God.

CARL HEATH KOPF.

On the Living Church

Address before the Fortieth Biennial Session of The Southern Convention

By REV. W. MILLARD STEVENS, President

"Ye are the body of Christ."—I Corinthians 12:27.

I would like to have you think with me this morning on something in which I believe most sincerely; namely, "On the Living Church." My text is the words of St. Paul to the church at Cornith (I Cor. 12:27), "You are the body of Christ." The living church is the living Christ. Without a body Christ is only a vague spiritual influence and not a vital force in the life of mankind.

Christ has been alive through the ages, because the church has been alive. The great works that have been done by Christ have been accomplished through the living church. It kept Christianity alive through the dark ages. It sent missionaries throughout the world. The living church has pioneered in education, built hospitals, established homes for the homeless, and championed the cause of human rights. The living church is the embodiment of vital dynamic whole religion, which Sherwood Eddy describes as that ". . . which is both individual and social; a religion that can form the character of a new man within and motivate the building of a new society without."

A little girl who had recently moved to a new city became lost in a holiday crowd. A kindly policeman found her crying on the street corner. She told the policeman her name but could not tell him where she lived. Since her father had been in the city so short a time his name was not listed in the telephone book or city directory. The policeman was baffled, but as he talked with the child, she said, "If I could find the church, I would know my way home." The little girl described the church building and the policeman took her to the steps of the building. Then with a gleam in her eyes she pointed down a street and said, "this is the way." Soon she was home.

This is what the church seeks to do for all of us! Moreover, this is symbolic of a higher reality, the living church meets our deepest needs, those needs which cannot be met by any other force known among men. These needs are many, but there are two or three which are outstanding; such as our need for effective forgiveness, meaningful fellowship, and love. When these needs are met, all others seem to have a way of either disappearing or becoming of secondary importance. The living church meets these needs.

Let us fix this in our minds and hearts for a moment.

1. We need effective forgiveness. The lives of all of us are beset by frustrations and uncertainties which rob us of much happiness, many pleasant associations, and prevent us from the full-realization of our highest potentialities. A sense of guilt, no matter how simple or insignificant its cause, can work havoc on our personalities.

REV. W. M. STEVENS

This sense of guilt, for example, produces the fruits of anxiety and hostility in our lives which rob us of the true values in life. These are part and parcel of all our unhappiness. Anxiety produced by a sense of guilt even about some triffle can lead to the desire for death and make us unfit for companionship with ourselves, much less with others. This anxiety grows into open hostility toward others, both individuals and institutions and robs us of that happiness which we need and desire so much.

In the midst of our restlessness we can see nothing but impending disaster and feel that we cannot lift a finger to prevent it. The restlessness of our age indicates our need of a sense of effective forgiveness which will make us know that whatever there is in our lives of wrong which creates a sense of frustrating guilt can be removed by divine forgiveness and that we can have another chance to make our lives of real worth.

This is what the living church seeks to achieve. It never passes over our sins, but helps us to know that they are real, but it never leaves us without a word of assurance of God's forgiveness. Sin is not just an illusion. It is real in all its forms. If it were only an illusion, that would be wonderful. But just as the illusion some call sickness ends in the more unpleasant illusion of death, so the illusion of sin has consequences which are disastrous—broken hearts and wrecked lives, disentegrated personalities and homes.

But there is a cure. The church has it. It is divine forgiveness. The cross of Christ is a constant reminder of this forgiving love. The message of the church always includes this: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." There is no sin so great or ugly, but can find forgiveness in true repentance.

If we here this morning will become aware of the sin which doth so easily beset us and confess that sin before God in our own hearts, he will say to us Jesus said to the woman taken in adultry, "Go, and sin no more."

The living church brings us effective forgiveness.

2. We need also a place in a meaningful fellowship. We are not made to live alone neither is our life so constructed that we can spend it in useless endeavor and find a sense of accomplishment which will produce real happiness.

Loneliness is the most heart breaking and spirit breaking thing that can happen to you. Friendship is the only cure for loneliness we have. In the living church this quality of friendship is always found. It is offered to all. Unless it is there it is not a living church.

Here is a real story. Just a little while back the Johnson family moved from a farm to one of our great cities. Back home they were "somebody." Here in the city they were lost in the crowd. The church visitor who called on Mrs. Johnson one day saw a lonely sick woman who cried, "I hate it! I hate it! We don't feel

(Continued on page 9.)

Among Our Churches

"LIBERTY SPRING HIGH LIGHTS."

The past three and one-half months have been very busy and happy ones in the Liberty Spring Christian Church fellowship. This has been due largely to the splendid leadership and untiring efforts of our most beloved pastor, Dr. Jesse H. Dollar.

The church desires to share its joys and accomplishments with its friends of the wider fellowship. They are as follows: first, the church has been made beautiful inside. The walls have been plastered and the woodwork stained. The floors sanded and a beautiful rose-colored wool carpet has been put over the entire auditorium. The vestibules and the lower hallway has been covered with rubber tile. The old choir rebuilt and a new one built on the opposite side of the pulpit. Lovely oak panelling has been installed across the front of the two choirs and the pulpit leaving an entrance to the chancel on either side. To our communion table has been added a perfectly matched altar set of solid brass, consisting of the cross, candlesticks and four offering plates. A new Harrington piano has been installed. This fine piano along with our Hammond Organ will provide musical accompaniment for any occasion. These improvements to our church interior have added beauty, inspiration and reverence to our worship services.

The oak panelling was given through the generosity of Mr. G. O. O'Berry, a deacon of the church, Mr. and Mrs. Fermer Perry thoughtfully and generously gave the beautiful matched brass altar set. The new piano was paid for by the following organizations of the church: the Friendship Bible Class, the Woman's Auxiliary and the Sunday school. The other improvements were made possible through the generous gifts on the part of the church membership. The total cost of the improvement program amounted to $5,700.00.

The choir sponsored a tenderloin supper and used a part of the proceeds to buy choir robes. These were used for the first time at the Easter Sunday morning worship service. The adult choir is derected by Mr. John R. Lawrence and the newly formed junior choir is directed by our pastor. Mr. L. W. Wilkins is our church organist.

A Leadership Training School was held in our church from March 31 through April 4. This school was sponsored by the following churches: Bethlehem, Cypress Chapel, Holy Neck and Liberty Spring. Rev. R. E. Brittle served as dean of the school. Miss Pattie Lee Coghill taught a course on "The Children in our Church School." Dr. Dollar taught a course on "Teaching in the Sunday School." The school was not too well attended, but many did receive credit.

During Holy Week, services were held each night. Dr. Dollar used the following sermon subjects:

Monday—"The Church Points the Way to Courageous Action."

Tuesday—"The Church Points the Way to Great Questions."

Wednesday—"The Church Points the Way to Quiet Meditation."

Thursday — "The Church Points the Way to Fellowship and Communion."

Friday—"The Church Points the Way to Sacrifice and Suffering."

The nursery was open each night during the week for small children to enable their parents to attend Holy Week services.

Easter Sunday morning at six thirty o'clock Holy Communion was celebrated, sponsored by the young people of the church. This is always a "Mountain Top" experience.

At the eleven o'clock worship service on Easter Sunday, the pastor used as his sermon subject, "The Church Points the Way to Victory and Eternal Life." Our offering for missions taken at this service amounted to $245.57. At the close of the service 22 members were received into our church fellowship. Of this number 19 came on profession of faith and 3 by letters of transfer. Out of those who came on profession of faith 16 were children and 3 were adults. The children were members of the Pastor's Class. Our attendance for this service was 279.

We are happy to state we have paid our Elon College Sustaining Fund in full as well as our college apportionment. Our mission offering will be forwarded to the Convention office as soon as all Cent-a-Meal Boxes are returned. We have generously shared our dollars with the Christian Orphanage and will continue to do so through the year and years to come.

We are thankful as a group of Christian believers that we have been blessed and that we have the means with which to help further the Word of God and the teachings of the Master teacher of all mankind.

Mrs. William T. Harrell,
Reporter.

JESUS' GOOD CONFESSION.

In Paul's first letter to Timothy he refers to Jesus' testimony before Pontius Pilate and calls it "a good confession." Jesus was on trial for his life and the issue of the trial depended upon the attitude and action of the prisoner. Jesus might have saved himself from the court's condemnation had he chosen to do so by simply denying the charge against him which was a charge of rebellion against constituted authority. The charge was a very serious one, as it declared that he was an aspirant for kingship over the Jewish nation. The Romans held their power over the conquered peoples with jealousy and firmess. Woe to the man that was found guilty of leading in a revolt. But Jesus' record was clear. His teachings were in public and no word of his could be cited that would sustain a charge of rebellion. Why did not Jesus simply deny the charge and put upon his accusers the burden of proving it?

We think it was because Jesus saw greater issues at stake than the saving or losing of his own life. If he wished to die (as he did for the sake of others) he might have been silent and reached that goal. Had he wished to save his life, he might have done so as we have said by denying the charge against him. But he pursued neither course. He chooses a third course. He admits that he is a king, but declares that his kingdom is not of this world. Why not leave that unsaid? It did not save him from condemnation, but it did subject him to ridicule. We think this testimony is what Paul refers to when he speaks of Jesus' good confession. It took strong courage to say it in face of the outburst of ridicule it was sure to provoke. But Jesus chose to say it and did say it. Why?

Because his testimony as to the invisible kingdom and invisible world was needed. The world's dreamers may have dreamed of a future world and a future life, but there was needed the testimony of one that knew and could speak with authority, and Jesus was the one man of all the centuries qualified to speak with absolute confidence. His testimony was worth

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Lynn Sashion, of Sanford, N. C., is the new president of the Elon College student government organization. He was elected in the annual student election on Thursday, April 22. Woody Stoffel, of Stratford, N. J., is the vice-president, and Walter O'Berry, of Harrellsville, N. C., is the secretary of the student government.

* * *

Prof. John F. West, member of the faculty of the Elon College English department, has just been notified of his nomination for honorary membership in the International Mark Twain Society.

* * *

Members of the student committee which planned and carried out the annual spring formal so successfully on Saturday evening, April 19, were honored for their efforts when they were entertained at a Chinese dinner in Burlington on Thursday evening, April 24.

* * *

The Elon College Players, student dramatic group, held its annual banquet at the Alamance Hotel in Burlington on Friday evening, April 25. Students who have been a member of the cast of any play and those who have done back-stage work in the Player productions were guests at the banquet.

* * *

Don Haithcox, of Guilford College. N. C., and Nelvin Cooper, of High Point, N. C., have just been elected co-captains for the Elon College basketball squad of 1952. Different captains were appointed for each game as it was played, and the selection of Haithcox and Cooper comes as a post-season honor for the two senior stars.

* * *

The Elon College May Day program, which will be stagged on the south campus at 4 o'clock on Saturday afternoon, May 3, will feature the music of Stephen Collins Foster, with a series of original dances that have been planned by two Elon students. The youthful choreographers are Carl Coley, of Burlington, N. C., and Mrs. Laeala Wilkins Frazier, of Siler City. Or it is Leberty?

Dr. William M. Brown, Elon College faculty member, who has been a patient at Piedmont Hospital in Greensboro for two weeks, was expected to return to his home here on Friday, April 25.

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Mrs. E. B. Huffine, accountant and acting treasurer of Elon College, is able to be back at her desk in Alamance Building after being disabled since September due to a fractured ankle.

* * *

President Leon E. Smith and Alumni Secretary C. Carl Woods attended two banquet meetings of Elon alumni in Norfolk and Suffolk on Thursday and Friday evenings, April 24 and 25. The first gathering was in Norfolk on Thursday evening, followed the next evening by a gathering in Suffolk.

* * *

A group of fourteen church leaders from the New England states visited the Elon College campus on Saturday and Sunday, April 19 and 20. and Rev. George M. Houton, of Manchester, N. H., filled the pulpit of the Elon College Community Church for the 11 o'clock service on Sunday morning.

DR. BROWN ILL.

Dr. William Mosley Brown was employed by Elon College in January, 1949. Dr. Brown taught history and German in the college for the remainder of the college year. On June 1, 1949, he assumed responsibilities with the Elon College Foundation as Executive Secretary. Since that date until April 1, 1952, he served the Foundation and the college through the Foundation. For the lack of funds the Foundation was campelled to relieve Dr. Brown of his responsibilities in connection with that organization. The college then offered Dr. Brown the opportunity to assist the college in the Two Million Dollar Campaign now under way; Dr. Brown was to work with the campaign until September 1, at which time he would again return to the faculty of the college as professor of history and perhaps to teach courses in German and French.

On April 2 Dr. Brown was taken seriously ill at his home. Two days later his physician, Dr. Lewis, had him transferred to Piedmont Hospital in Greensboro, where he has been quite seriously ill since. He is, however, recovering slowly but quite satisfactorily. He will be brought home on Friday, April 25, but will have to remain very quiet, spending most of his time in bed. We are hoping and trusting that his recovery may be more rapid than the physicians indicate.

ELON COLLEGE COMMENCEMENT.

The Sixty Second Annual Commencement at Elon College will be held May 24.26. The 24th, Saturday, will be Alumni Day. The alumni will gather on the campus in the morning. The five and ten year classes, beginning with 1947 and dating backward will gather on the campus for their reunion exercises. These are always delightful occasions when members of the classes who have been separated for years, and doubtless have not seen each other for many years renew acquaintances, live their college life over again, and make new acquaintances with others who are on the campus. A picnic lunch will be served on the campus at 12:30.

The annual business meeting of Alumni Association will be held at 2:00 in Whitley Auditorium. Important business will come before the association and every member that possibly can should be present. The annual alumni banquet will be served in the dining room at 6:30. In addition to the usual routine of business Mrs. Russell T. Bradford will be the alumni orator. Following the exercise in the dining room, the Elon College Players will present a Greek tragedy, a three-act play, in Whitley Auditorium, to which all visiting alumni are invited as guests.

Sunday will be Baccalaureate Day. Dr. Martin Goslin, pastor of the Evanston Congregational Church, Evanston, Illinois, will deliver the baccalaureate sermon. The music department will present its certificate and diploma recital at 4:00 in the afternoon. Sunday evening at 8:15, the Elon College Choir, assisted by Mr. A. J. Fletcher, will present the opera, "Elijah," in costume. It will be an impressive performance, and the public is invited to attend.

Monday will be Graduation Day. The Honorable Kerr Scott, Governor

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

AN APOLOGY.

When material is published on this page with no name signed to it, it is correct to assume that it was written by the editor of the page. The entire page for the issue of April 17, containing material concerning the North Carolina Rallies, was written by Mrs. W. J. Andes, North Carolina Conference president, and I regret exceedingly that she was not given credit for preparing that excellent report. A suggested "lay-out" for the page, giving Mrs. Andes as the writer, wast sent to the printer, but probably was mislaid. All of us make mistakes, and I think sometimes that surely I make more than my share of them!

This is just a public acknowledgement of my thanks to Mrs. Andes for preparing the material, and an apology to her for not so stating in that issue.

Mrs. F. C. Lester, *Editor.*

* * * * *

FAMILY WEEK AT BURLINGTON.

The bulletin of the Woman's Auxiliary of the First Christian Church is always interesting, as readers of this page have "heard" me say before.

The April issue of "This and That" contained plans for their observance of Family Week, as suggested by Mrs. H. C. Pollard, chairman of that department. This includes:

Sunday, May 4—Address by Mrs. Edna Earle Randolph of Greensboro at 7:30 p. m.

Monday — General meeting of the Auxiliary at 1030 a. m. Fellowship luncheon with program on Family Life.

Tuesday—Mrs. Russell Clem will introduce Judge C. C. Cates, Jr., to the WFNS radio audience at 9:45 a. m. He will speak on "Family Life."

Wednesday — Family Life Prayer Service at the church at 7:30, to which the entire family is urged to come.

Thursday—Theaters are asked to feature Protestant pictures.

Friday—Observe Family Life in the home.

Saturday—Remember persons away from home with cards or gifts.

Sunday, May 10 — Mothers' Day.
11:00 a. m. service pertaining to Family Life.
3:30 p. m.—Choir Concert.
4:15 p. m.—Grandmother's Tea in Educational Building.

* * * * *

CALIFORNIA BOUND?

Thirty-seven people—men, women, young people—will fill the Southern Convention bus when it leaves Burlington on June 11, California bound. Miss Pattie Lee Coghill writes that more than 50 have made inquiries concerning the trip and a dozen have signed up definitely to go. The first thirty-seven to send in their registration fee of $10.00 will be the lucky people.

The itinerary sounds wonderful—out the southern route via Piedmont College and Tougaloo College, Alabama, Mississippi, Louisiana, Texas, New Mexico, with a visit to the Carlsbad Caverns and Petrified Forest, and evening in Juarez, Mexico, a visit to the Grand Canyon in Arizona, and on to Claremont, California, and the General Council. The stay at Pomona College will be from June 18-25. The return trip will be via the northern route and will include Salt Lake City and Yellowstone National Park. Surely that is a lot of travel for $104!

Of course, you will have to pay for board and room. Reservations are being made for stop-overs each night along the way; food will be as much or little as you desire; the General Council stay will be $41.

We are hoping to have some fine reports on this page from the female passengers — however, don't let the thought of having to "report" on the trip keep you from going! Please write to Miss Pattie Lee Coghill, Elon College, N. C., if you are interested in the trip.

* * * * *

PRAYER.

(A message given by Mrs. J. W. Maynard of the New Lebanon Church at the Waverly District Rally.)

"The effectual, fervent prayer of a righteous man, availeth much."

The great love of God made this wonderful provision for a highway whereby all men may come in direct communion with him. "If thou canst believe, all things are possible to him that believeth." Prayer is the connection to the Dynamo of Heaven, it is the key to the throne, it is the anchor of the soul. If we approach this subject of prayer from the divine standpoint, it may be truly said that effectual prayer is only that which the Holy Spirit prays through us. He quickens and uses our individual powers of will, intellect, and affection. His action is just as natural as if it all originated with and was carried on by ourselves, but he is the prayer, for we have yielded ourselves to him by an act of the will in definite faith for his working. How limitless are the possibilities of prayer when we have such a mighty, loving helper! How certain we may be of the answer when he breathes the prayer through us! What wonderful fellowship this kind of prayer gives! We can only realize his ideal for our prayer-life, by abiding in him and trusting him moment by moment to pray through us with his own mighty intercessions.

In the secret of his presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter and a fresh crystal spring;
And my Savior rests beside me, as we hold communion sweet;
If I tried I could not utter what he says when thus we meet.

Only this I know, I tell all my doubts, my griefs, and fears.
Oh, how patiently he listens and my drooping soul cheers.
Would you like to know the sweetness of the secret of the Lord?
Go hide beneath his shadow; this shall there be your reward.

He will gently lead us onward to "A Highway for My God."

* * * * *

FINE ARTS SCHOOL ADDS CHOIR DIRECTORS COURSE.

Church choir directors of all denominations will be offered a highly-specialized two-week course at the Burnsville School of Fine Arts, of the Woman's College of the University of North Carolnia.

Two musicians of national reputation are expected to draw choir directors from churches in several states for the summer classes, July 9-22. It is the first time the Woman's College has offered a course tailored to the needs of the church musician.

Richard Gore, director of the Conservatory of Music and professor of organ and composition at the College of Wooster, Ohio, will teach the first week. As a composer and as conductor of the Westminister Church Choir, he is recognized as a leader in the nation's church music circles.

Nine of his vocal and organ compositions have been published, one of them, "Let God Arise," as the winner in a publication contest of The Composer's Press. Mr. Gore holds two distinctions as an organist: he is one of the few American organists who has played the complete organ works of J. S. Bach, which he did in 15 recitals during the last year on the faculty of Cornell University; and he is a Fellow of the American Guild of Organists.

The second week of the course will be taught by Dr. Apstin C. Lovelace, composer and minister of music at the First Presbyterian Church of Greensboro.

Dr. Lovelace, before coming to Greensboro in 1946, was head of the organ department of Queens College, Charlotte, and had taught at the University of Nebraska. He holds master's and doctor's degrees in sacred music from Union Theological Seminary School of Music, and an A. B. degree from High Point College.

He is the composer of nearly 20 anthems and sacred songs which have been published, including one hymn, and an article on early sacred folk music in American selected for publication by the Hymn Society of America.

The concentrated work of the short course will cover the organization and training of a church choir, the technique of conducting and playing the organ at the same time, and a study of various liturgies. The course will also present a survey of the best material available for the average quartet or choir.

Applications for registration may be obtained from the Woman's College, Greensboro.

The choir directors' course is one of a number of special features scheduled for the summer school, July 9-August 19, in the heart of the Blue Ridge. The program arranged by Director Gregory D. Ivy gives full college credit for a summer term.

Classes in art, dance, drama, music, education and writing will be taught by skilled instructors, some of whom will teach for one week, others for the entire six weeks.

ON THE LIVING CHURCH.

(Continued from page 5.)

at home here. I don't go out, because I feel sick most of the time. All I do is go to the store and back." What an appalling thing. But that is not the end of the story. Mrs. Johnson and her family were induced to go to the church and after a few weeks Mrs. Johnson had this to say, "We are so happy now everything has changed! We are in the church now; we know folks". When asked about her sickness, she replied, "I feel fine now, guess I wasn't sick after all—just blue and discouraged not having any friends."

Yes, Mrs. Johnson was sick, but not with any organic disorder, but with loneliness. The only cure for such sickness is friendship, a sense of belonging to meaningful fellowship. The living church offers this to all of us. We in turn share it with others to make a real fellowship.

But people need more than friendship, they need a sense of belonging to a fellowship which is doing something worthwhile which will endure beyond time. The church is a living church because it is a fellowship of people building in time for eternity. Here men make their lives and money immortal by investing them in human life and character which neither storm nor time can destroy. Only in the living body of Christ is this true.

The living church echoes the words of Jesus, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lonely in heart and ye shall find rest unto your soul."

We need meaningful fellowship and we can find it in the living church.

3. In the third place we need love. They tell us that the most disastrous thing that can happen to a child is to feel that he is not loved by anyone, that he is not wanted. This is not only true of children, it is also true of all of us. We can endure almost anything as long as we know that someone loves us—that our very existance matters to someone.

We desire appreciation and concern from someone. Every man can find this in the living church. The very heart of Christ's Gospel is the eternal love of God for every man. The mission of the church is not to condemn but to declare to all the world the love of God for all mankind and to demonstrate that love is a vital concern for all mankind.

Dwight L. Moody, that great Congregational Evangelist, was a failure in the early years of his preaching because he preached only of the wrath of God. On his first mission to England he realized that the love of God was the heart of the Gospel. He began to tell people of God's love for them and men began to accept Christ in great numbers under Moody's preaching. When he went to Chicago and built his tabernacle, he put in gas lights across the front of the meeting hall "God is Love." One night a ragged bum came into the meeting and at the close came forward to confess his faith. Moody talked to him and asked what he had said which had caused the man to come forward. "Nothing," replied the man, "I never heard a word you said, I kept looking at the gas lights which spelled out the words, 'God is Love' and decided that God must love me and I want to serve him."

Every word and every deed of the church is saying to you and me, "God loves you." "If God so loves us, we ought also to love him."

All the world may turn its back upon you, but remember this, "God loves you," and in the living church you can find that love which no man can take from you.

When we are a part of the living church we can find forgiveness for our sins, meaningful fellowship with the children of God, and the constant assurance of God's love for us. Then we will concern ourselves with helping others to find these same things in the church.

IF YOU DRIVE, DRIVE CARFULLY.

Nearly two million casualties, the worst automobile accident toll in the nation's history, were recorded in 1951, according to figures released recently by The Travelers Insurance Companies.

Last year's traffic deaths totaled 37,100, an increase of 1,600 over the 1950 mark. The injury count soared to 1,962,600, more than 160,000 over 1950, the Hartford firm reported.

The death and injury totals are highlight statistics from "Lucky You," eighteenth in the annual

(Continued on page 10.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

A happy May Day to you. Here's hoping that you will twirl around a May Pole or dance and sing for some lovely May Queen. The flowers are lovely now and it is warmish. Perhaps you already feel lazzy, by mid-day, in school.

Spring comes early to the Sandhills and our dogwood has gone. We went to Virginia last week in our car and had the pleasure of a "second spring." Roses and pansies are lovely here. Do you know the old German legend of the pansy?

Pluck a pansy from somewhere and then sit down to see the old stepmother at the bottom—isn't she wearing a very colorful skirt? Turn over the pansy and you will see her fine green chair. Now look at her daughters—one on each side of her—and their skirts are gay too, but not quite as gay as the stepmother's. They each have a green seat too. At the very top you will find the Cinderllas in their perfectly plain frocks, no decorations for them, and they must share a green seat. Spread the petals and you will see the old king sitting on the throne with a crown of red atop his head! May is indeed a time for flowers.

While the flowers have been blossoming and you have been studying and playing, the ministers and some lay people of our church have been busy. The Southern Convention has been meeting at Durham and ends today. It is held every two years and is a very important meeting of our church.

CRAYONS!

By LAURA GRAY.

Issued by the National Kindergarten Association.

A friend presented our two-year-old daughter with a box of crayons. Nan was delighted. She spent hours taking the pretty pencils out of the box, putting them in again, dropping them, picking them up, shutting the lid—then doing it all over again. But the day came when she discovered that crayons made marks! Her first experiment was on the seat of a white kitchen chair, then on a table, then on Daddy's new sports magazine—and Daddy is particular about his belongings. I tried to take away the crayons without destroying the family peace, but only succeeded when the owner was asleep.

When she awoke she begged so hard for the crayons that I relented and gave them back. I coaxed her to use them on one of my magazines. This apparently was satisfactory, but while I was doing the washing in the basement Nan was ominously quiet—and no wonder! When I came up she was making murals on our newly decorated dining-room walls!

Then Daddy came home. He took one look, murmured something—which I did not quite catch about the donor of the crayons—then gathered them up, every scrap, and put them in the furnace. So ended our first experience with crayons for Nan.

When my sister visited us a few months later and produced a large bov of fascinating colors, I exclaimed, "Nan's not allowed to have crayons!" And then I proceeded to tell her the reason for this.

She smiled; Mary is a teacher. "I promise you won't have a repeat performance with these crayons," she said. "I make myself responsible."

But Nan was already busy marking on the hardwood floor.

"No, no!" Mary caught the child up. "Here's a book to draw in." She opened a large scribbler and began to shape a red ballon, a blue one, and a yellow one, naming the color and explaining as she drew. Nan watched, enthralled, as her aunt then outlined roughly a cup, a pencil with a green point, a rake, a kiddy-kar, an apple, and an orange.

The child picked up a color and followed, scribbling over the pictures.

"Don't spoil Aunty's drawings!" I protested.

"She is just helping me, Mother," Aunty explained with understanding.

Then Nan settled down on the floor with colors and scribbler and proceeded to fill many pages, while Aunty talked to me but with one eye still on the child. At bedtime book and box were put on a high shelf. "When you wake up we'll play 'crayons' again," Aunty explained.

Each day after that Nan and Aunty made drawings together with the crayons, and whenever they stopped using them the box was put out of Nan's reach. "Crayon time" has become a happy time that is greatly enjoyed by the little one. Nan has filled many scribblers, which Aunty insists on keeping, declaring the artist is developing even thourgh her marks still remain just scribble. I'll take her word for it!

Now that Aunty has gone I carry on. I have discovered that I, too, can draw simple objects—well enough to be understood. Better still, I have come to realize that time spent in this way with my daugnter is well spent—not wasted. Nan has learned the names of most of the colors. She has found a way of self-expression that brings delight.

Crayons are worth-while toys when used under supervision. No one remains two years old. With the passing days intelligence develops together with ability. Chairs, tables, and walls are no longer considered the best medium for art work. But then, perhaps they never would have been used for that purpose—even by a two-year-old — had scribblers or large sheets of brown paper been provided in the beginning.

DRIVE CAREFULLY.

(Continued from page 9.)

series of traffic accident data booklets published by The Travelers. The company collects and analyzes accident statistics from each state.

More than 13,000 persons were killed and 570,000 injured last year by drivers who were exceeding the speed limit, according to the report. Excessive speed was "far and away the most dangerous mistake in driving" in 1951.

More than 1,000 drivers under 25 years old were involved in fatal accidents and 416,000 more in personal injury accidents, the figures reveal.

Pedestrain experience in 1951 is termed "an island of encouragement in last year's ocean of accidents." A comparison of 1951 with 1950 shows that pedestrain deaths were "held in check" while injuries were reduced by nearly 9,000.

Other facts from "Lucky You":

Saturday was the most dangerous day of the week to drive.

More persons lost their lives during the hour from six to seven p. m. than in any other hour. Injuries hit their peak two hours earlier, from four to five p. m.

Ninety per cent of drivers involved in 1952 accidents were males.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

THE YOUTH PROGRESE.

By Miss Frances Felts.

An Address to Ladies of S. C. Bethlehem, April 1.

I have been asked to outline to you some of the activities of our young people in our conference or Convention and how our Pilgrim Fellowship tries to carry its part of the load in the work of the Southern Convention.

It is well for us to realize that the young people are aware of the responsibilities that are being handed down to them from time to time. The Eastern Virginia Youth Fellowship has its own budget, which is divided into three parts. Home Missions, Foreign Missions and other Fellowship Projects. The amount in our budget is to help our Christian student from the Philippines to America, to study in one of our colleges. This student, Jose Dabuet, arrived in our country last August. He is enrolled in Princeton University for two years, and is being supported by the $2,500 promised by the young people of the Southern Convention. It is interesting to note that our young people have already raised $1,250 which is half of the total amount. This is something of which the young people are very proud.

Our young people in Eastern Virginia had a chance to meet Jose when he visited the Convention for the first time, at the rally last fall in Suffolk. Since then he visited the Hopewell Church and spent part of his Christmas vacation visiting the young people of the Valley Conference. Jose is expected to be with us this summer at the young people's conference at Elon College and at the Junior Camp at Bayside, Va.

The young people of Eastern Virginia are cooperating with the other young people of the Southern Convention in supporting the work camp at Moon Elon. Other phases of the budget go to home missions and to cover expenses of delegates to national regional and state meetings.

In January of this year I was priviledged to attend a retreat of the Executive Board of our youth fellowship at the Bethlehem Church, Suffolk, Va., to make plans for the coming year. The budget I mentioned was adopted at this meeting, and goals were drawn up to be used in young peoples work during the year.

On Sunday, March 23, the state rally of the Valley of Virginia and Eastern Virginia Conference of young people met in Richmond. The president of the Valley Conference, Evelyn Allen, lead the devotionals, and the president of our Eastern Virginia Conference, Rebecca Mann, of Cypress Chapel, presided over the business session. Miss Pattie Lee Coghill and our missionary from India, Miss Oline Nicholson, were present. There were approximately 400 young people, councelors and ministers at this meeting.

Miss Pattie Lee Coghill announced the dates of the camps at Bayside and Elon for the summer. Our churches are urged to send some of their young people to these camps. In our conference we have an Interdenominational Chairman, Personal Action Chairman, and a Missionary Action Chairman. Two of these chairmen are from the Waverly District. These chairmen strive to inform and permeate cooperation among the local fellowship groups, and help them to know what the young people are doing at home and throughout the Convention.

We appreciate the interest and support of the women of the Southern Convention and trust that we as young people will be able to carry out our part of the work that is to keep our convention on its feet. We shall try to hold our end of the bargain and prove worthy of the confidence that you have placed in us.

DETERMINED YOUTH FOLLOW THROUGH!

Last September a Christian Youth Council officer in Indianapolis followed up some old determinations and paid registration fees for a conference that is scheduled for August —just to make sure he would get in under the quota.

That officer is Gary Booher, a member of the Olive Branch Christian Church in Indianapolis. He was too young to attend the 1948 Christian Youth Conference of North America in Grand Rapids, Michigan, and is anxious to attend the 1952 Christian Youth Conference.

The second determined delegate is Benny Head, Methodist youth of Quitman, La., and the third early registrant is Richard Lloyd Barnes, Episcopalian delegate from the Christian Youth Council in Norman, Oklahoma.

Over 2,000 Protestant young people and their adult leaders are expected to attend the conference at Purdue University, Layfayette, Ind., August 27-31. Delegates will come from youth fellowships of over 30 denominations, from councils of churches and youth serving agencies.

"To unite committed youth in Christian action is our purpose in calling the conference," said Donald W. Shriver of Richmond, Va., national chairman of the United Christian Youth Movement.

Delegates from all parts of the United States and Canada will meet to extend and interpret the UCYM theme, "United! Committed! In Christ!" and to emphasize gains made in cooperative youth work through the recent Call to United Christian Youth Action.

(Continued on page 15.)

RELAX WITH MAX.

Pretty soon a lot of you will be graduating from high school. I would like to see you come to Elon, but wherever you go, or if you don't attend college, there is something I would like to say to you. Your life is going to be different from now on. You may not feel any different, but you are going to have to make decisions for yourself. You're going to decide what you think is right and what you think is wrong. Your parents probably won't be with you all the time to do this for you. You may say that this is wonderful—just what you want. It is wonderful—if you know the defference between right and wrong; it is terrible if you fail to see this difference. I hope all of you will be able to make a decision such as Joshua made thousands of years ago. He said to his people: "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord."

* * *

Few things are more dangerous to a person's character than having nothing to do and plenty of money to do it with.

* * *

What our churches need is more of God and less of the Devil.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE RIGHT USE OF SUNDAY.

Lesson VI—May 11, 1952.

Memory Selection: *Remember the Sabbath day to keep it holy.*—Exodus 20:8.

Lesson: Exodus 20:8-11; Mark 2:27-30, Luke 4:16; 13:10-17.

The Ten Commandments did not institute or establish the Sabbath—it was older than that code of laws. But the Fourth Commandment does order its observance. It commands us to "remember the Sabbath day, to keep it holy." And a consideration of this Commandment is timely. Disregard and desecration of the Sabbath, or the Christian Sunday is one of the most prevalent sins in our modern world. There are thousands of people, good people, Christian people, who misuse and abuse this "holy day" for one reason or another. Ignorance, selfishness, greed, love of pleasure, lack of love for God, the pattern of modern life, and many other factors enter into the picture.

A Good Thing Gone Wrong.

The fact that the words "Remember the Sabbath day to keep it holy" are in the Ten Commandments, the basic "rules for living" indicates that it is a good thing, a good law. Like every other "law" of God it is designed for man's welfare. It is a means to an end, a richer, fuller life. In his infinite wisdom, and infinite love, God knew that it was not good for man to work seven days in the week. It was not good even for an animal to work seven days in a week. A man needs at least one day in seven for rest and recreation. And God made provision for that by setting aside one day as a day of rest. But because man cannot live by bread alone, the Sabbath is also designed as a day of worship as well as of rest. Man's body needs rest, and man's spirit needs renewal. And here stands the Sabbath or Sunday, not as a stern duty, but as a high privilege. It is not a day to be dreaded but a day to be desired. God made it and he saw it was good.

But the Sabbath, originally a boon, became a burden. The Pharisees and scribes took the Commandment literally, interpreted it legalistically, and hedged it about with hundreds of petty rules and regulations until it became a formal and a forbidding thing. They went to fantastic ends in applying the letter of the law. And that which God saw was good, men came to think was bad and burdensome.

Work and Worship.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto the Lord thy God." We often, indeed usually overlook the second part of this Commandment. But the second part is just as important as is the first part. It is the will of God that man should work. It is also the will of God that whom the seventh day interval he should cease his work, and worship. As Dr. G. Campbell Morgan writes "The work of the six days, being the carrying out of the Divine purpose, is in itself practical worship of the highest description. The worship of the seventh day, in which man turns to the places of contemplation, meditation and adoration, is work in the highest realm. Each is the complement of the other. He who never works is unfitted for worship. He who never pauses for worship is rendered incapable of work . . . man fulfills the ideal relationship with God, contained in the first three commandments, only as he is a worker and a worshipper."

Jesus and the Sabbath.

When Jesus came, he found the Sabbath all cluttered up with petty and meaningless details and traditions. The Jews had carried the idea of "no work" to absurd lengths. A man dare not walk with a cane on the Sabbath—he would be working by carrying a burden. And hundreds of other prohibitions just as absurd, some of them even more absurd. For instance in today's lesson the religious leaders accused Jesus of breaking the Sabbath because he healed on the Sabbath day, or again because he and his disciples plucked a few heads of grain as they passed through a field and rubbed the grains out with their hands—they were guilty of threshing! The whole thing smacked of hypocrisy. As usual Jesus cut through all the "red tape" and got behind rules to principles. He interpreted the Sabbath in terms of ideals and principles that are timeless.

"The Sabbath was made for man and not for the Sabbath." Here is the guiding principle in regard to the use of the Sabbath for all people and for all time. As always Jesus put personality above everything, even institutions, even religious institutions. God had ordained the Sabbath for man's highest good. It was to be a day of change and rest and recreation. But it was also to be a day of worship. It was designed to minister to the physical, mental, social, moral and spiritual nature of man. Furthermore it was to be observed positively as well as negatively. A man remembers the Sabbath day, not only by what he refrains from doing, but by what he does.

"As his custom was he went into the synagogue on the Sabbath day, and stood up for to read." He remembered the Sabbath day to keep it holy. He went to "church" on the Sabbath day. In this, as in other things, he gave us an example.

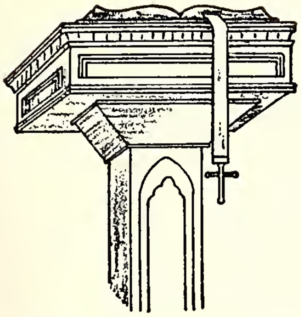
Jesus healed on the Sabbath day. That "burned up" his critics and enemies. The idea of working on the Sabbath; The folks were moved with indignation at the very thought of such a thing. Jesus tactfully, yet pointedly, mentioned the fact that these critics of his thought nothing of loosing his animal from the stall and leading it to the watering trough. Or of pulling a wayward animal out of the ditch on the Sabbath day. How much more, then, was he justified in loosing a woman from an infirmity of eighteen years standing! As in regard to all the other Commandments, Jesus came not to destroy or to abolish, but to fulfill and to fill full.

The Sabbath in Modern Life.

We have well-nigh lost the meaning of the Sabbath in our modern world. In many places and by many people it is regarded just like any other day. For many it is just another day of work. Even folks who do not have to work on Sunday, spend the day working at something else. For many others it is a day of recreation, and in many instances it is "wreckreation" instead of re-creation. For thousands there is no place for worship in their observance of the Sabbath. And even if they do not know it, life is much the poorer and weaker for it.

To be sure this Commandment cannot be observed literally in our mod-

(Continued on page 15.)



SIN AND ITS REMEDY.

Rom. 6:23.

By Staley Sorrell,
Danville, Va.

A Sermon

Nations, tribes, and kindred differ in language, customs, and manners, but human nature is everywhere the same. There is no difference in the most cultured and refined American citizen and the vilest heathen in the jungles of Africa, for the Bible hath concluded all under sin. Civilizations rise and crumble, but human nature remains unchanged, for men are sinners by inheritance; they are sinners by birth, and they are sinners by nature!

Having declared the exceeding sinfulness of man. I call to your attention a problem even more distressing—Man's inability to deliver himself from sin. The testimony of the Apostle Paul concerning himself well describes the state of every unsaved man and woman, boy and girl, "I am a slave sold into the captivity of sin." Like Peter the sinner is sinking in despair, like Lazarus he is dead—sleeping in the tomb amidst the odor of his own corruption, and like Samson he is bound with fetters and chains. Romans 5:6 describes the total depravity and helplessness of unregenerate man, "The sinner is without strength!" Reformation, church membership, baptism, good works, and every other human effort is incapable of delivering sinful man from his wretched state. For the Bible says, "Can the Ethiopian change his skin, or the leopard his spots: then may ye also do good that accustomed to do evil." Jesus himself expressed the wothlessness of reformation by a parable which he presented to the Pharisees. "What the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." This is not a backslider but an unconverted reformer! To those who merely reform, it has happened unto them according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." The accusation of Jesus concerning the Pharisees may well apply to those who rely upon reformation, "Ye make clean the outside of the platter, but within ye are full of iniquity." While reformation may clothe you in an outward garment of self-righteousness, it has no power to change your sinful heart. Church membership may raise your social rank, but your standing in the sight of God remains unchanged. The River Jordan may cleanse the body, but it has no power to cleanse the soul. Works of righteousness may gain the applause of men, but they will gain no favor with God, for the Bible says, "It's not by works of righteousness which we have done, for all our righteousness is as filthy rags." Therefore, upon the authority of God's unchanging Word, I declare unto you that every human effort is insufficient to deliver sinful man from his wretched state, for the Bible says, "The sinner is without strength!"

As you listen to the mournful chimes of death you cry out like the prophet of old, "O wretched man that I am, who shall deliver me from this body of death? Is there no balm in Gilead? Is there no physician there?" And I reply with joyful but pleading heart, "The great Physician now is there; he is the balm of Gilead!" Thanks be unto God, there is a remedy—Jesus Christ the Righteous! On Calvary's Rugged Cross two thousand years ago, he settled the sin-problem once for all. He conquered sin. He paid the penalty. Those who turn by faith to Jesus Christ become new creatures, for the Bible says, "If any man be in Christ, he is a new creation." This is known in the Gospel of John as the New Birth, without which it is impossible to enter the Kingdom of God. Regardless of social rank, financial status, or intellectual achievement, there is absolutely no substitute for a spiritual regeneration, for Jesus said, "Ye must be born again!" Through the transforming power of the Holy Spirit, old things pass away; behold, all things become new. The things you now hate, you'll then love, and the things you now love, you'll then hate, for the New Birth makes men new creatures in Christ. A Communist, pointing to a man clothed in ragged garments, once said, "Communism can put a new suit on that man." A minister standing nearby replied, "Christ can put a new man in that suit." The New Birth can do for you what intellectual, social, and moral pursuits cannot do. It was the New Birth that transformed the Apostle Paul from the most cruel and bitter opponent of Christianity to the most fervent, zealous, and devoted missionary in the history of the Christian Church. It was the New Birth that transformed Zaccheus from a crooked and perverse tax-collector to an alms-giver who restored fourfold all he had taken by false accusation and bestowed half his goods to feed the poor. It was the New Birth that transformed the Woman of Samaria from a harlot to a saint. Sinner, what the New Birth has done for millions of others in your condition, it can do also for you. The depths of your sin matters not, for the Lord's hand is not shortened that it cannot save. The love of God is far greater than tongue or pen can ever tell; it goes beyond the highest star and reaches to the lowest hell. Christ Jesus came into the world to save sinners; Today, he stands with outstretched arms saying, "Him that cometh to me I will in no wise cast out." If we confess our sins, he is faithful and just to forgive us out sins, and to cleanse us from all unrighteousness."

DEADLIEST OF POISONS IS UNGUARDED TONGUE.

An unmerciful tongue may be more cruel than the most terrible instrument of torture ever forged. It can stab more keenly than a dagger, and cut more deeply than a sword. That quick tongue; that fiery, temper-driven tongue; that insidious, insinuating tongue; that soft, slimy, slandering tongue; that sharp, sarcastic tongue; these, an inspired writer has said, are set on fire of hell! It is dangerous to handle such cruel weapons heedlessly. With one of them you may so rend your mother's bosom that she will wish she had never been born; you may so pierce your father's heart as to bring down his gray hairs in sorrow to the grave; you may cut the nearest, dearest ties and leave the heartstrings bleeding. —*Montreal Family Herald.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Mr. Robert W. Messer, a Burlington groceryman, will gladden the hearts of all children and their helpers by having us at the Burlington Park for a weiner supper, on May 7. It will take a lot of "fixings" for 79 children, and their matrons and the other members of the staff. The dairy will be in full operation with Mr. Hilliard and four or five boys on the job while the rest of us have the picnic but we shall make it up to them in some way. Dairy business is something that has to go on without interruption if possible.

A Sunday soon the Apple's Chapel Church will come over with a picnic dinner sufficient for themselves and all of us here at the Orphanage. They will allow us to arrange the dining-room tables for self-service and let the Orphanage children and their matrons go first and then they will follow. They tell me it is as much fun to see the children fill their plates as it is to eat, which evidently means they like very much to see the children fill their plates! Several churches came to see us last summer and brought picnic dinners. I cannot tell you how much the children appreciate this. All of us appreciate visitors, if for only a short visit, any day in the week. We like to feel that you realize this is your very own work and that you are thus interested in it.

Honor came to our farmer, L. W. Wagoner, this week in that the Orphanage farm was awarded a bronze plate designating it as a "Green Pastures" farm. A few years ago the farm won the designation of "Master Farmer." But I think a greater honor than this comes almost every month when some successful man comes inquiring to see him "because he was here when I lived here."

A few weeks when our report reads as this one does: "total for the week $287.61" can put us in quite a bind here. This is a low season for us and yet our expenses seem to keep going right on. It is easy to feel like someone else is going to help the Orphanage. It is easier for us if you make a donation yourself.

Three needy children are knocking at our door now, and their applications are being studied. As we see their helplessness and need, we are reminded that everyone of the 79 here came with the same sort of helplessness. To take care of these children and give them not only a home but hope and even happiness is a great thing. To help to shape and largely mold the destiny of a child is a very real responsibility. It is one that we are sharing with each of you who read these lines, and all the churches of our Southern Convention. Thank you for your help.

John G. Truitt,
Superintendent.

REPORT FOR APRIL 24, 1952.

Donated Commodities for the week.

Mrs. Louis Allen, Burlington, N. C.: Books.

Ladies' Missionary Society, Calvary Christian Church, Greensboro, N. C.: 10 Testaments.

The Gideons, Greensboro, N. C.: Testaments.

Woolworth's, Burlington, N. C.: Candy.

Woman's Auxiliary, Greensboro, First: Clothing.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,712.62
Eastern N. C. Conference:		
Morrisville		6.70
Eastern Va. Conference:		
Newport News S. S.	$ 13.25	
Norfolk, (Bay View)	14.00	
South Norfolk S. S., for Jeanie Cook	20.95	
		48.20
N. C. & Va. Conference:		
Bethel	$ 8.09	
Long's Chapel	8.95	
		17.04
Western N. C. Conference:		
Zion		25.00
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
Linville S. S.	5.83	
		7.83
Total		$ 104.77
Grand Total		$ 5,817.39

Special Offerings.

Amount brought forward		$10,389.85
Woman's Fellowship, Bay View Church	$ 5.00	
Mrs. K. C. Field, Holyoke, Mass.	5.00	
Mr. and Mrs. Clyde R. Buckner, honoring the 50th wedding anniversary of Mr. and Mrs. W. P. Baldwin	20.00	
Philathea Class, Suffolk Church, for Raymond and W. C. Harvell	5.00	
Elder Cong. Christian Ch., Dadeville, Alabama	11.74	
Special gifts	136.10	
		182.84
Grand Total		$10,572.69
Total for the Week		$ 287.61
Total for the Year		$16,390.08

There are six scholarships available for pastors at $15.00 each for attendance at the Duke Pastors School for accepted supplies June 30-July 16. Any pastor interested in one of these scholarships should contact Superintendent Scott at once.

The Congregational Christian Pastor's School at Deering, New Hampshire in June and July for three weeks this summer would be a wonderful experience for some of you pastors of the Southern Convention. If any of you are interested in attending this school please contact Superintendent Scott or write direct to Dr. Truman Douglas, 278 Fourth Ave., New York 10, N. Y.

W. T. Scott.

Character is not made in a crisis—it is only exhibited.

—*Dr. Robert Freeman.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

WHEN SKIES ARE DARK.

A good many people never learn to sing until the darkening shadows fall. The fabled nightingale caroled with his breast against a thorn. It was in the night that the song of the angels was heard. It was at midnight that the cry came, "Behold, the bridegroom cometh; go ye out to meet him."

Indeed it is extremely doubtful if a soul can really know the love of God in its richness and in its comforting, satisfying completness until the skies are black and lowering.

Light comes out of darkness; morning out of the womb of the night

James Creelman, in one of his letters, describes his trip through the Balkan States in search of Natalie, the exiled Queen of Serbia.

"In that memorable journey," he said, "I learned for the first time that the world's supply of attar of roses comes from the Balkan Mountains. And the thing that interested me most is that the roses must be gathered in the darkest hours. The pickers start out at one o'clock and finish picking them at two.

"At first it seemed to be a relic of superstition; but when I investigated the picturesque mystery I learned that actual scientific tests had proven that fully forty per cent of the fragrance of roses disappeared in the light of day."

And in human life and human culture that is not a playful, fanciful conceit, it is a real veritable fact—*Malcolm J. McLeod.*

JESUS' GOOD CONFESSION.

(Continued from page 6.)

to the world more than the earth was worth. Small and pitiable is the human hope that is based on nothing greater and better than this little planet which we cling to for a few years. Jesus by his testimony gave to life's outlook an infinite enlargement. "My kingdom is not of this world—it is the kingdom of the heavens." It is a kingdom without boundary lines. It is a universal and everlasting kingdom. The kingdoms and empires of earth are petty, mere playthings, in comparison. What men on earth call life—a few years of sleeping and waking or sleeping and dreaming—in comparison with life in the invisible and eternal world is as a fleeting firefly in contrast with the stars that shine forever and ever.

Men needed the enlarged vision and Jesus bore testimony to the truth in its grandeur. He said to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Did he not mean the truth regarding the future and eternal world? Men needed above all things to see and know that world in true perspective. What we call worldliness and the worldly life is due to ignorance of the life to come.

Worldlings close their eyes to that future state and laugh at those who believe in it and order their lives accordingly. This is as true our day and generation as it was in the time of Pilate. Men who follow Jesus in declaring their belief in a life to come subject themselves to ridicule today. The world laughs contemptously at the Christian's creed and has a sort of pity for the one mentally weak enough to accept it. It takes courage to profess acceptance of the Christian religion. The world may laugh loud and long. But it is the Christian's part to witness a good confession, as Jesus did, in order that the unbelieving may be convinced. Paul charged Timothy to make his life and testimony a rebuke to the worldly life. If Paul were here now, would he not charge us? The intense worldly spirit of our time and the existing skepticism regarding the future life call for a Christian spirit and testimony of intense earnestness. We owe it to Christ, we owe it to our conviction of its truth, we owe it to our pitiable fellowmen of clouded minds, that we repeat Christ's testimony in a tone that will carry conviction. Men may laugh for a time, but some will in time be impressed and yield to their impressions.—*Exchange.*

YOUTH AT WORK.

(Continued from page 11.)

One of the conference program features, Mr. Shriver announces, is a radio forum on the political responsibilities of Christian youth. A youth committee last fall invited as panel participants Senator Estes Kefauver of Tennessee, Senator Wayne Morse of Oregon, John Ramsey, CIO staff member from Atlanta, Ga., and Gordon Shull, University of Illinois graduate student. All four accepted.

Platform speakers include Rev. Charles Templeton, evangelist of the National Council of Churches' Joint Department of Evangelism; Miss Marjorie Penney, director of Fellowship House in Philadelphia, Pa., Dr. James Robinson, pastor of the Church of the Master, Presbyterian, in New York City; and Dr. Gerald E. Knoff, associate executive secretary of the Division of Christian Education of the National Council of Churches.

On the United Christian Youth Movement staff to direct the conference is Jameson Jones, president of the National Conference of Methodist Youth and student at Garrett Biblical Institute, Evanston, Ill.

Conference registration folders are being mailed on request from the UCYM at 79 East Adams Street, Chicago 3, Ill.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

of North Carolina, will be the speaker. The college is located in Governor Scott's home county, and even though he is expected at the state colleges on that day, he has arranged so that it will be possible for him to spend the morning hours at Elon College and bring to the graduating class, the faculty, the trustees, and all, the literary address.

The readers of THE CHRISTIAN SUN and their families are cordially invited to any and all of the exercises of our commencement program.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

ern world. Suppose nobody worked in the power houses or the pumping stations or the fire stations of our towns and cities on Sunday! Suppose nobody worked in a hospital on Sunday, or in a home where there was sickness in the family for that matter! What about the farmer with cows to milk and stock to feed! Hundreds of examples could be given. One has to use commonsense in interpreting this Commandment. But making all due allowance for the things that we have to do on Sunday and that have to be done on Sunday, it is quite apparent that Americans, thousands of them do not remember the Sabbath day to keep it holy. We are not free to do anything we please on Sunday, but only free to do anything that is needful and merciful, or Christian. Furthermore it is not simply a question of our personal desires in the matter. Society has a stake in the matter of Sabbath observance. Widespread disregard of the Sabbath will bring national decay and ultimately national destruction.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

New Educational Building--First Church, Burlington

A service of worship and open house were held in the new Educational Building of First Church, Burlington, N. C., on Sunday, April 20, at 3 p.m. Rev. Henry E. Robinson, pastor, presided, and the prayer of dedication was offered by Dr. Leon E. Smith. Mr. E. T. Saunders expressed appreciation to the Building Committee.

The congregation entered into the following

ACT OF THANKSGIVING AND CONSECRATION:

MINISTER: For the dream which Thou hast planted in our hearts and which has been nurtured by prayer and by counselling together;

PEOPLE: We thank Thee, O Lord.

MINISTER: For the devotion and loyalty of Thy servants, who have made sacrifices of time and substance toward the building of this house;

PEOPLE: We thank Thee, O Lord.

MINISTER: For the natural resources with which our nation is blessed, and for skilled planners, craftsmen and artisans who have fabricated them into this structure;

PEOPLE: We thank Thee, O Lord.

MINISTER: Toward the teaching of the scriptures and the building of character in the lives of children and youth;

PEOPLE: We consecrate our lives.

MINISTER: Toward the improving of ourselves in the study of the Bible, in acts of prayer and devotion, and in deeds of service, that we may be better fitted to serve youth;

PEOPLE: We consecrate our lives.

MINISTER: Toward liquidating the obligations we have assumed, thereby completing the work we have begun;

PEOPLE: We consecrate our substance.

MINISTER: Finally, toward establishing the Kingdom of God in the hearts of men;

PEOPLE: We consecrate our all to the greater Glory of God. Amen.

(See page 2)

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

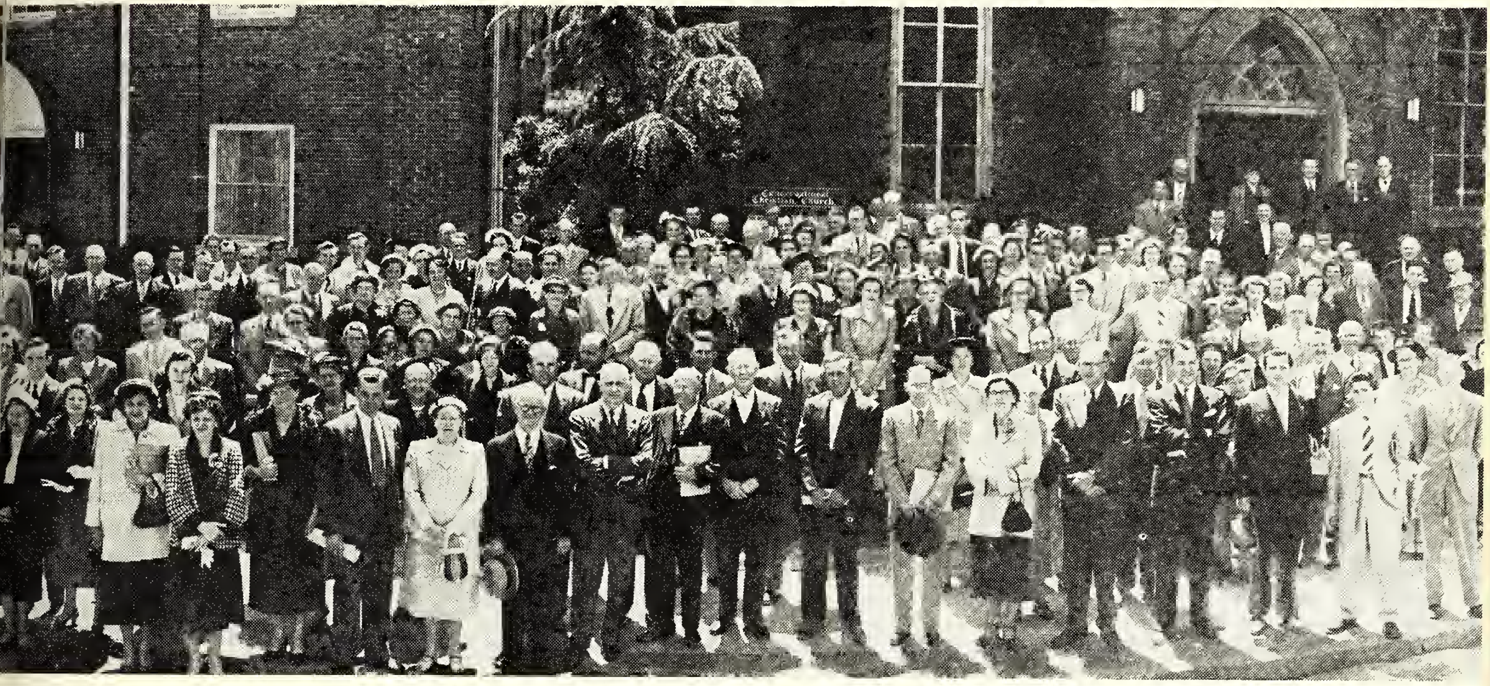
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MAY 8, 1952 NUMBER 19

Fortieth Biennial Session of The Southern Convention Becomes History



A Group of the Delegates and Visitors to the Fortieth Biennial Session of
The Southern Convention of Congregational Christian Churches
Durham, North Carolina, April 29-May 1, 1952

News Flashes

The Eastern North Carolina Ministers had their final meeting of the season on Monday at Chapel Hill.

Fraternal delegates to the Durham Convention included Revs. C. C. and J. D. Dollar and Rev. A. G. Bedford of Alabama.

The Young Adult Department of the Berkley Church, under the leadership of Mrs. A. L. Rogers, recently completed renovation of the church parsonage. Rev. C. C. Thomas is the happy pastor.

On Wednesday and Thursday of the past week, Dr. Helfenstein, Chairman of the S. E. Geographic Panel of National Committee on Free Church Polity and Unity conducted a Seminar on this important issue at Atlanta, Ga.

The cut of the Educational Building of our Burlington Church on the back page last week was used by courtesy of the Burlington *Times-News*. The picture on the front page was furnished by the photographer selling pictures at the convention. He promised to write his name on the back of the picture, but failed to do so, so we cannot give him credit, but only our thanks.

MEMBERS OF SUN STAFF HONORED.

Citations were presented during the Durham Convention to three members of The Sun staff.

To Dr. H. S. Hardcastle who has for more than 25 years rendered invaluable service in the weekly presentation of the Sunday School Lessons prepared for The Christian Sun. His keen comment, deep understanding and timely suggestions have given greater insight to many of our people.

To Mr. John T. Kernodle for the 30 years of careful and continuous effort as the publishing agent for The Christian Sun. Through good times and bad he has sought to serve his church in an effective manner. As Managing Editor he has made an invaluable contribution not only to the paper but to the life of the church as a whole.

To. Dr. Robert Lee House for the 12 years that he has served as editor of the paper. With real Christian concern and courage he has sought to present materials that will be truly productive for the church. He has with fairness and impartiality presented questions of almost every nature to our churches in an effort to bring them into deeper mutual understanding and fellowship.

EDUCATIONAL BUILDING AT BURLINGTON COMPLETED.

The recently completed Educational Building of First Church, Burlington, N. C., pictured on our back page last week, is a three-story structure of fireproof construction. It has the same general architectural lines of the church and the brick and stone trim in the new building were chosen to match those of the church.

The building contains six Sunday school departments for groups from the nursery to the high school age levels. A large assembly room which will accommodate 100 persons is located on the first floor, along with a modern kitchen and four classrooms.

Several departments have been equipped with new furniture, including three new pianos, which individuals and organizations of the church have cooperated in purchasing. A modern water cooler serves all three floors and venetian blinds have been installed on all windows.

The building is heated by a circulating hot water unit located in the basement.

Workmen are now engaged in grading and landscaping the lawn of the new building.

Members of the Building Committee which directed the construction of the Educational Building are as follows: Dr. J. R. Kernodle, chairman; H. N. Truitt, secretary; Miss Violet Holt, Mrs. C. R. Faucette, Mrs. Ed Foster, W. L. Cooper, Eugene Gordon, W. W. Sellers, and Rev. H. E. Robinson, pastor of the church.

NEWS FROM LEAKSVILLE CHURCH.

As I enjoy the reports in The Christian Sun from other churches from other conferences, it might be interesting to have a report from Leaksville, one church belonging to the Valley Conference.

I think the best news I can report is the use of the new basement nearly completed, in which we held a fellowship supper on the evening of April 18, 1952. Nearly 190 people of the community turned out with well filled baskets of every kind of palatable, old-time cooked food. After the pastor Rev. R. E. Newton led a short devotional service, the food was spread on a long table, and all were invited to help themselves. I tell you, what they did to that wonderful meal was a plenty.

After a pleasant social hour, Mr. B. F. McDaniel, our treasurer, stated that the cost of the work on the basement, so far, was $3,484.24, all paid for up to date. Then Mr. R. G. Rothgeb stated that the contractor had done a good job, also much credit was due Mr. Irvin Foltz who devoted much time to directing the work. Mr. Rothgeb said that we needed more money for another entrance at the vestibule, for furniture for kitchen and for other improvements yet to be made. He asked for a collection, and an additional $200 was raised toward the completion of the project. Everyone enjoyed the occasion and we had a good time.

The Leaksville Church was reorganized in 1880 with 15 members. I

(Continued on page 9.)

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

May	**4-11**	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

CHAPLAIN CORPS COMMISSIONS AVAILABLE TO SEMINARY STUDENTS.

The U. S. Navy Recruiting Service has been authorized to recruit qualified theological students for appointment as Ensigns in the Naval Reserve for inactive duty, the Navy announced today.

The previous regulations which required seminary students to be members of the Navy or Marine Corps Reserve before they were eligible for the Chaplain Corps has been cancelled Young men who are 19 through 29 years of age inclusive and who are attending, or have been accepted for the next entering class in an approved theological seminary may be appointed as Ensign, USNR, and those interested should apply through their nearest office of Naval Officer Procurement.

All applicants must have had 120 semester hours of credits in undergraduate school. Each man will also be required to secure the Ecclesiastical Endorsement of his religious body.

Students who are commissioned as Ensigns in the Chaplain Corps of the U. S. Naval Reserve will be given the opportunity to accept a commission as Lieutantnt, junior grade, in the Navy Chaplain Corps upon graduation from Seminary ordination.

FRIENDSHIP PRESS CELEBRATES GOLDEN JUBILEE.

Friendship Press this year celebrates the golden anniversary of the missionary education movement in the United States and Canada. Dr. T. H. P. Sailor, of Englewood, N. J., who has been with the movement for the half century, was the main speaker at one of a series of jubilee-year celebrations.

The overseas theme of Friendship Press publications for 1952-53 is Africa, and the home missions theme is Home Missions and Human Rights.

The first books on Africa to come off the press are one for adults, *Africans on Safari,* by Leslie C. Sayre, formerly a missionary in the Belgain Congo; a book for young people, *Jungles Ahead,* by Esther D. Horner, and three for children, *Chama's Choic* and *Nyanga's Two Villages* by Esma Rideout Booth, and *Mpengo of the Congo,* by Grace McCavran.

In *African on Safari,* Dr. Sayre tells of the long and difficult trek that Africans are making from conditions in primitive villages to Christian living, giving the histories of typical Africans who have made this safari with the aid of the churches and missions. Illustrations are by W. F. Burton, a missionary to Africa whose art work is well known.

The Africa books will include an analytical study of some basic problems by Dr. Emory Ross, also formerly a missionary to Africa, now secretary of the African Committee, Division of Foreign Missions, National Council of the Churches of Christ in the U. S. A. Dr. Ross's book, which will bear the title *African Heritage,* will be published in mid-May. Representatives to the U. N., who have read the galley proofs considered it so well informed and so well handled that they felt sure the writer must himself be an African.

The first book on the human rights theme to come of the press is "The World Is My Home," by Ewald Man, a New England pastor who knows by experience what it is to be a displaced person.

AWFUL UNCERTAINTY OF THE FUTURE.

It is a gloomy moment in history. Not in the lifetime of any man who reads this paper has there been so much grave and deep apprehension; never has the future seemed so dark and incalculable.

In France, the political cauldron seethes and bubbles with uncertainty.

England and the English Empire is being sorely tried and exhausted in a social and economic struggle, with turmoil at home and uprising of her teeming millions in her far-flung Indian Empire.

The United States is beset with ra-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor....................Robert Lee House
Managing Editor..........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $............... for which please send The Christian Sun ( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S Desk

THE DURHAM CONVENTION

The entertainment of the Southern Convention is no small undertaking. Dr. Stanley Harrell and members of his congregation provided hospitality for a large number of delegates. The new educational annex provided added facilities and made the task easier The Durham Church is one of the stronger churches of the Convention, one which has a consistent record of cooperation and generosity in Convention enterprises. Currently a group of laymen within the church are canvassing the membership to secure additional subscriptions to The Sun. Who said this was a job just for the women?

The reports were mimeographed and bound in advance in what was referred to as "The Blue Book." An effort was made to place a copy in the hands of every minister and delegate. The full wealth of these reports can be gained only by careful and thorough reading. If you are interested in getting the full story, borrow a copy of "The Blue Book" from your church delegate. The minutes will appear in our columns in due season.

In addition to the carefully prepared reports, there were major addresses, some of which we are publishing. Mr. Walter Graham declared that "More interest and activity is being shown and taken by the laymen of the Congregational Christian Churches than ever before. Through schools of churchmanship, week-end retreats, one-day rallies, Laymen's Sunday programs, early communion breakfast, Men's Bible Classes, new groups of local laymen, men of all walks of life are not only going to church but trying to practice Christianity in their daily works."

Dr. Vere Loper, Moderator of our General Council, describes some of the clouds which hover over our denominational scene, then pointed "Where the Sun Shines Through." Church Union and Social Action were listed in the former catagory. And yet, Dr. Loper declared, "There is something sound and hopeful at the heart of our fellowship: the manifest purpose to get along in good will, an aroused interest in our evangelistic task, a new dignity in worship, and a new expression of statesmanship in both Home and Foreign Missions."

Rev. Thomas K. Thompson of The National Council of Churches gave two addresses on stewardship, and counselled with some of the ministers on their stewardship problems. He urged his hearers to handle their economic resources in order that they may evangelize. In this connection, perhaps the most memorable action of the Convention was the vote authorizing the employment of a Stewardship and Evangelism Secretary.

There were many high moments from the opening worship by Rev. R. L. Jackson to the concluding one in which Rev. Orville H. White of Tryon urged the delegates to "Rise from the level of duty to the level of grace and commitment, and thus build the Kingdom through many avenues."

THE FUNCTION OF THE CHURCH PRESS

What is the function of the Church Press? No simple answer will suffice. Attendance at the Associated Church Press Conference brought one into touch with a galaxy of editors, and the names of their publications were suggestive. Perhaps these very names indicate some of the functions of the Church Press. No one name connotes the full significance of a church paper, but a number of them indicate the many facets of religious journalism. Let us call the roll of a few representative publications.

Advance. Here is a name which suggests action, progress. To be sure the church paper can help advance ideas, plans, causes. It undertakes to chart the course, provide some of the motivation, then record the progress of the advance.

Advocate. The Methodists have used this name to a good advantage, but every true religious journal is an advocate. It is not neutral. It advocates a way of life, a plan of action, a goal to be achieved. At times it may advocate a cause that is unpopular. The Christian Sun advocated missions and Christian higher education long before there was an Elon College or a Mission Board.

Beacon. In season and out of season the church paper flashes its messages of warning, encouragement, and hope.

Churchman. Ah, that is it! We are endeavoring to develop churchmen, devoted and efficient churchmen. Religious journalism helps lay the broad foundation for an enlightened churchmanship. How important it is for children and young people to read the church paper!

(Continued on page 12.)

A Minister Looks at His Job

An Address before The Southern Convention

By DR. RUSSELL HENRY STAFFORD, President The Hartford Seminary Foundation

I am going to talk to you about the ministry. It is the greatest job on earth. Let me tell you why I think so.

I ought to know. I was at it long enough. Thirty-five years, boy and man, from the time I was twenty until I changed over to school management in the same field at fifty-five. I changed then only because I felt that I had learned some things through the years which it was time for me to share with tomorrow's ministers; while I was sure also that a younger man, carrying on from where I left off, could get farther faster, in developing the new program which we had started to build in an old parish, than I could do, fagged as I was from laying foundations, and with only ten or fifteen years to go before retirement.

I lost money, and for a while I lost friends, by making that change. But so far everything has worked out as I hoped, and even better. It is hard to imagine how I could be happier anywhere than I am in what I am doing now. Yet even so there are times when I get a hankering to plunge back into the pastorate on my own, instead of standing on the edge, encouraging others to dive and cheering on those who are already in the swim.

For the ministry is so fascinating that it gets into your blood. And again I say, I ought to know. My first parish was in the country, seven miles from the nearest town, in central California. My last parish was downtown in a big city area, with my people scattered through some forty clustered municipalities. In between I had worked in two factory towns, a summer resort, two unprosperous suburbs, a college community, and two other big metropolitan churches, assistant in one, chief in the other. California, New York, Minnesota, Missouri, Massachusetts; and an army pastorate, a chaplaincy, in Arkansas, through a blistering summer, thrown in. I don't want to boast, but I think I know the lie of the land and most ranges of the ministry pretty well.

Don't get the idea that it has all been smooth sailing, either. Maybe it looked that way, from the outside; a minister has to understand the art of putting up a good front, like an actor or a politician. And on the whole I got the breaks, as they say. But, believe me, I have also taken the bumps. And why not? Who wants a downy couch? It is more fun to ride a bucking bronco than an elderly cart horse, if you can stick on, or climb back on after you are thrown.

You will see from what I have said that when I speak of the ministry I mean the parish ministry, the pastorate. Not only is that where I have had experience, but also that is the backbone of the church.

DR. STAFFORD

Up at Hartford in our Foundation—a peculiar word for such an institution, but probably a better one, because less pretentious for a community of small specialized graduate schools, than university, which would be technically more accurate, we have four schools for four different church-centered vocations: the pastorate, religious education, missions, and social service. These schools are all of equal rank in the Foundation. These vocations are all essential to the total function of the Christian Church, of which most of the branches are represented among the students on our non-sectarian campus. But of the four schools the Theological Seminary is the oldest, and founded the rest; that is why we call the whole collection The Hartford Seminary Foundation.

That is a parable. Of course we must have social workers, missionaries, and directors of religious education nowadays; and for each category there are special subjects and skills to be mastered, of which the others know next to nothing. But without pastors none of these other Christian leaders could carry on. For the pastors keep the churches going, and the churches keep these other lines of activity going. So I believe I am without prejudice when I insist, even though it happens to be the area where my own service has been rendered, that the pastorate comes first in every sense. It is of initial, continuing and supreme importance to the Christian Movement in every locality and as a whole.

Mainly the parish minister does three things. He is charged with the proclamation of the Word of God, the care of souls, and the administration of his parish. Each of these functions in turn can be broken down into two or more elements closely connected. Any of these functions thoroughly performed might well be a full-time position. They are all intensely interesting; I can't decide which strikes me as the most so. Link them together, as they have to be linked if the parish minister is going to measure up to his responsibilities, and you have a combination that in my opinion can't be beat by any occupation on earth for exhilaration and delight, that you believe with all your heart in the Lord Jesus Christ and would rather be his slave than any man's master: that you like to work; and that you have a lively imagination, so that you will make the most of your opportunities. Let's look at these functions a little more closely, and in reverse order.

First, then, parish administration. Every Church has a business side. It holds and maintains property, it pays salaries, it makes investments in outside activities (missions and the like). It has to have meetings of stockholders (all its members) and of directors (deacons, trustees, Church Councils) at stated intervals for the transaction of business. It must keep up regular relations on good terms with the other Churches of all denominations in its neighborhood, and with the Churches of its own denomination throughout the area and beyond. Here are finance, politics and diplomacy, all in one basket. And the general manager is the pastor. It is he who will be held to account, whether or not he is directly at fault. if anything goes wrong. So he must keep his feet on the ground, deal with people tactfully, and handle affairs systematically and with efficiency.

Secondly, the care of souls; an old-fashioned expression for looking out for people one by one when they need him, first winning their confidence, so that they will turn to him for advice and help when they are anxious or get into trouble. And the only way to win their confidence as every pastor knows is by going in and out among them unceasingly, making many hundreds of short friendly calls in their homes every year, with complete coverage, playing no favourites. The minister must be everybody's friend, and can't afford to be anybody's pet. When they do start coming to him, moreover, because they trust him, he must never be shocked by anything, no matter how shocking; yet he must never let down his own standards one inch. And besides confessing some, he will christen and marry and bury them all, sometimes throughout a whole countryside. This spells hard work. But what this is made up of is human relations. And it is from human relations that we learn the most and get the biggest thrills in life, this side of heaven.

Thirdly, proclamation of the Word of God. Preaching, we call it; sermons, we call these pronouncements. I wish we could discard both terms; they are terribly hackneyed. Of course we can't. But at least we can take pains to see clearly what they mean.

We are to make God, his love, his will, and the principles of human conduct grounded in his nature and our relation to him, known to men and women and children in terms of where they live, how they think and speak, what they have to do, and the world of which they are a part, with worldwide outreach and influence and therefore with worldwide obligation, whether as yet they realize it or not. That, reverently speaking, is some job.

We need to know God for ourselves, of course, to begin with. And we need to be saturated in the Bible, through which he speaks to us; especially in the Gospel, where we can win actual firsthand acquaintance with his son our Saviour if we will.

But we dare not top there. We must also know the people to whom we have to make God known in such a way that they shall feel him, not merely think the correct things about him. We cannot reach them where they live unless we know them. We must know them in their real concerns and difficulties and strengths and weakennesses, not just in their Sunday-go-to-meeting clothes.

We must also know the whole world, backwards and forwards, up and down, as well as we can. For these people of ours are a part of it. By it they are conditioned; by them in some degree it is conditioned in turn. Hence, though our talks to them will be simple and intimate, yet they must come out of a background of wide and varied study. They must carry overtones of reality without any whine of sanctimonious singsong.

Hence the intellectual as well as the spiritual stimulus of the ministry to its executant is simply inexhausible. Reading over broad fields, meditation, writing, and a contagious spontaneity of public utterance after all this private preparation — these together will keep the wheels of the mind spinning, and the brain will never get rusty.

When a man takes on these three functions simultaneously, he is going to be busy from then on, beyond any familiar measure of other men's business. Not for the pastor any thirty-five hour week, or forty hours, or forty-eight hours either. A competant and conscientious pastor builds his weekly time-budget around two fixed items: at least four hours daily for five mornings in study and sermon preparation, protected from interruption; at least three hours daily for four afternoons in systematic parish calling, rain or shine, well or ailing, subject to interruption only by funerals or tornadoes. To these two blocs of time he attaches other blocs on every side for other duties that must not be neglected, until before he knows it the hour total runs to around seventy or beyond. He will have no time to stay at home and help with the housework or baby-sit. He will hardly have time to sleep and eat.

He will get tired as a dog; more tired than any dog I ever met. But he will never be bored. This is the most exciting occupation any man ever tackled. It is no place for a lazy man. But there is no place for a lazy man in the Kingdom of Heaven, either. "My Father worketh hitherto, and I work," said Jesus. Who but a moron wants to loaf, anyway, when there is something interesting to be done? The harder we work at what we like to do, the more alive we are.

But what is the use of all this hard work? Is the Church really important enough for such investment of energy? In answer I might speak of all the people one by one whom we pastors rescue from doubt, discouragement, despair, downfall, into courageness and constructive living in the joy of faith and hope and love. These are the first hand results which every devoted minister finds accruing from his toils, to his own astonishment, so far do they exceed through the years what he had dared to expect from such low-grade service as he can render. But instead let me ungratefully take all that for granted, and speak instead in the widest terms, with a world reference. It is in the main Protestant Churches of America which set the standard of conscience and motive for the middle class all over the country, even to a great extent for middle class people who do not themselves go to Church. And America is a middle-class country. That is what democracy means: grading down the top-lofty and building up the downtrodden to a sound middle position where everybody works, everybody thinks, and everybody has enough to live on. We have not got there yet, but we are moving in that direction.

But America cannot live by herself any longer. She has emerged suddenly and dizzily into preeminence among the nations of mankind. As goes America, so goes the world.

As goes the middle class, so goes American. As goes the Church, so goes the middle class. As go the pastors, so go the Churches. Now do you see why for depth of influence I would rather be a preacher than be President?

What kind of boys should set out to be ministers? What kind of man can qualify for such a big job, and how can he go about it?

Let me begin with two negatives. First, we don't want go-getters who are all out for number one. People who put a dollar mark on success had better go where dollars are to be found. In the ministry there are neither cushy posts nor any fat incomes relatively to the scale of living required. But that is true for scholars and artists and poets and honest politicians too. A man can be sure of a decent living if he hustles. That is all any decent man should want. No pastor will have to climb into heaven through a needle's eye. Does

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Students majoring in music are giving their recitals. They dress up in their best and do their best at the piano or in a special program of songs.

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Carl Woods, Alumni Secretary, is busy with alumni banquests held in different cities. Next week the banquet will be held in Durham. The program has been arranged and a good attendance is expected.

* * *

The College Lake is a great attraction at this particular time. Faculty members and many students go there for fishing. Some are successful, but the majority of them come back with few fish. This is presumed as fishermen's luck.

* * *

The sororities and fraternites of Elon College are in the midst of their spring banquets. These banquets, as a rule, are held in Greensboro. The students feel that they haven't been anywhere if they have their banquets on the campus.

* * *

The program of Commencement has been announced. May 23-26 will be the dates. Professors and students are approaching final examinations and everybody concerned is getting ready for this annual occasion at the college that is eagerly anticipated and greatly enjoyed by all.

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The baseball team is hitting a rapid pace. So far they have won seven games in the conference and lost but one. The nearest rival is East Carolina College and this team has lost four conference games. It would look like Mallory's men are on the way to another conference championship.

* * *

May Day Exercises, under the direction of the Department of Physical Education, were given Saturday afternoon, May 3. Miss Ruby Adams, Director of Physical Education for girls, was in charge. A very lovely program was given and many former students, parents, and friends came for the occasion.

* * *

The North Carolina Symphony gave its program for Guilford County last week. Its program for Alamance County will be given next week. Fred Sahlmann, a graduate of Elon College and a special student at the college this year, is guest soloist for the Symphony. Fred is always enthusiastically received by the audience. He is an accomplished accompaniest.

CONVENTION ADDS $500,000 TO ELON COLLEGE GOAL.

In 1946, at the request of the Board of Trustees and by vote of the Convention, Elon College was authorized to conduct a campaign for $1,000,000 for buildings, improvement, and endowment. It was obvious that this amount would not do what should be done at the college. Consequently, in 1948 by the same request, another $1,000,000 was added to the goal, making a total of $2,000,000. The campaign was to be launched and completed in ten years.

At the meeting of the Board of Trustees in February of this year, it was voted to ask the Convention to increase the goal by $250,000. When the Finance Committee made its report, the college was authorized to add $500,000 to the goal, making a total of $2,500,000. This is a lot of money. I know that there are many who are interested who will pronounce this an utter impossibility. We should not be hasty to write failure over a great effort, for a great institution, and for a great cause. We should remind ourselves to date that $1,177,300 of the $2,500,000 has been secured in cash and pledges, with a great deal of this amount in cash.

This amount is not beyond our ability. It may be beyond our faith, God help us. He has blessed us with material blessings sufficient to contribute this amount and more to the only productive institution that the church has. Surely the college is placed at the foundation of all progress, provided that foundation rests upon God through Jesus Christ, his Son. We are exhorted to accept his assurance that we shall receive if we believe. May we not hesitate to plan largely and expect God to take us and use us for the complete accomplishment of all things planned. There are limitations to man, but no limitations to God. There are many things impossible to us, but nothting is impossible with God.

ORGANIZATION FOR THE $2,500,000 CAMPAIGN FOR ELON TO BE COMPLETED.

Since June of last year the administration of the college, together with the Convention and church officials, have been working to form an organization for conducting the proposed campaign for the college. A bare skelton of organization has been formed. Rev. W. Millard Stevens of Norfolk, Virginia, is the General Chairman. Rev. Duane Vore, Suffolk, Virginia, is the State Chairman for Virginia, and Mr. George D. Colclough, Burlington, North Carolina, is State Chairman for the State of North Carolina. There are other individuals who have agreed to take certain definite responsibilities in the organization for the campaign, but the organization is by no means complete. Rev. Millard Stevens, General Chairman, is issuing a call to a definite number requesting them to meet at Elon College, Monday, May 12, at 2 o'clock in the aftetrnoon. It is the hope of all who are interested that those who receive an invitation may make every possible effort to come. If you do not receive an invitation and are willing to serve in the organization, you are earnestly invited to come.

The purpose of the meeting is two fold; first, to complete our organization. We must form an organization sufficiently large to carry the information and appeal of the college to every individual member of our church, every individual alumnus of the college, and every sympathetic friend. The cooperation and assistance of all are required. If we will give such cooperation, the success of the undertaking is assured at the beginning. Second, divisions and districts must be formal. There will be no solicitation of funds, either in cash or pledges, at the meeting on Monday. Much depends on you and your presence. Please come, without fail.

APPORTIONMENT GIVING.

I have a friend who is a very good man, an educated man, and is an official in his church. He supports his church rather generously, but he

(Continued on page 8.)

Christian Missions

At Home and Abroad

THE TASK AHEAD.

By Rev. R. L. Jackson.

Six years ago, the Southern Convention met in Waverly, Virginia. At that time you commissioned Dorothy and me to go to Shaowu China to be your ambassadors in Kingdom building We went with the expectation of spending the rest of our lives in China You promised to support us with your gifts and your prayers to the very limit of your ability.

During the four years we remained in China, you fulfilled your promises beyond the expectations of everyone. Your letters, your gifts and your prayers never ceased to give us inspiration and help. There were times when we would grow discouraged as we faced difficult problems in new surroundings among strange people—but your letters always seemed to come through at just about the time we needed them most, giving us new hope and courage. After the Communists came, we lived daily in fear for our lives—but something brought us through. Your prayers succeeded in piercing the iron curtain when nothing else could.

The tide of world events has changed since that Southern Convention meeting six years ago. We stayed on as long as could—but after 18 months under the Communists, we could see the shape of things to come—and along with the others, finally reluctantly made our decision to leave. Today there is not one American Board missionary left in China.

Now things are back where they were before we went out—but are they really? No, I for one, don't think they will ever be the same again. We out there, and you here at home—we, together, made a contribution to the Kingdom of Jesus Christ in China which nothing can permanently destroy. No matter what the newspaper headlines say, the Communists nor any other earthly power can wipe out the seeds, God, through us, has planted. It was a significant undertaking and not only is the Church of Christ in China stronger because of it—but we are all better people because we gave and sacrificed—for this great cause.

I am hopping that something of that spirit which possessed us six years ago will be in our midst *this* Convention time. We can't send anyone to China—but there's work to be done in *other* lands; and there's much work to be done here at home—ministering to needy people, planting new churches, changing old patterns of thinking and acting that our country may become truly Christian. We have a job to do to give people faith, hope and courage—people who are bewildered and insecure in this changing, sin-sick world.

As we begin our 1952 Convention, let us be just as earnest, just as consecrated as we were six years ago. The times in which we live call for new ways of thinking—new ways of living. Fear, hatred and prejudice must be roooted out and replaced with love and understanding. Selfish living must go and Christian concern for others become the controlling motive in our lives. Trust in military power and force must make way for trust in God. Let us give ourselves—our best powers of mind and spirit to strike new trails for Jesus Christ.

After the death of Moses, when the children of Israel were just outside the promised land—there was much discussion and argument as to what course of action should be taken. The enemy was strong. Why not settle down here and be satisfied. Then God spoke to Joshua, "Moses my servant is dead. Arise and go over this Jordan, thou and all this people, unto the land I give to thee." —Joshua 1:1-6, 9.

Can we at this Southern Convention meeting use this as our own challenge? The way ahead is uncertain. Darkness covers much of the earth. Great sinster forces are at work seeking to destroy the ideals and purposes we hold dear. The power of the enemy is strong — we underestimate it at our peril. What shall we do?

There are those who say—"there's really nothing to get excited about. We'll just settle down here. We'll go on as we always have. We'll read a few reports—make a few high sounding resolutions—and above all, avoid all controversial issues. Then go home and tell all the folks back home what a lovely time we had."

I challenge you today to "Arise, go over this Jordan" to face squarely the main issues of life as Jesus faced them. I challenged you to put you hearts and souls and minds—yes, and your dollars behind the great program God has given us—not only to make America Christian, but to make the world Christian. I challenge you to arise go over this Jordan in the same spirit of togetherness we had when six years ago we set out to take Christ to Shaowu.

Note.—This statement made before the Southern Convention, is a clarion call to each of us to support the work of missions. Dare we turn it down?

NEWS OF ELON COLLEGE.

(Continued from page 7.)

seems unable to change his method of giving. It has been his custom all his life to give what he gives to his church in the fall of the year, and give it in a lump sum. During the year he receives his salary every month. I hope that some day it may occur to him that as his expenses are daily and must be met monthly, that the expenses of his church, including his pastor's salary, are daily and must be met at the end of each month.

The same is true at the college. Its expenses are daily. These expenses must be met. These expenses include equipment, electric current, coal, and salaries. Our Sunday schools and churches have been doing very well since January. I am sure that they will keep it up. It would mean a very great deal to the college if the Sunday schools and churches that have not been contributing would join in by sending their contributions week after week or month after month. The average laborer and many farmers receive money regularly during the year. It should be a privilege to share their earnings with the college. It would be a blessing to them and to the cause that is dear tothe hearts of us all.

Previously reported		$4,454.59
Eastern N. C. Conference:		
Damascus	$ 29.00	
Eastern Va. Conference:		
Antioch	$ 20.00	
Hopewell	10.00	
Union (Surry) S. S.	2.35	
Waverly S. S.	11.37	
N. C. & Va. Conference:		
Apple's Chapel S. S.	$ 37.43	
Burlington S. S.	72.43	
Beverly Hills	7.73	
Valley Va. Conference:		
Newport S. S.	24.32	
		214.63
Grand Total		$4,669.22

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

BROTHERHOOD BEGINS AT HOME.

National Family Week.
May 4-10, 1952

As the home is the taproot of the state, so the influence of the home is the fundamental source of its civilization. We have all sorts of scales and measuring instruments by which we can weigh and measure various objects of our universe from the smallest grain of sand to the stars of the heavens that declare the glory of God—but we have no instrument or means by which we can measure the influence of the Christian home

William Shakespeare wrote long ago—''The strongest bonds of a true democracy are friendship and neighborliness'' The strong bonds of love, understanding, thoughtfulness and kindness one for another bind a family together, making an institution called the Christian home

Prayer for Our Homes.

Our Father, we are keenly aware of thy wisdom in creating humankind, lonely, unsatisfied, unless bound by the ties of family to an earthly home and by chains of divine kinship to a Heavenly Father. May we create homes where happiness is an obligation, and then spread the ideal of the family, the democracy of its structure, the sacrifice of its glad burden-sharing, the equality of its members, until thy beautiful world becomes not a battlefield for the greed and selfishness of men's desiring, but a home for all mankind. Through Jesus Christ our Lord, Amen

Mrs. W. Millard Stevens,
Chairman Christian Family Life, Eastern Virginia Woman's Conference

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MEXICAN PROGRAM AT SUNBURY.

The Woman's Missionary Society of the Congregational Christian Church of Sunbury, North Carolina, held its regular meeting on April 14 After the business session, the Youth Fellowship Group joined us for the program. Mrs. J. W. Nixon gave an interesting and inspiring report on our mission work in Mexico. The film entitled ''The Walking Giant'' was shown. The meeting was closed with prayer by Rev. T. Fred Wright. Refreshments were served.

We thought it was nice to have the young people meet with us since they are studying Mexico, also.

Reporter.

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INFORMAL MEETING AT DURHAM.

The women of the Southern Convention held an ''off the record'' session on Tuesday evening, April 29, in connection with the biennial session of the Southern Convention, meeting at the Durham Congregational Christian Church.

Approximately two hundred women came through narrow or wide doors (Dr. Harrell had suggested there were double doors at one entrance in case any of the women needed a wide space to enter!) to enjoy the fellowship of a buffet style Brunswick stew supper, and then met in the church sanctuary for their meeting. (Hats off to the Durham women who were serving at the same time an equal number of men at a banquet-style meal in the new educational building!)

Mrs. W. B. Williams, president of the Southern Convention women, presided over the meeting. Mrs. John G. Truitt, chairman of the School of Missions, presented plans for that annual event, which is to be held at Elon College July 8-12, at a cost of $10 per person. Miss Lucy Steele, Bible teacher last year at the school, will again present the Bible study. Secretary Reuling of our American Board will teach the study of Africa, about which country he probably knows more than any other person in our denomination.

Miss Pattie Lee Coghill presented plans for the bus trip to the General Council, which leaves Burlington, N. C., June 11 and returns July 2, making the round trip for a total of $104. (Via the grapevine, we hear that 37 have signed up to fill the original bus, but that a larger one may be secured. We do not swear as to the authenicity of either of these statesments!)

The main feature of the program was a play ''The Fair Family Worships'' presented by a group of six from the First Church, Greensboro, under the direction of Mrs. W. E. Wisseman. This was very well done, and very thought-provoking—a fine prelude to ''Family Week.''

The meeting was closed with the Mispah benediction.

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STALEY MEMORIAL SCHOLARSHIP FUND

The Woman's Missionary Convention has a scholarship fund, which enables it to award to a student at Elon College who wants to study for full-time Christian service $75.00 to $125.00 per year.

If there are students interested in this scholarship fund, write to Mrs. John G. Truitt, Box 157, Elon College, N. C., chairman of the Staley Memorial Scholarship Fund.

This scholarship is granted under these conditions:

1. The applicant shall be and remain a member of some local Congregational Christian Church (or its successor), and shall be properly certified and recommended for scholarship aid by his or her pastor and the conference of his or her local church.

2. Applicant shall be making satisfactory scholastic progress, which would mean the passing of at least four-fifths of his or her courses, but having an average of not less than ''C'' on all courses would have a distinct bearing with the scholarship committee.

3. The scholarship award will be made only to those individuals who are unable in person or through parents or guardians to pay the necessary expense.

4. He or she shall give a note bearing interest at 5 per cent, which shall be cancelled providing he or she continues in full-time Christian service in the Congregational Christian denomination (or its successor) for three consecutive years after graduation from Elon College.

Mrs John G. Truitt.

NEW FROM LEAKSVILLE.

(Continued from page 2.)

am the only one living of that faithful group, and I am thankful.

We have a Sunday school, weekly prayer service, and an active Missionary Society, also a Youth Fellowship organization which meets each Sunday evening.

May I close with this admonition, that we all should pray more and give more, knowing our reward is sure.

G. W. Rothgeb.

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Sometimes we complain that nothing ever happens to us. Everything is so dull. Well, is it? All kinds of unexpected surprises come to us.

For example, last week at Southern Convention. We stayed at the cabin of Dr. and Mrs. Waldo Boone nine miles out of Durham. It is a lovely rustic retreat and we were happy to share it with the Wissemans of Greensboro, Hardcastles of Chuckatuck and Mrs. Mauldin of Winston-Salem. Mrs. Mauldin is a former resident of Durham and she was having a homecoming! It was an unexpected pleasude to go to a city convention and to stay in such a lovely country spot!

Dr. Hardcastle was given an oral citation for 25 years of writing for THE SUN. He has been doing the Sunday School lessons for that long. Only those who have turned out a weekly page can appreciate what he has done. He gives his service free.

Another unexpected surprise was hearing music of Leroy Anderson played by the North Carolina Symphony and conducted by Capt. Anderson himself! If he wasn't a captain, he wouldn't have been at Fort Bragg and he wouldn't have been able to conduct here in Southern Pines. He has written the very popular "Waltzing Cat," "Plink, Plank, Plunk," "Sleigh Ride" and the favorite — "Syncopated Clock." We think of composers as being old and long-haired, but Capt. Anderson is young, tall and very genial. He is the father of two young children and they must love his musical effects! It isn't every day we see a real-live composer-musician!

Even as these words are being written another surprise came. This time it was a telephone call form Dr. Jack Neese, the son of Rev. J. L. Neese and brother of the Rev. J. E. Neese of Norfolk. Dr. Neese is in Pinehurst attending a medical convention. "Did we," he asked, "remember him from Elon summer conferences?" But of course! It is nice to know he has come back to North Carolina and is doing well. He has a three year old and a five year old.

First Church, Greensboro, has some distinquished actors, young and middlin', for they gave a cracker jack of a skit on the family at the Convention. Every boy and girl would have liked it and their parents too. Actors are known as thespians and troopers, and they deserve both titles! Look for surprises—they will keep you young enough to read The Children's Page.

A SONG OF WOE?

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"The books you have chosen will help the children to understand that, in spite of all the world's turmoil, there still are many things of enduring worth for us to appreciate and enjoy." I was speaking to the members of the book committee for the children's library, in which I serve as librarian. They had met to evaluate the books in some new catalogues and to make a tentative list of those for future purchasing.

"That thought was one of the tests we applied to all of our selections," Marian Westbrook replied "Lately it has been impressed upon us that, while we need to help children face reality, they shouldn't be obliged to listen to a continued song of woe."

"Tell me about it," I urged.

"Some of us belong to a neighborhood sewing club," Marian explained. "One day Anne called to our attention the fact that while we worked together we talked of nothing but trouble."

"I was the worst offender myself," Anne Stephens hastily interposed. "It was the old colored man who takes care of our flowers who awakened me to it, though he didn't know he was doing so.

"When I came home from the club one afternoon," Anne continued, "Uncle Eph was propelling himself around the flower beds to the half-audible words he so often chants—something about 'Dis heah worl' am full ob wo-o-oe . . . Oh, Lord, how much moah can ah bear?' Truly a song of woe, but I doubt if the words have any meaning for Uncle Eph; they just set the rhythm for his work.

"Certainly there was no sadness in his greeting, 'See how de zinyahs is growin', Miss Anne! Dey's mos' big as saucers!'

"Only a fraction of my attention was given to a casual reply, 'Yes, Uncle Eph, the flowers are doing well.' The rest of my mind was occupied with topics we had discussed at the club—tangled world affairs, traffic hazards, high prices, broken homes, and juvenile delinquency.

"Tense with my worried thoughts, I prepared the evening meal, and as Paul and our little girls joined me at the table I could think of nothing to talk about except the frightening subjects that were uppermost in my mind. Heedless of the growing anxiety in two small faces, I prated on about the spectacular rise in prices, the tragis acidents, and glaring examples of parental negligence.

"As we finished the meal, Uncle Eph's smiling face appeared at the door. 'Dey's somepin' nice for de chillen to see out heah,' he told us.

"Alice and Evelyn skipped into the yard, and Paul seized my hand and hurried me away from my after-dinner work. Uncle Eph's treasure proved to be a nest in the hawthorne tree, full of baby birds. After each little girl had been lifted up to take a careful look, the mother bird came flying across the yard, carrying a big worm in her bill.

"As we slipped quietly away, Paul said whimsically, 'There goes one mother that doesn't spend time worrying about the high cost of living—she just takes care of her family."

"Though I knew my husband had no thought of chiding me, his words brought me the sudden realization that I was more of a worrying mother than a helping one. By dwelling so constantly on the ills of life I had been denying my family and myself the very things that give us strength to overcome those ills. I had almost forgotten that we also have faith and courage and truth and beauty in the world.

"I didn't know how to tell the other mothers in the club about my discovery," Anne finished. "I just tried to guide our talk into pleasant channels."

"Anne looked so happy," Marian added, "that we began to question her, and soon all of us realized that we'd be better mothers if we'd stop singing a perpetual song of woe. We want to enrich the lives of our children with good music, good books—all the fine things that will give them a core of inner strength to meet the stresses and strains of our today and their tomorrow."

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

THE REPORT OF THE YOUTH FELLOWSHIP.

The following report was presented to the Southern Convention by Warren Matthews, president of the Southern Convention Youth Fellowship, April 30, 1952. The report was adopted the following day.

During the past two years the Southern Convention Youth Fellowship has endeavored to carry on a program which is in keeping with the purpose and the plans of the National Council of Pilgrim Fellowship and at the same time adapted to the needs of the local organizations.

The Seventh National Council of Pilgrim Fellowship, which met in Milwaukee, Wisconsin, was attended by five delegates for the Southern Convention. Those delegates returned to explain and to put into practice the plans of the National Council. In order to do this reports were given at Conference rallies and also to local groups. An officers' training camp was held at Camp Crabtree so that the delegates might help incorporate the National program into the Convention program.

In the last biennium the Youth Council, whose officers are Warren Matthews, president; Jack Byrd, vice-president; Elna Doris Huey, secretary; John Truitt, treasurer; and Max Vestal, editor of youth publications, has promoted two separate missionary programs. In the fall of 1950 Max Vestal, who under the sponsorship of the Youth Fellowship, spent the summer in a work camp at Agape, Italy, toured the Convention reporting on some of the achievements and needs of present-day Europe.

January 1, 1952, was the opening date for the Philippine Project. This is a campaign in which the Youth Fellowship set a goal of $2,500 for the education of a Philippine student. The amount of the goal was divided among the conferences according to their ability. On January 1, 1952, the half way mark of the campaign, more than half of the goal had been realized; there is every reason to believe that the goal will be reached before December 30, 1952. Mr. Jose Dabuet, the sttudent from the Philippines, is now a student at Princeton Theological Seminary. He has spoken at rallies in the Convention, and he will be available in the summer months to visit organizations and to help in mission work.

The Youth Fellowship groups have been holding conference meetings regularly. The attendance of these groups has reached a high quality, and the programs have developed into a high quality. But it was the feeling on the part of able Conference presidents that the Youth Fellowship needed greater unity. So in the years 1951 and 1952 state-wide youth rallies were held in Richmond for Virginia and in Elon College for North Carolina. Those were perhaps the largest gatherings of young people in the history of the Convention.

All of these programs and plans have been executed to aid the local organizations. It has been the work of the Youth Fellowship to carry on a program that challenges the highest development of Christian character, that calls forth young people to give their best to their Christ and to his church.

* * * * *

C C I F ORGANIZED.

On Saturday, April 26, Congregational Christian college students gathered upon the Elon College campus for an over-night meeting The five colleges represented by a total of 40 young men and women were: Woman's College, State, Duke, the University of N. C., and Elon.

The principle address of the evening was delivered by Dr. D. J. Bowden, Dean of Elon College. The evening vespers were conducted by Miss Billie Masters, Woman's College. The group attended services Sunday morning at the Elon College Community Church.

A great deal of emphasis was placed upon fun and fellowship Saturday evening. The recreation was led by the group from Chapel Hill under the direction of Dick Jackson. Special music was furnished by the Symphony of the Hills, made up of Elon students.

Meeting in business session, the group chose the name Congregational Christian Intercollegiate Fellowship, and the following slate of officers: Thomas Targett, President, Elon; Billie Masters, vice-president, Woman's College; Carolyn Ellis, secretary-treasurer, University of North Carolina; Irene Shultz, Duke; Timothy Chang, State.

Plans were made for strengthening the groups on each college campus. Irene Shultz and Clarence Walker are organizing a group at Duke with the help of Dr. Smith. Plans were made for two meetings next year, the first of which will be held at the new First Church in Greensboro. This meeting will be held in October, and it is hoped that more of our Congregational Christian college students may be present.

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RELAX WITH MAX.

Givers won't kick; kickers won't give.—*Dr. Rexford Raymond.*

* * *

Statictics can be used to support anything—especially statisticians.

* * *

The only way to win a war is to prevent it.—*George C. Marshall.*

* * *

Too many people go through the world like vacum, cleaners, picking up only the dirt.

* * *

There's more in stewardship than giving the collection plate to the person seated next to you.

* * *

We have really learned to pray when we realize that prayer is a privilege rather than a necessary duty.

* * *

When the churches turn their backs upon the needs of a starving world they may expect their Saviour to say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

WEAR OUT THE CARPET!

This is the advice of Dr. Clinton L. Scott, who believes that one indication of the vitality and worthwhileness of a church's program is to be found in the frequency with which it wears out its carpets. What do you think?

It is the business of every church to wear out its carpet as rapidly as possible. The process requires the combined efforts of numberless pairs of feet. Big feet and little feet, tired feet and happy feet, the feet of the long-faithful and the feet of the stranger.

We do not know how long a church

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CONSERVING THE FAMILY HERITAGE.

Lesson VII—May 18, 1952.

Memory Selection: *Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*—Exodus 20:12.

The Lesson: Exodus 20:12; Mark 7:9-13; John 19:25-27.

Devotional Reading: Proverbs 4:1-10

First Things First.

The Ten Commandments deal with a man's relations between a man and God, and a man and his fellowmen. The first commandment concerning his relationship toward God is "Thou shalt have no other gods before me, (or beside me)." Jesus said this was the first and the greatest commandment. The first commandment concerning a man's relationship toward his fellowmen is "Honor thy father and thy mother." It is a case of putting first things first. Just as surely as reverence for, and obedience to God is the basis of a sound social life, just so is respect for authority and obedience to that authority the basis of a sound and social life. Remember, these Ten Commandments are the "Rules for Living" as Dr. Chappell calls them. They are the rules by which men must play the game of life if they are to win in the long run. It is significant, therefore, that at the head of the commandments concerning a man's relations with his fellowmen, there stands this commandment, "Honor thy father and thy mother." That cannot be laughed off. It has never been repealed. It is still the law of God. Men cannot break it, it breaks them. They disobey it at their peril.

The First Commandment With Promise.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." It is the first commandment with a promise. And the only one with a specifically given promise. And it has been verified and vindicated by the testimony of history. Respect for properly constituted authority and obedience to that authority tends to develop the kind of life that has both length of days and quality of living. There are exceptions, of course, in the case of individuals—not all children who honor and obey their parents live to a ripe old age or achieve great wealth. But the exceptions prove, rather than disaprove the rule.

The Responsibility of Children and Young People.

This commandment makes demands on children and young people and even adults for that matter, especially concerning the matter of honoring our parents They are God's representatives in the home, and as such they are entitled to respect and honor. They are his properly constituted authority and hence they are to be obeyed in the Lord. They have lived longer, they know more, they love more wisely, they have a real concern for our welfare. We owe them an attitude of respect and honor and obedience. We wear their name, we ought to be careful not to bring shame upon their name.

The Responsibility of Parents and Elders.

If we expect our children to respect us, we ought to be worthy of their respect. If we expect them to honor us, we ought to be honorable. If we have a right to expect obedience, they have a right to expect wisdom as to the basis and object of obedience. Many a father and mother forfeit the respect of their children by the way they live and the things they do.

"Corban" Which Being Interpreted Is "Baloney."

"Corban" represented any offering "given to God" and refers to an offering to God, particularly in fulfilment of a vow. It represented anything dedicated to the service of the altar, and a sacrifice much emphasized by the Pharisees as part of their tradition. That was just the trouble. For instance here was a man who had some wealth. He also had parents who were old and in need. He would say, "I would be glad to help you, Dad and Mom, but I have said "Corban," and dedicated my goods to God." "Baloney" Jesus would say. Jesus would say that no man has the right, under this law, or any law, to allow his parents to suffer while he accumulates wealth, or wastes it; he cannot be content with outward observances while those who gave him life stand in need or want. There are great numbers of people who are doing the same thing as these old Jews did in regard to Corban. For instance there was the emperor of France who said that he had given everything to the Virgin Mary, and that he kept only the income for himself. How many there are who neglect their parents in their hour of need when they could well take care of them.

Jesus and His Mother.

The attitude of Jesus toward his mother is shown in a touching scene at the Cross. As the Master hung on the Cross, suffering and nigh unto death, he saw his mother standing nearby—that was where you would expect a mother to be if she thought she could help her son. In his agony he thought not of himself but of her. Calling to John, the beloved disciple, he committed his mother unto John's care. Thus at the close of his ministry he honored his mother as he had honored her through all his life.

Conserving the Family Heritage.

The home is the basic unit of life. The family is the working blueprint of the ideal which we call the Kingdom of God. It is the training ground of true democracy. It is the bulwark of our nation. If the home decays, civilization itself will decay. As goes the home so goes the school and the church and the nation. There are many forces in modern life threatening to disrupt and even to destroy the home. It is high time that the people of this land realize what a precious heritage the home is, and set about to conserve and to preserve all the values that are inherent in a Christian home. As a wise man has written "We need to think of the home as the cradle into which the future is born, and the family as the nursery in which the new social order is being reared. The family is a covenant with posterity."

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

EDITORIAL.

(Continued from page 4.)

Messenger. Some churches have a monthly messenger. Although it is a difficult publishing tempo to follow, we are pleased that ours is a weekly messenger. It is an influence which, coming during the middle of the week, should bring the Lord's Day into the midst of the work-a-day week. Many people use this weekly messenger. It is far easier, and likewise more economical, to have an important announcement go out through the clumns of the church paper than to write a letter to all interested individuals. It serves as a ready and dependable mouthpiece for many individuals and institutions.

Outlook. The church paper is not interested primarily in the weather forecast or the political outlook, but it does search the horizon for new developments in organized religion, the trends of religious thought, and the major achievements of Protestantism.

Outreach. Here is a journal name with an added connotation. Like the Church, the church paper would extend its outreach. It would like to get into new homes, among members and non-members of your church. You can help accomplish this by securing new subscriptions. The outreach of interest, loyalty and generosity to the ends of the earth is the objective of our publication. Loyalties must be stretched, extended. The two most illustrious institutions in human history are the family and the church. Perhaps no agency is better qualified than the church paper to make the local family conscious of its kinship with and responsibility for the world family.

Recorder. Here is the basic requirement of the church paper. It is a recorder, if not an interpreter. Some of the things recorded may appear trivial, and yet they are important to someone. Births, marriages, funerals, corner-stone layings, pastoral changes, and the like are worthy of proper and permanent recording. We are here not only to make church history, but also to record it. It is the function of the church press to record many items that would never make the headlines of the daily press. In fact, its basic concept of news is different from that of the secular press. The well-known formula of news arithmatic is this: "One good husband plus one good wife—zero. One ordinary husband plus two ordinary wives — News." The church press would record the secondary as well as the sensational news items.

Telescope. Through biography, statistics, stories and pictures the church press puts a telescope into the hands of its readers, so they may visualize the work of Christ around the world.

Watchman. The prophet, we recall, was stationed and kept watch at his town. The editor, it has been suggested, should be a watchdog and not a mere echo. He should point out ethical issues and help his people to distinguish between expediency and fixed principles.

THE CHRISTIAN SUN. Where could our founding fathers have found a better name? Our church paper has circulated and witnessed under this banner for more than a century. An analogy is suggested. The sun itself behaves like a CHRISTIAN SUN. It, like we, is God's creation. Its rays bombard our planet, giving light, fertility, comfort, healing and warmth without fail. Its heat is of such intensity that world would be instantly destroyed by fire if the sun deviated from its orbit and came flirting with a neighbor planet. Or, if it neglected its established sphere of influence to enjoy excursions into other nebulous regions, life on this planet would perish in artic darkness.

Here, then, is the pattern for THE CHRISTIAN SUN. Its rays bombard our hearts and our homes with its light, its truth, its messages of comfort and of hope. Thank God for all who by their writings and subscriptions have helped to keep the light shining. Others, please God will dip multiplied pens into the consecrated ink of the centuries, that its message and ministry will continue undiminished, that it will share and impart that light which shineth more and more unto the perfect day of God's blessed Kingdom.

TITHING OUR TIME?

The question often arises in our minds, "How much time can I give God and the Church?"

How many services can I attend? Before we answer this question intelligently there are other questions to be answered, such as "Why do we have Sunday School?" "Why do we have church?" "Why do we have prayer meetings and revivals?" Just to build an organization? Just to have large numbers? If that is all it would not be hard to answer. I am a soul that will live on in eternity, therefore, I must avail myself of every opportunity to better my spiritual living in order to make eternity what I want it to be.

I have 168 hours a week, 720 hours each month and 8,640 hours each year. How many of these hours will I give God and the church? Suppose I aim at 10 per cent as we do of money.

As the average is set up one could attend every Sunday morning school and worship service and evening service of the year and use but 182 hours each year; 46 midweek prayer services of one and a half hours each, use 69 more hours. Allowing 22 revival days (most of them only run for a partial week), each service from seven-thirty till nine, would use up 33 more hours. Now allow a day for a convention (missionary home, or foreign, or Sunday school). This uses up 9 more hours. Now these services use up the total time of 293 hours, leaving us 8,347 hours. Let us now allow ten hours a day for labor for an average. This would use up 3,650 more hours of our time, leaving a total of 4,697 hours. Now let us allow eight hours a day for sleep. This takes up 2,920 hours for the year, leaving a total now 1,777 hours each year. Let us now not give God one tenth but pay him the tenth which is 177.7 of our time that is left. I am wondering if thirty people would tithe his or her time for a year if we could not do as much as the disciples did after Pentecost? The time spent for God would be 5,331 hours for each group of thirty people of each church.

Now after we attend all services of the church, revival, midweek prayer, convention, sleep and our labor we use up 6,863 hours of our 8,640 per year and after we tithe the remainder it would still leave us 599.3 hours each year to do as we wish as long as we use it. God does not demand so much after all, does he?

JOHN T. BOWERS, *Pastor,*
Smithwood Congregational Christian Church.

WEAR OUT THE CARPET.

(Continued from page 11.)

carpet should last before it becomes a reproach to the congregation. But we should say that after ten years if it doesn't show signs of falling to pieces, the congregation should be looked on with suspicion. And in another year or two, if no marks of deterioration set in, one might be justified in assuming that it is the congregation that is deteriorating.

Carpets are expensive, but any congregation that can suceed in wearing out a carpet has vitality to replace it with a new one.

—First Congregational Church,
Long Beach, California.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Twelve Sunday schools helped make this a good report. Thanks to them everyone. Clyde W. Gordon and R. A. Maynard of Burlington have sent generous selections of hose for all the children and matrons. Several others have sent in gifts of money and clothing. Everyone who has done something for these children, and their home, is happier. Thanks again and again.

Following are some quotations from the Orphanage report made this week at the Durham session of the Southern Convention:

"During the biennium the Orphanage has cared for 104 children. . . . We prepared and served 177,982 meals . . . used during the biennium 57,000 quarts of whole A-grade milk from the Orphanage dairy, and 5,000 dozen eggs from our poultry yard.

"During the biennium a superintendent's home has been built at a cost of $22,000.00 which includes a complete water and sewer system, furnishings for the guest room, and some built-in cabinets, etc.

"In 1950 we received from churches, friends and farm $60,506.27 . . . in 1951 from churches, friends, and farm $74,863.58.

"During the biennium fire escapes have been installed; a new roof on Johnston Hall; the milkhouse rebuilt; a large machinery shed erected; a new tractor purchased; a new truck purchased; and a new hay baler purchased; fences repaired; new fences built; wasteland prepared and sown into permanent pastures; and a new water tank installed; and brooder house rebuilt inside.

"Making a home for 80 boys and girls means more than clothes and shoes for 80 children; means more than loads of laundry each week; means more than beds and rooms; bathrooms and play-rooms; study halls and furniture; means more than meals every day and places where they may be prepared and served. More than all these. It means the lives and destinies of 80 children are being fashioned; their schooling being done; their faith in themselves, in God, and fellowmen being built; it means that security, love and guidance are being given. It also means that the membership and friends of nearly two hundred churches are being given the joy of doing something for a little homeless boy or girl."

Mr. Robert W. Messer, a Burlington grocer, will serve a weiner supper for our entire Orphanage family at the city park May 7, which means his own goodwill and friendship plus 30 lbs of weiners; 20 doz. rolls; 2 gallons of slaw; 1 gallon of onions; 15 lbs chili; 10 crates of drinks; 4 gallons of ice cream and I do not know how many cakes! It is a good thing we do not have that sort of supper too often, for the children are over enthusiastic about it! By the way, Mr. Messer is one of our Alabama Church boys, and a good friend of the Orphanage.

Many people find the loveliest ways of doing something good for the Orphanage.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 30, 1952.

Donated Commodities for the Week.

Women's Missionary Society, Waverly Church: Clothing.

Tower Hosiery Mills, Burlington, N. C.: Children's Hose.

Standard Hosiery Mills, Burlington, N. C.: Hose.

J. H. Johnson, Norfolk, Va.: The Upper Room.

Mrs. E. W. Vickers, Elon College, N. C.: Clothing.

Happy Sharers Club, Greensboro, N. C.: Clothing.

Carie Beale S. S. Class, Franklin, Va.: Clothing.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$ 5,817.39
Eastern N. C. Conference:		
Mt. Auburn		11.00
Eastern Va. Conference:		
Antioch	$ 10.00	
Norfolk, First	24.88	
		34.88
N. C. & Va. Conference:		
Burlington S. S.	$ 92.16	
Apple's Chapel S. S.	101.93	
Mt. Zion S. S.	17.32	
Pfafftown S. S.	17.17	
Reidsville S. S.	29.00	
Burlington, Beverly Hills	7.35	
		264.93
Western N. C. Conference:		
Antioch (C)	$ 6.00	
Antioch (R), S. S.	22.50	
		28.50
Valley Va. Conference:		
Newport S. S.		24.69
Total		$ 364.00
Grand Total		$ 6,181.39

Special Offerings.

Amount brought forward		$10,572.69
A Friend	$ 10.00	
Women's and Men's Bible Class, Winchester Ch., for Barbara Jean Arnold	5.00	
Mr. and Mrs. J. Paul Huffines, Gibsonville, N. C., to send a boy to Scout Camp	14.00	
A Friend, Washington, D. C.	15.00	
Women's Society, Church of Wide Fellowship, Southern Pines, N. C.	20.00	
Ladies' Sunday School Class, Liberty, Vance Church, to send 3 children to camp	50.00	
Special Gifts	62.41	
		176.41
Grand Total		$10,749.10
Total for the Week		$ 540.41
Total for the Year		$16,930.49

The real measure of our wealth is how much we should be worth if we lost our money.—*J. H. Jowett.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

A MINISTER LOOKS AT HIS JOB

(Continued from page 6.)

that discourage you? Fine! We don't want your type, then, anyway.

Secondly, we don't want goody-goodies. Goody-goodies have only negative character. They are unreal, and most of them are dull. It takes brains and positive character to be a good minister. A boy who believes in God and goodness, who intends to get to know God better, and who is trying to be good but having a tough time of it, that is the sort of boy who has in him the stuff of sterling manhood which the ministry needs, and which it develops in its practitioners.

Now for the positives. First, just as the two basic time-blocs in his weekly schedule are for study and sermon preparation and for calling, so the minister needs at every point of his work a love for ideas and a love for people, running along together. His task is primarily to be a friend and an interpreter; people and ideas are his specialties. A boy who has no impulse to make friends among all sorts and conditions of men had better not apply. Neither had a boy who prefers tinkering with machinery to wrestling with hard books. There are plenty of other useful places no less honorable for boys like that; but not the ministry. Conversely, any boy who does love people and ideas had better think about the ministry. Very likely it is his vocation; if he will listen, God is calling him through these inborn predilections

Secondly, the right kind of boy, as I have sketched him thus far, must go to a good college and work hard for four years at general education. Then, after he has taken his B. A., he must go to a good theological seminary and work hard for three years at technical education until he takes a B. D.

What, seven years' study beyond high school? Well, to be sure, there are shortcuts. If you can find a denomination which will ordain you without much or any thing by way of educational requirements, then go straight from high school to a short-course Bible Training School, and start out as a minister after a year or two there; and see where it gets you ten years later. Ten years later, you will either be mouthing pious platitudes without an idea in your head, under the impression that ungodly it would somehow be to know more than you do; or you will be sour on life because you have waked anything, and deep in your heart up to the fact that you don't know you doubt whether you believe any of the conventional notions which your job requires you to propound.

On second thought, I advise you not to make that costly experiment. You can't afford to waste the time, and perhaps your life in consequence. Better start right. Take my word for it, the ministry is as complex a profession, and should be as learned, as medicine or law or engineering or if you go into it without thorough training, you may be a good sprinter up to thirty; but you will not keep your wind and stay the course a lifetime, and reach the goal of true and lasting influence for Christ, unless you put in plenty of time to get set before you leave the starting line.

I said a good college, a good theological seminary. What did I mean? Well, Elon is a good college; Hartford is a good seminary. But there are others. The good ones are where they work you hard under teachers who know their subjects and can put them over, and where they flunk you if you fail. There are some B. A. degrees, and more B. D.'s proportonately, that are not worth the parchment they are written on. The only test I can propose is that if at the end of your first semester you feel that you have been able to get by without putting any strain on your grey matter, working at less than your full capacity, you had better transfer right away to a sterner, stiffer school. You want an education that is all wool and a yard wide, not just a narrow strip of shoddy. Easy days in class make hard times later on.

I have been speaking as if I were talking to boys about their plans. Actually, I suppose, there are few if any prospective recruits for the ministry present; but I could think of no better way of talking to their parents and pastors and masters, of whom there are plenty present, than to let them listen in on advice straight from the shoulder to their boys. We are not getting enough boys for the ministry nowadays. And, frankly, not enough of the boys we get are of first rate calibre, such as this greatest of all vocations must have, if the Church is to go from strength to strength instead of sinking into paltriness.

To be sure, Hartford is overcrowded; so are some other seminaires. Also it is undersupported; so are the rest. Incidentally, it costs us about nine hundred dollars a year more than a student pays, for each Hartford student; and Hartford is typical. Moreover, the funds we have for investment in your boys are not large enough to meet that drain on them; so most colleges and seminaries are running in the red. Somebody ought to do something about that.

But it is boys I am thinking about now, not money; specifically, recruits for the ministry. There are not enough of them to meet the need of the Churches. Give us the boys, and we will find room for them somehow, even if we have to build new seminaries. That would be better than to double the size of what we have; for in an intimate matter like religion, mass education is not satisfactory. We must have penetrative processes of close faculty-student interchange, with family rather than factory as the model and tone of a small community. In Hartford we go so far as to hold down the proportion to an average of only eight students to one full-time teacher. Our subjects can be taught; but our faith must be caught.

What are you doing about it? Are there boys in your Church to whom you can put the claims and challenge of the Christian ministry as I have just now put them to you? Have you done it yet? Have you been putting it off? Or have you simply not given it a thought? Where do you suppose the leaders are coming from if the Church to which you belong doesn't do its part? And what will become of the Church at large if leaders are lacking?

Go home and do it now. Send us your best. Send them to good colleges and good seminaries. Give them a vision and a chance by your encouragement to go into the greatest job on earth, to earn the richest income of interest and happiness that any vocation pays, and to serve God and his community on earth in the way they need to be served, for God's glory and the world's salvation.

AWFUL UNCERTAINTY.

(Continued from page 3.)

cial, industrial and commercial chaos—drifting, we know not where.

Russia hangs like a storm cloud on the horizan of Europe—dark and silent. It is a solemn moment, and no man can feel indifference, which happily no man pretends to feel in the issue of events.

Of our own troubles, no man can see the end.—*Harper's Magazine, October 10, 1847.*

Virginia Valley Church Breaks Ground for Addition to Present Plant

Lifting the first shovel of dirt is Mr. E. Z. Morris, chairman of the Building Committee. Others, left to right, are: Rev. Henry Kettering, pastor of Evergreen Church of the Brethren; Mr. Frank Morris; Rev. S. E. Madren, pastor of Mt. Olive Church; Mrs. B. G. Snow, chairman of the Finance Committee; Mr. Orville Shifflett, Mr. N. W. Morris, and Rev. Mr. Loving, director of the Blue Ridge Industrial School.

A most impressive ground-breaking ceremony was held at Mt. Olive Church, Greene County, in the Virginia Valley, on Sunday afternoon, April 13, in providing an addition to the present church plant. Rev. S. E. Madren, the pastor, presided over the meeting, and the other ministers present brought greetings and commended the church for beginning this new work.

Mt. Olive Church was built in 1921, and this is the first time since that a major renovation program has been begun. The plans call for remodeling the church building, and providing a space for an open chancel, with the choir on either side. Back of the altar there will be a large memorial window portraying "Jesus in the Garden." The seating arrangement of the church will be changed and the interior will be redecorated. Another room is to be added which will serve as the pastor's offices and also as a Sunday school class room. The building was insulated last fall and the exterior given two coats of paint.

When this work is completed, there will be provided a better atmosphere for worship and inspiration for all who attend the services. The Christian Sun congratulates church and pastor.

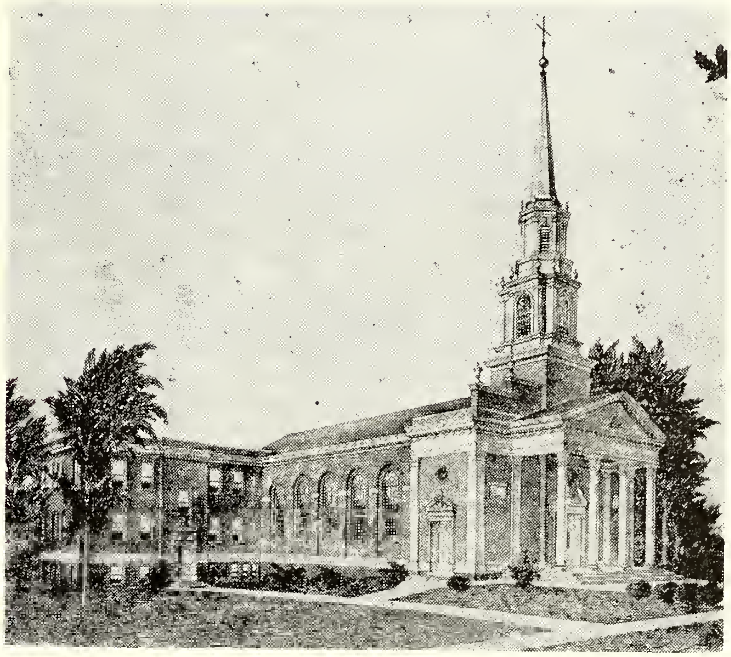
HISTORICAL SOCIETY. 1956:
Southern Convention of Congregational Christian Churches:

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MAY 15, 1952 NUMBER 20

Aspire and A Spire



From time immemorial man has aspired to create the beautiful and the permanent. One climactic manifestation of that desire is the church spire, lofty, graceful, eloquent. Towering far above the deep foundations and the spacious sanctuary, the spire symbolizes the upward thrust of the human spirit toward the Eternal. It is not a retreat from reality, it is a penetration into a higher reality. "A man's reach should exceed his grasp, or what's a heaven for?"

The church pictured above is the architect's drawing of the new First Evangelical and Reformed Church of Salisbury. Rev. I. L. Levens is the pastor. The church will be of Georgian Colonial style, will have a seating capacity of 500, and was designed by the architectural firm of C. C. Benton and Sons, Wilson. It is typical of the fine structures which are rising today throughout Protestantism.

News Flashes

The Mission Board met in Fayetteville on Monday and Tuesday of this week.

Has your church forwarded its Easter offering for missions to the Convention Office? Funds are urgently needed.

Dr. Alfred W. Hurst and Rev. Carl Heath Koff of Washington, D. C. exchanged pulpits recently. The choirs did likewise.

A large group of ministers and laymen attended the organizational meeting of the Two Million Dollar Campaign Fund at Elon College on Monday.

Dr. Walter Judd will give the baccalaureate sermon at East Carolina Teachers College in Greenville, according to an announcement by President J. D. Messick. The date is May 18.

The *Christian Press* reports that 24 per cent of all Christians in Japan live in Tokyo. There are Christian Churches in 229 of the 245 cities of Japan, in 487 of the 1,815 towns, and in 193 of the 8,381 villages.

The annual Home Coming and Memorial Day service will be held at Lebanon Congregational Christian Church, Semora, N. C., on Sunday, May 18. Sunday school will begin at 10:00, and the morning worship at 11:00. Dr. W. T. Scott will preach the sermon. Lunch will be served in the church grove. There will be no afternoon service.

At a recent meeting of the Board of Deacons of the Congregational Christian Church of Reidsville, an expression of sympathy to the family of Mr. William Lamberth upon the recent passing of his mother was spread upon the records of the church. In the death of Mrs. Bertie Lamberth the City of Reidsville has lost a good citizen; the church has lost a good member; we have lost a good friend.

A survey of forty representative churches of the Church of Christ in Japan shows that 51 per cent of the members are under thirty, and 52 per cent have been baptized Christians for five years or less. There are significant implications in these figures: the pastor has to stress training his members; experienced lay leaders are few; the membership is often transient; the members have not reached their full earning power financially.

DR. DENISON WRITES—

To The Editor:

I have just read your article "Progress in American Church Union," and that of Mr. Kopf on your same editorial page, and heartily agree with them. Church Union, in my judgement, is one of the vital matters of the Church. Union may be delayed sometimes but it must and will come, for Jesus prayed for it. There is another vital reason for it often overlooked—that it must come if we are to save our youth to the Church. They have no sympathy with all the divisions we have. Dr. Charles Emerson Burton was a great Christian statesman, and for long years Secretary of The National Council of Congregational Churches and was at the very center as secretary at the time of our union. I worked closely with him for more than ten years. This is what he wrote after several years following our Congregational and Christian Union:

"Let me express my conviction that we have launched a demonstration of the possibility of practical Christian unity which is successful far beyond anything we had a right to hope for in so short a time, and to express the further conviction that we intend to make this testimony of our faith in Christian union a living example before the churches of America that it is possible for denominations of diveres origin and experinece to unite in fullness of Christian life. If that testimony can be given with strength it will be worth many times its cost in the awkwardness of handling organizations, and in any possible temporary losses in personal experiences of Christian fellowship."

WARREN H. DENISON,
Grinnell, Iowa.

ARCHBISHOPS OF CANTERBURY PLEADS FOR SENSE OR PROPORTION.

"The world's suffering today is due to the lack of true proportion," stated the Archbishop of Canterbury, the Most Rev. Geoffrey Fisher, preaching in Canterbury Cathedral on Easter Day. "It cannot distinguish what is vital and primary, what is secondary and unessential for the lives of many, and what is debasing and devitalizing," added Dr. Fisher.

"It is for the Church and its members through their own sense of proportion to help princes and rulers to judge aright. The Church is terribly handicapped in its witness by its own disproportions and divisions. We dare not be anything but dismayed by the divisions within the ranks of Christ's people. We can be thankful that over the last 50 years there has been a great deal of growing together and discovery of a unity deeper than our disunities. But it is a very partial and precarious growing together so far. There are churches that resist it altogether and in all churches some regard it with suspicion and dislike. Again it is a matter of keeping our proportions right. . . . The Church is in the same danger as the world's politicians, of being so jealous of their rights and so insistent upon them, so convinced of their own self-sufficiencies, so suspicious of the other side, so practised in saying no, so inhibited from saying yes, that the proportions are lost and the peace of God in his church is as frustrated as the peace of God in the world."

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

May	**18**	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

S O S ABOUT THE CHARTERED BUS TO CALIFORNIA.

The thirty-seven-passenger bus is completely filled. In addition there are about six people on the waiting list. I have had long distance telephone calls making inquiries for six others during the last two days. I have talked with the bus officials and they would be delighted, of course, to work with us on a second bus-load of 37 people. Both would be air-conditioned buses and very comfortable. Some of you already know that the bus will leave the Burlington, North Carolina, Bus Station at 9 o'clock on June 11 and return there July 2, exactly three weeks later. The route out includes such interesting places as Vicksburg, Mississippi, Shreveport, Louisiana, Dallas and Ft. Worth, Texas, the Carlsbad Caverns in New Mexico and an evening in Juarez, Mexico, a glimpse of the Petrified Forest and Painted Desert, and an over-night stop at the Grand Canyon. The group will arrive in Claremont, California, on the night of June 17 and those attending the General Council will live in the dormitories of Pomona College, and for those not attending the Council there will be a week in the Los Angeles area. Claremont is about 25 miles from Los Angeles.

The return trip will begin at noon on June 25 and the first over-night stop will be Las Vegas, Nevada; the following night at Salt Lake City, Utah; and a visit the next day at Yellowstone Park with an over-night stop in Cody, Wyoming. Denver, Colorado will be the next stop and on the following day the route includes Colorado Springs, Pueblo, and Pratt, Kansas. I shall be glad to write anyone giving further details of the trip, costs, ect. These are the prices quoted on our first folder: the round trip bus ticket—$104 (a deposit fee of $10 with the application, another $25 by May 10, and the remainder of the bus fare by June 1); expenses while there for those attending the General Council will be $3 for registration and $38 room and board. I have been saying that we should allow $3 for over-night accomodations and $3 a day for food. For some of us food may cost more. I have been thinking in terms of $225—some of you will spend more and some less.

Since starting this letter I have an application and a check for another passenger who has been trying to make arrangements for several weeks and is so thrilled over having worked it out. This makes me think that we must try hard to get a second bus. It is terrible to dissappoint anyone.

What you can do. 1. Will you write me immediately if you can go? 2. Will you do your dead-level best to interest others in going and let me know who these people are? If we all work together I think we can work it out. You can tell your friends that this is by far the most inexpensive way one could ever go to California or make a trip like this. We must know right away not only to reserve the bus, but arrangements for over-night accomodations are our greatest problem of all. Some hotels in the west are already solidly booked for the month of June. Wire me if you are seriously interested.

Pattie Lee Coghill.

"YES, WE HAVE NO BANANAS."

The "Pacific Island Monthly" reports that the people of Niue—an island between the Samoa and the Cook Islands—recently refused to export bananas because the ship always called on a Sunday to do business. Niueans are staunch churchgoers and virtually all are adherents of the London Missionary Society. Bananas are their third highest source of income.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

PROJECTS FOR CHURCHES

Many churches thrive on projects. They enable people to visualize the results of their giving. Stewardship has risen to new and unsuspected heights as individuals and groups have worked at special projects. Churches have unsuspectingly moved into higher stewardship brackets, thus demonstrating to their own amazement acres of diamonds in the back yard of the church.

While we rejoice in the growing acceptance of the church budget and unified giving, there is ample opportunity in every church for the development of projects. The Convention, as well as the local church, can enhance its stewardship record by the cultivation of worthy projects. For the want of first-rate projects, some organizations within our churches are frittering away time and resources at second or third-rate tasks. Some classes and societies are stalling time, looking for a worthy project. Some organizations carry a substantial balance of funds, awaiting the challenge of human need or service. Many have never been prodded into energetic activity or sacrificial giving by the urgency of a great task. What, it may be asked, are some of the recommendations?

Moonelon. We rejoice in the acquisition of this property, valued at $35,000, as a Conference Center. Now we are reminded by Rev. Henry E. Robinson: "If we keep it, we are duty bound to develop it." Individuals, organizations, or churches may build and donate cabins. About $2,000 is needed for present obligations and the summer program. Money given here is a wise, character-development investment. Plans call for a central dining-room and assembly hall. This project should commend itself to those who are primarily interested in youth.

Church History Room. One valid test of a family or a church is the interest they take in preserving their own history. Our history is not being adequately preserved. We have not provided the personnel to care for the Historical Room at Elon. If modest funds were available, surely we could have a superannuated minister, or minister's wife, give the necessary time to file and care for this invaluable material. What greater labor of love could one desire? Surely a part-time custodian should be found. Those majoring in religion or church history could help. Present needs include filing cabinets, book-cases, display cases, preserving material, secretarial service, etc. Here is a continuing project for those who appreciate the history of the Christian Church, who will not stand idly by and allow it to perish. In this connection, gifts may be sent to the O'Kelly Memorial Foundation.

Superintendent's Home. Has the superintendent helped your church in a time of emergency? Do you appreciate his wide-spread, multifarious services? Then get some group in your church to help clear the indebtedness on the superintendent's home. Once the debt is payed, repairs and improvements may be needed. Here is a grand project for you, Mr. and Mrs. Class President.

Foreign Missions. Shaowu was a Convention-wide Missions project. It was a major project and a successful one. Reidsville has demonstrated the fact that a church can have its own missionaries. The American Board has its projects secretary, the Rev. Ralph Shrader. The Pilgrim Fellowship thrives on projects, bringing Christian nationals to this country for theological training. The field is world-wide, the projects ready and inviting. There are projects for you, Madam President of the Missionary Society.

Home Missions. Would you like to share the thrill of building a new church, a new parsonage? You may. If your own church is not thus engaged, you may, like Burlington First or the Norfolk Temple, aid a sister or infant church. Why not become responsibzle for salary aid to a Home Missionary Pastor. The Mission Board has a budgetary load too heavy to bear. Give them a hand. Select your project and get to work.

Elon College, The Christian Orphanage, and **The Christian Sun** offer opportunities for rewarding service. Support their programs, contribute to their endowments, remember them in your will. A project in time for a promotion in eternity: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord."

Secular Courts and Ecclesiastical Matters

An Editorial Appearing in the May Issue of "The Churchman."

The Appellate Division of the Supreme Court of the State of New York, by a four-to-one decision, has reversed the ruling of Judge Steinbrink, which imposed a permanent injunction preventing the merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

The higher court decided that the Cadman Memorial Church, which brought the original suit, had failed to establish ''any right or interest in, or to, the funds and other assets'' of the General Council of the Congregational Christian Churches, the defendant. In unequivocal language the Appellate Court declared:

''In controversies such as this, ecclesiastical or doctrinal question may be inquired into only insofar as it may be necessary to do so to determine the civil or property right of the parties.

''The civil courts do not interfere with ecclesiastical matters in which temporal rights are not involved. The plaintiffs have failed to establish any right or interest in or to the funds and other assets which plaintiffs asserted were held in trust, which requires or permits a determination of the ecclesiatical issues presented.''

At the time Judge Steinbrink made the ruling that this decision upsets, he made a parallel ruling in the *Holy Trinity vs. Melish* case, where he imposed a similar permanent injunction that directly trespassed on the forbidden area of ecclesiastical matters—namely, the interpretation of the Canon Law of the Protestant Episcopal Church.

In the light of its present unequivocal definition of the principle of non-interference, why did this same Appellate Court—and later the Court of Appeals and the U. S. Supreme Court—decline to review and grant similar relief in the Melish case?

The only conclusion that the laymen can reach is that judges do not always decide cases on the Law but are sometimes influenced by ''extraneous'' considerations. There was no suspicion of political taint in the Congregational Churches case and their appeal was argued by the high brass of the legal profession. In the Melish case, where the bishop of Long Island's memorandum bristled with prejudical though unproven implications, and where legal counsel had to be obtained from outside the church, could any judge in this period of public tension and harrassment remain wholly unaffected and impartial?

If Judge Steinbrink was wrong in the Congregational Churches case, as the Appellate Division now declares he was, is it not possible that he was equally in error in the Melish case? Those who sat in his courtroom felt that he was assuming an *absolute* ''congregational principal'' in Congregationalism and an equally *absolute* ''episcopal principle'' in the polity of the Protestant Episcopal Church, and, in so doing, was ignorant of the actual complexity of the history of both traditions and indifferent to the respective rights of the two church bodies in the matter of determining their own futures as living ecclesiastical organisms. The imposition of an injunction in both cases precluded further ecclesiastical consideration of the issues involved and clearly constituted intervention by the civil courts into the forbidden sphere. In the Congregational case, the Appellate Division now makes this error of the lower court unmistakably clear. In the Melish case, it is worth noting that the courts simply dodged and evaded the same issue, not even rendering a written opinion that would have indicated the basis on which they had reached conclusion. Was this justice, or was this because of ''extraneous'' considerations?

The Churchman is pleased that in the Congregational Churches case the Appellate Division has restored to its rightful place the traditional American principle of non-interference by the courts in ecclesiastical matters. We regret that this same court failed to do the same with equal grace and clarity in the Melish case decision it rendered just a year ago.

All this underscores for us the wisdom of the New Testament conviction as well as that of the Founding Fathers, that ecclesiastical matters should not be adjudicated by the secular courts.

Impressions of The Southern Convention

By REV. THOMAS KIRKLAND THOMPSON

Executive Director of Stewardship and Benevolence of the National Council of Churches

The Meeting of the Southern Convention, April 29th to May 1st, just concluded, was my first visit to the Southern Convention in official session. It was doubly interesting to me for I have visited many of the State Conferences over the Congregational Christian Fellowship, and I should like to record some of the impressions gained from this two-day visit at the meeting at Durham. The Southern Convention is unique in the Congregational Christian family in preserving a closeness of fellowship that is little known in the other State Conferences. Likewise, it is unique in doing its own Home Mission and Higher Education work as well as operating an orphanage and publishing a weekly paper. All of these projects make the Southern Convention entirely different from the usual State Conference over the nation.

The first impression was that of *democracy* in action. Under the chairmanship of Millard Stevens the meeting proceeded on schedule, and with the utmost fairness to many different points of view. Seldom, if ever, in a church meeting have I seen differences stated so freely and frankly without bitterness or rancor. Unity in diversity could well have been the theme of this particular conference. Underlying all of the differences of opinion was a common commitment both to Jesus Christ and to the work of the Southern Convention. It is refreshing to see democracy carried out in so full a measure.

The second impression was the sense of commitment to the cause of *Missions*. Missionary concern is not always a deep running movement in our Congregational Christian fellowship. To be sure, we have a missionary tradition, but, oftentimes it is inactive. However, in the Southern Convention in all their discussions there was a sense of the importance of the missionary enterprise. This was especially apparent in the budget discussion. Several times the concern with keeping the missionary giving up to the highest possible meas-

(Continued on page 13.)

The Common Denominator Church

By DR. JOHN R. SCOTFORD

In many American communities the cry has been raised, "Let's all get together and have just one church!" Often has this been tried; rarely has it succeeded over a period of years. Why has this been so? To answer this question is our present concern.

Union churches were a commonplace when this country was being settled. They were logical, and they promised to save both dollars and ministerial manpower. Yet it was the exceptional union church which survived to a decent ecclesiastical age.

The community church movement arose in the wake of the first world war. It combined the endeavor to meet the needs of particular situations with a protest against the planting of competing churches and too much domination of the local scene by the denomination. It started bravely, but has not fulfilled the hopes of its promoters, although it is still with us.

The wide-spread setting up of state and local councils of churches has led to the general acceptance of the principle of comity by which a particular denomination is assigned the responsibility for the religious nurture of specific areas, with the understanding that the other denominations will stay out. These churches are expected to serve all comers; they are community churches under denominational auspices. This gives them far greater protection against ecclesiastical intruders than union and community churches enjoy; it also makes available to them larger resources of both money and manpower. In spite of these advantages, they face much the same problems as these other two groups.

The high mortality of union churches and the difficulties encountered by the community centered churches are not due to internal dissension over theological issues nor to the machinations of denominational officials; rather are they inherent in the nature of such congregations. The aim of these churches is to serve people of widely varied religious backgrounds. The easiest way to do this is to proceed on the principle of the least common denominator, and stress those things upon which all can unite. In theory this should mean sticking to the great central truths of the Christian faith, which is altogether desirable, but practically it does not work out in this way. A group of people gathered at random are not greatly concerned with the fundamentals of religion; what they want is a nice pleasant church which will make the minimum demands on either their intellects or their pocketbooks. The "community" ideal encourages them in what amounts to spiritual isolationism. The beliefs of such a church are those which its members chance to cherish, while its social ideals are those which happen to be current on that particular main street. Neither are likely to be at all exciting—or inspiring.

Of course this is a trap into which any church, regardless of its denominational affiliation, is likely to fall. There are plenty of pulpits, with all sorts of labels on them, dedicated to the glorification of what now is, or even of what once was. For a congregation to live to itself alone is the easiest form of ecclesiastical sin. But under the denominational system there are some remedies available. If a minister, or a lay person, wants to disturb the congregation in the cause of progress, he can quote the creed, or the pronouncement of some higher body in support of the proposed change. If a minister gets into trouble proclaiming social truths which his denomination has accepted, he will receive much comfort and possibly some aid. The denominations also have means for prodding congregations which have fallen too soundly asleep in Zion.

These benefits are denied the community centered church. If the congregation wants, or thinks that it wants, a watered down gospel, that's the gospel that it will get. . . . The teachings of the church reflect the minds of its members. If the members are a cross section of the community, all that can be expected is the glorification of the local mores. This is never very exciting, and can be positively stupid.

This situation does not become immediately apparent in a community-centered church. If it has no denominational ties, it will usually start with the proclamation of a high sounding doctrine of freedom—from ecclesiastical control. It is assumed that an independent church is by its very nature broader and therefore superior to the denominational church. Much stress is put upon "the twenty-two denominations represented in the membership." All this is made to look like a brave new adventure into an ecclesiastical no-man's land. This may serve as a smoke screen to conceal the spiritual barreness of the situation.

Most community centered churches—wherether denominationally sponsored or otherwise—are new congregations in new communities. Their life history for the first quarter century is likely to follow a fairly common pattern.

New churches in new communities usually start off with a bang. Everybody wants to get acquainted. All sorts of activities need to get underway. The church is often the one meeting place, and so everything happens at the church. The janitor has a hard life taking care of the meetings. Everybody is happy because "there is so much going on at the church." The minister is cast for the role of neighborhood errand boy. He keeps so busy that he has little time to grieve over the scanty attendance on Sunday morning. He comforts himself with the thought that many of the people are still going to Old First down in town, but that their children will grow up in the Sunday school and someday lead them into the neighborhood church. In the meantime the religious side of his program is tolerated rather than supported. If he is candid, he admits that the tail is wagging the dog rather lustily. What he may not be willing to face is that the community is accepting the church as as physical convenience rather than as a religious force.

But this period of "get togehterness" and super activity does not last. The Improvement Association dies. The new school house has a gymnasium, and not so many boys are seen around the church. The community women's association moves to the new country club. The lusty men's club dies. A branch library is established, and that becomes a center for the young life of the neighborhood Less and less happens at the church

The second or third pastor faces the problem of transforming a social group into a church He struggles for pews, as the ancestral symbol of piety, and for a pipe organ. He gets rid of some of the "outside" activities. He may wear himself out striving to create a church consciousness—and to get his Sunday morning service of

(Continued on page 13.)

News of Elon College

President L. E. Smith, Elon College, N. C.

APPORTIONMENT GIVING.

Some years ago we were on an automobile trip more than 600 miles long. We had a very fine trip, uneventful except for some unusually pleasant experiences along tthe way. Just before we reached the end of the journey one of the tires went "boom." It seemed most unfortunate to have this delay along the way and have this very, very disappointing thing to happen.

During the weeks and months of the year so far the churches and Sunday schools have been unusually thoughtful. Offerings for the college have exceeded many of the previous years. This is gratifying indeed since funds from other sources were less than in previous years. We came up to this week with rather of an inflated enthusiasm, but all of a sudden the thing goes "boom." Instead of hundreds of dollars to report, this week we have only dollars and cents; to be exact $9.12. This offering is to support a great institution, but like the automobile tire, we'll patch up and by another week or two we will get going again. I know the churches and Sunday schools haven't forgotten their college but they are just delaying a bit to come back with more and larger offerings. They have a way of encouraging us at the college when we most need it.

Previously reported		$4,669.22
Eastern N. C. Conference:		
Damascus S. S.	$ 4.00	
Eastern Va. Conference:		
Spring Hill S. S.	$ 2.22	
Western N. C. Conference:		
Flint Hill (M)	$ 2.90	
		9.12
Grand Total		$4,678.34

SOME FACTS GLEANED FROM THE REPORT OF ELON COLLEGE TO THE CONVENTION.

During more than sixty years Elon College has persevered, and today she takes her place in the forefront of the field of Christian higher education.

Student Enrollment.—An enrollment of 700 is required to provide funds for the present budget of the college. The present enrollment is only about 600. Operating expenses are about the same for this number as for 700. Our constituency should see that Elon has not less than 700 students next year.

Instructors.—There are forty well-qualified instructors on Elon's teaching staff—qualified from the standpoint of training, experience and of church affiliation. There are 10 with Ph.D. degrees, 26 with M.A. degrees and 4 with A.B. degrees. Our boys and girls who go to Elon will be well trained.

Buildings and Improvements.—The buildings that Elon has are good. She has excellent equipment. But the college badly needs new dormitories, a dining-room and other facilities. It is for this reason that the Convention is asking that we raise additional money for this purpose.

Finance.—Twenty years ago the operating budget was only $86,000. Today a far greater amount is required to balance Elon's budget, but this has been consistently done. Elon is making far greater use of its facilities than was then possible, and its student body is far larger. In addition to the physical plant, Elon has endowment funds with a book value of $472,000, and actual value of more than $500,000. There are more than $300,000 in invested funds, from which more than $25,000 is received annually. Elon is doing her utmost to help herself. We of the Southern Convention must not fail to do our part.

The Present Campaign.—In 1946 there was launched a campaign to raise a million dollars for endowment and buildings at Elon. In 1948, it was found necessary to raise this goal to two million dollars to be raised in ten years from 1946. The half-way mark in time has passed, but there has been raised in cash and pledges a total of $1,177,300 to date. The goal was again increased at the Durham Convention to $2,500,000. This makes a balance of $1,332,700 to be raised and paid by January 31, 1956. This is a big job, but it is by no means an impossible task if each of us will do our best.

A meeting was held at Elon this week to formulate plans to present the campaign to our entire constituency. When we are approached, let's respond to the utmost of our ability, that Elon may continue unabated her service to our Church. K.

MILLIONS NEEDED FOR CHURCH BUILDING.

Dr. Albert D. Stauffacher, Minister and Executive Secretary of the Missions Council of the Congregational Christian Churches for the past ten years, was voted release from the executive duties of this post as of May 1 to give full time as executive director of an important denominational committee appointed at the Mid-winter Meeting of the Missions Council in Cleveland, Ohio, last January.

This committee, now known as the Cleveland-to-Claremont Committee on the Church Building Loan Funds, was asked to conduct a series of area meetings across the nation to seek advice on a critical situation facing the Congregational Church Building Society, and to ascertain the advisability of raising a substantial increase to the Church Building Loan Fund.

The Missions Council in January heartily approved such an effort in principle, instructed this committee to lay the situation before the area meetings for inquiry and consultation, and then, on the basis of the reactions received, to bring a report with specifice recommendations for denominational action to the General Council meeting June 18 to 25, in Claremont, California.

The overwhelming opinion expressed in these 26 area meetings across the country by over 1,200 Congregational Christian lay and clerical leaders who attended them was that a recommendation for a denominational effort to increase the present Church Building Loan Fund by at least $4,500,000 should be presented for action to the coming General Council meeting.

Without in any sense pre-judging the action of the delegates at the General Council in Claremont this June, the committee between now and June 18 will seek to blueprint an organization and literature so that if the General Council acts in favor of the recommendation to raise $4,500,000 for the Church Building Society the work may move forward at an early date.

"Within the past 10 years there has been the unprecedented increase of population in the United States of 19,000,000 people, and between 1950 and 1960 it is expected this figure will increase by another 30,000,000. This means the establishment of a large number of new communities and an overwhelming growth in older com-

(Continued on page 10.)

Christian Missions

At Home and Abroad

MISSIONARY TRAGEDY AND TRIUMPH.

By Dorothy P. Cushing.

A story of Christian fortitude and real faith was illustrated Saturday morning, May 10, at the Logan International Airport, Boston Mass., when a big Pan American Airliner coming in out of the cold dawn around 5:15 a. m. numbered among its passengers Mrs. Beryl Bowden Masters, Congregational Christian missionary and her three small sons from Mt. Silinda, Southern Rhodesia, Africa.

Mrs. Masters, and her youngest child two-year old Michael, are both victims of polio, the dread disease which in a period of 22 days (between October 13 and November 4) paralyzed Mrs. Masters and Michael, and killed her four year old daughter Carolyn and her 34 year old doctor husband, Victor Fanstone Masters, World War II British Army Surgeon in the Middle East and a missionary for three years under the American Board of Foreign Missions in Mt. Silinda, Africa.

"I know that we shall both walk eventually," says Mrs. Masters with unswerving faith. "I feel that we have much to be thankful for to God. If it be God's will I wish to carry on in some way the work among the Africans that Vic so dearly loved. I would like to work in the hospital and thus support my remaining three boys."

After a week or more at the Walker Missionary Home, Auburndale, Massachusetts, Mrs. Masters and baby Michael will be flown to Warm Springs Sanatorium, Warm Springs, Georgia, for treatment. Christopher 9 years old and Robert 7 will remain in Auburndale and go to school.

Accompanying Mrs. Masters and the children is Miss Patricia Kendall, a Nursing Sister from the Umtali Government Hospital where Mrs. Masters and Michael have been treated.

The long trek began on May 6 with a 175-mile drive from Umtali to Salisbury, Southern Rhodesia. There the Masters party took the plane to Johannesburg and then another plane from Johannesburg to the U. S. A.

A special Beryl Masters Fund is being raised by friends of the American Board to take care of the extraordinary medical expenses involved in the travel and treatment of Mrs. Masters and Michael.

Beryl Bowden Masters, just turned 30, was born in Kent, England, and educated at St. Christopher's Preparatory School; County School for Girls and the Hospital for Sick Children in London, where she took nurse's training.

Dr. Masters enlisted for medical missionary service under the American Board as Medical Superintendent, at its Mt. Silinda Hospital, Rhodesia, South Africa in 1948 following three years of service in the Medical Corps of the British Army during World War II in England and the Middle East. Born in the Belgian Congo, but brought up and educated in England, he thus fulfilled a life-time ambition to be a Christian missionary. His grandparents were pioneer missionaries in Brazil and his father, not a missionary, practiced medicine in the Belgian Congo.

The young missionary doctor had the reputation of not only being devoted to the physical relief of the Ndau people among whom he worked but as a physician of sick souls. He and Mrs. Masters brought their Christian faith to the hearts and souls as well as to the bodies they sought to heal. When his little daughter died last October, Dr. Masters wrote, "Underneath are the everlasting arms. Without that how could our faith withstand the trial."

MISSIONARY MEETING IN GERMANY.

An Enlarge Meeting of the International Missionary Council is to take place in Willingen, Germany, from July 5 to 18, 1952. A call to Prayer, by Christians everywhere, for the work of the Conference has been issued by the London office of I.M.C. The call reads:

"In an age when change is more in evidence than continuity, when more is heard of revolution than of stability, the world mission of the Church cannot be accomplished merely on lines that have become traditional. Revolutionary changes are, in fact, daily taking place in the missionary work of the Church. Some of these are being precipitated through the political and social revolutions of our time. Others are the consequences of deeper insight into the nature of the Gospel and the calling of the Church.

"What is it that matters most amidst all these changes? What new policies are called for not only on grounds of expediency but in sure awareness of the will of God for our time?

"This concern underlines the action of the I.M.C. in launching a new inquiry under the general title of 'The Missionary Obligation of the Church.' In this inquiry an attempt is being made to bring together the deepest insights of recent years, to assess the significance of some critical events in the missionary scene today, and to point the way forward.

"As a stage in the whole process, a meeting of the I.M.C. is to be held in July, 1952, at Willingen, Germany, to which come representatives of the older and younger churches. It is the hope and prayer of all involved in this undertaking that it may be used to the glory of God and for the more faithful proclamation to all mankind of the Lordship and saving power of Christ.

"Study and action can only achieve such ends if study is accompained by prayer, and action is guided and empowered by the Holy Spirit. The I.M.C., therefore, earnestly seeks the cooperation of its friends throughout the world in remembrance and intercession, so that 'Willingen, 1952' may be able to bear its own special testimony to the power of prayer.

"*Preparatory work* is taking place along five main lines of inquiry: (1) the theological imperatives of the Christian mission; (2) the indigenous Church, its present strength and weakness as an instrument for worldwide evangelism; (3) the place and function of the missionary society in a new day; (4) Christian vocation and its fulfilment in a world setting; (5) the pattern of missionary activity and the necessity for its reshaping.

"*Will you pray:* for all engaged in these preparatory studies . . . for all who attend the Willingen meeting . . . for those who are being called upon to give the principal addresses . . . for the officers of the I.M.C. and the members of its thirty-two constituent councils. . . .

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

SECOND BUS TO CALIFORNIA.

A bus holding 37 passengers was originally scheduled to leave Burlington, N. C. on June 11, headed for the West Coast and the General Council. Pattie Lee Coghill, general manager and chief high mogul of the trip, had hoped that this bus could be filled.

The demand for seats was so great that she decided to get a 41-passenger bus instead. And now that one is more than filled, with a waiting list of some six or eight people (at last report).

So now the plan is to try to get enough people to fill two busses, each holding 37 passengers. This means that some people who had been dreaming about going, but decided they had waited too late to send in their application, can still make the trip. If you know of someone in that category who might not see this issue of The Sun, please help Miss Coghill by passing the word along to him or her. Overnight accommodations have to be secured all along the way, and so much additional planning will be necessary.

Men, women, and young people will be welcome on the bus. We understand that Dr. N. G. Newman is to be one of the passengers—this ought to be "enough said" for those who have intimated that they were not young enough for bus travel across the country. A few more with this spirit and Pattie Lee would have to charter a third bus, no doubt!

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THREE NEW SOCIETIES.

The ladies of Lebanon Congregational Christian Church of Semora, N. C., have organized a new Women's Fellowship. Their first meeting was held at the home of Mrs. Pointer. The following officers were elected: Mrs. Foster Pointer, president; Mrs. Henry Earp, vice-president; Mrs. John McAden, secretary; Mrs. Ezra Stowe, treasurer.

Miss Pattie Lee Coghill met with them on April 14 at the home of Mrs. Stowe. She gave an interesting talk on her tour of India and the need of spreading Christian fellowship through out the world. She also helped them to complete their organization and to work on programs for the coming year. The ladies of this newly organized group hope Miss Coghill will return again and often. Her visits are interesting and very instructive.

This information comes to us from Mrs. John McAden. We are sure that this new society will be heartily welcomed into our Halifax District.

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MOORE UNION.

Miss Coghill reports that she helped to organize a new society at Moore Union on April 13. They appointed a nominating committee to prepare a slate of officers, and will have more to report later.

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FAYETTEVILLE.

A new women's society has also recently been organized at our Eutaw Community Church in Fayetteville. The very first "get together" was held in the home of the former Dorothy Hendrix, whom many in the Southern Convention will remember as active in Pilgrim Fellowship work when she was a member of the First Church in Greensboro. Miss Coghill was present at the second meeting on April 7, when a nominating committee was selected to suggest officers for this new group.

These three reports of new societies in North Carolina are very encouraging. We wish for each of them good success and hope that we will hear more from them in the near future.

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MAY FELLOWSHIP AT BURLINGTON.

About 155 women from 15 different churches met in the assembly room of the Educational Building of the Front Street Methodist Church of Burlington, N. C., on Friday, May 2, for the May Fellowship Luncheon, sponsored by the newly reorganized branch of the Council of Church Women. A delicious luncheon was served by the women of the host church. The decorations and programs were May baskets symbolizing friendship. The committee chairmen and those taking part represented six denominations.

The speaker for the occasion was Mrs. William Grimsley, who is the Family Life Specialist with the North Carolina Agricultural Extension Service. She won the hearts of everyone as she developed her theme of "Spiritual Security in the Home." The meeting closed with two verses of "Blest Be the Tie that Binds."

Mrs. Henry E. Robinson, wife of the minister at the First Christian Church, and president of the Burlington Council of Church Women, presided at the meeting.

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ASHEBORO HOSTESS TO MAY FELLOWSHIP.

The May Fellowship Day program sponsored by the Asheboro Council of Church Women was held in the Congregational Christian Church, with Mrs. F. C. Lester, president of the council, presiding.

Because of a thunderstorm immediately preceding the hour of the service, the attendance was very small but there were people present from seven churches, representing six denominations.

In addition to the worship service, presented by Miss Dorice Waters, director of religious education at the First Methodist Church, the program consisted of the play, "The Fair Family Worships." This play—presented through the generosity of Mrs. W. E. Wisseman in loaning of the play after its presentation at the women's meeting in Durham—used Rev. F. C. Lester as "Mr. Fair," Mrs. Orva Brown as "Mrs. Fair" and the three Lester children and Jimmy Brown as the four "Fair Children." These families from our church in Asheboro gave a "repeat performance" at the worship service in their own Sunday school on Mother's Day.

CHRISTIAN MISSIONS.

Continued from page 8.)

"And will you keep these prayers concerning Willingen and the I.M.C. within your regular intercessions—for the Church to which you belong; for your 'partners in the other ships'; for the missionary agencies of the Church; for the Church in all the world;

"That in all things Christ may have the pre-eminence and that all the ends of the earth may see the Salvation of God. . . ,"

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

We have been interested in reading the monthly publication *The Willing Workers Newsette* edited and published by the members of the Willing Workers Class of our Sunday school at Winchester, Va. The Rev. Robert A. Whitten is minister of the church. The *Newsette* tells of events and proclaims coming events. Congratulations to the Willing Workers!

By the way, Mr. Whitten writes very good poetry. So do Dr. John G. Truitt and Dr. C. Rexford Raymond. Does your minister write or recite poetry? Is it his own? Working with words must make one feel the poetic urge.

We read with interest that Mrs. Lessie Lee Alridge of our Union Ridge Church was elected Alamance (N. C.) County's Mother of the Year. Mrs. Alridge is one of the oldest members at Union Ridge Church and the paper stated that she was recently given a Life Membership in our Mission Convention. Congratulations to Mrs. Alridge and Union Ridge! Churches and good mothers go together.

It is a pity that all "Mother of the Year" awards have to go to mothers of grown children. Some mothers of young children show real courage, fortitude and ability even though their children haven't found their niche in life.

Exam. time is coming. Hope you will do well on them, but it is a fact that cramming in a few days what you should have learned in a school year will not help you much. What are you planning for summer? Are some of you going to the General Council meeting in California with your parents? Miss Pattie Lee Coghill is arranging for a bus load of folks to go. Want to go with them? I am sure they will take quiet, well behaved boys and girls.

FORMING GOOD HABITS.

By Mabel-Ruth Jackson.

Issued by the National Kindergarten Association.

Mrs. Richmond, the new bride in our community, was returning Mrs. Williams' call. They had just exchanged a few remarks when four-year-old Ronnie came in from play.

"This is Mrs. Richmond, Ronnie," said his mother.

The boy went over and gravely offered his hand. "How do you do?"

"How do you do?" returned the he said. young woman, evidently delighted with his grown-up air, but smiling at him with only a twinkle in her eye. "May I help you off with your coat?"

"Oh, no," said Ronnie, backing away. "I can do it my own self. See?" His small fingers wrestled with the buttons and buttonholes.

Unbuttoned finally, Ronnie wriggled out of his coat and took it into a bedroom adjoining; then he came out and announced that he was going to play with his boats. They were in the bottom drawer of a chest of drawers, and when he opened it Mrs. Richmond noticed other toys arranged there.

"I can't get over it," she said in a low tone to Mrs. Williams. "At home, when we youngsters came from school you'd have thought a cyclone had struck the rooms—coats and hats and gloves were thrown helter-skelter. Mom used to tell us that we should always put our things away as soon as we took them off, but generally she'd do it herself. She said it was less trouble than to keep nagging us. How do you do it? I hope to have children of my own some day and I'd like the receipe."

"I learned to care for my clothes the hard way," said Mrs. Williams, absently watching Ronnie maneuver his fleet of tiny boats. "My mother died when I was quite young and I grew up much like Topsy. I used just to step out of my clothes, often leaving them lying on the floor. I didn't have many changes, and when I had to wear a badly wrinkled one, it began to dawn upon me that there was something I could do about it. I made myself hang every single thing up the minute I took it off—I wouldn't even let go of it until it was on a hanger. In this way I broke myself of my bad habit. If I'd been taught—" She broke off and smiled deprecatingly. "You asked for a recipe and I've been giving you a life story."

"Don't stop," begged the bride. "I'm all ears."

"Well," went on Mrs. Williams, "not long before Ronnie appeared on the scene, I read an article about the value of forming good habits early. That, and remembering my own experience, made me want to start Ronnie out right. Come in here a minute."

She rose and, followed by her curious young neighbor, she showed her where she had placed coat hooks on the inside of the closet door. There hung the coat and hat Ronnie had taken off. The hooks were low enough so that it was very easy for him to reach them.

As the bride exclaimed in approval, Mrs. Williams added, "You know, when children are very young they love to do things that their elders do. I have tried to make caring for his clothes seem a privilege to Ronnie, not a duty, so that he would have pleasant associations with regard to every phase of it. That, I think, will have much to do with causing this carefulness to become a lasting habit."

MILLIONS NEEDED FOR CHURCH BUILDING.

(Continued from page 7.)

munities either destitute of churches or already inadequately churched," says Dr. Stauffacher. "The vitality, and future witness of the Christian fellowship depends on our ability to respond to the growth and movement of the American people with a vigorous program for the establishing of new churches and the re-establishing and re-equipping of existing churches."

In addition to this rapid increase in population and the extraordinary mobility of the American people there has been inflation, which has reduced the purchasing power of the Congregational Church Building Society to about one-third of its 1940 value. This has made it impossible for the society to meet the drastic need for new churches in new communities and greater facilities for older churches in rapidly expanding areas. In the past two years the Society has had to turn down applications for $2,400,000.

In 1953 the Building Society will celebrate its 100th birthday. During the past century it has helped erect churches to the extent of $19,500,000 in every state and territory. Its present loan funds amount to approximately $3,500,000, all of which is either loaned out to churches or committed to churches under construction.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

N. C. AND VA. WEEK-END CONFERENCE.

On Saturday, May 3, 1952, 72 North Carolina and Virginia Conference young people met at Camp New Hope near Chapel Hill, N. C., for a weekend of camping. There were ten churches represented.

Saturday afternoon was mostly engaged by softball and swimming. Our vesper service Saturday night was led by Rev. John Lacky of our Apple's Chapel Church. Afterwards two hours of fellowship conducted by Clarence Walker of our Durham Church were enjoyed by all. Max Vestal and David Crowle furnished our music.

Our Sunday morning church service was led by Rev. Max Vestal. After lunch, group singing followed. To close our conference and to open the Eastern North Carolina young people's rally a worship service was led by Persident Curtis Young.

Lois C. Scott,
Secretary.

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EASTERN N. C. YOUTH FELLOWSHIP RALLY.

On Sunday afternoon, May 4, beginning at 3:00 o'clock the Eastern North Carolina Conference Youth Fellowship held its spring rally at Camp New Hope near Chapel Hill with approximately one hundred representatives from eleven churches present. The opening worship was held as a joint service with the North Carolina and Virginia Youth Fellowship. When the worship servce was concluded Timothy Chang led the group in singing.

Discussion groups were held on "The Christian Young Person in the Modern World" with David Crowle, Earl Danieley, Richard Jackson, Barbara Jefferson, Mrs. J. Lee Lassiter, Jr., Max Vestal, Timothy Chang and Carl Wallace as the leaders. Each group reported on the discussion that was held. After the reports everyone was free until the supper hour. The highlight of this free period was the game of roller-bat played by the group. Mr. Jackson and Timothy Chang were the "stars" of this game. When supper was over, closing vespers were held by the Oak Level Youth Fellowship and Rev. Earl Danieley.

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RELAX WITH MAX.

Christians should smile; frowns should be reserved for those who have not heard of Christ.

* * *

A Palo Alto policeman who stopped a college student driving backwards received this explanation: the car was rented on a mileage basis and the student was driving backwards because the speedometer didn't register in reverse.

* * *

Many of us are living just about like this boy was driving. We don't want to go on record as favoring or opposing anything. We are so afraid of making a bad record that we end up making no record at all. Who is going to be able to see our "footprints on the sands of time."

* * *

John Wesley, the founder of Methodism, used to recall that as a youth his behavior often displeased his father. His mother was more forbearing. "How can you have the patience," exploded the elder Wesley, "to tell that blockhead John the same thing 20 times over?"

"Why," replied Mrs. Wesley, "if I had told him but 19 times I had wasted my breath."

A SCIENTIFIC VIEW-POINT.

Dr. Andrew C. Ivy, vice-president of the University of Illinois, says:

The habit-forming or narcotic effects of alcohol are often ignored. Alcoholism is the state in which a person is under the influence of alcohol. When a person is addicted, he is suffering from alcohol. The same situation obtains with use of morphine. Alcoholism and morphinism are synonymous terms. There is this difference, however: in the case of morphinism, the amount needed to produce the addiction is known. The range of susceptibility is from three to 20 doses. Most cases arise between the eighth and fourteenth doses. Alcohol does not have the same habit-forming potentialities as morphine and cocaine.

Being intoxicated from four to five times a week for successive weeks will produce habit-forming in some teen-agers. Others can take the same amount and do not become alcoholics until they are 40 to 50 years old. This shows the wide range in possibility of alcohol addiction.

Alcohol interferes with cerebral activities. This results in impaired performance as is shown in drunken driving and in interference with industry. Because of this, alcohol cannot be tolerated.

In arguing a case at law, the clever opponent, when he does not have the facts, stirs up dust to cover this lack. The lawyer who really has a case confines himself to the facts. Others in a less secure position quibble over minutiae. Such are the tricks of debate and discussion. The relation of alcohol to food has been discussed with a great deal of dust obscuring the issue. The differences between a food and alcohol are these: alcohol can only be burned in the body; it cannot be stored nor furnish material for growth of tissue. When taken, alcohol injures both the mind and the body. . . . It is intellectual dishonesty to discuss the food value of beer.

Use of alcohol impairs the general health. Hence the user of alcohol contracts diseases more readily and has more difficulty in recovering from disease than the non-user. . . . Alcohol in the system affects the leucocytes in their fight against disease.

MAD DOG.

He was a rather poor specimen of a dog. He seemed uncertain as he moved along the street. He seemed to have lost his way, and he seemed to be afraid. Someone hit him with a rock; as he staggered and started to run, someone yelled, "Mad dog." That settled it. There was a shower of rocks. Some of them hit the mark. Now the dog was lunging almost blindly. After he had been stoned and clubbed until he was down, a policeman's bullet finished the job. But someone sent the head for examination. There was no sign of rabies. It was all a mistake; mob psychology. History records many instances in which the same thing has happened to a human being. No wonder our Father had Moses to write long ago: "Thou shalt not bear false witness," and "Thou shalt not take up a false report." — *Batsell Baxter.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD'S ESTIMATE OF HUMAN LIFE.

(TEMPERANCE.)

Lesson VIII—May 25, 1952.

Memory Selection: *Thou shalt not kill.*—Exodus 20:13.

Lesson Text: Exodus 20:13; Matthew 5:21-26; 18:5-6; Luke 9:51-56.

Devotional Reading: Psalm 8.

Thou Shalt Not Kill.

It might seem strange to call the attention of professing Christians to this ancient law. In its literal and legal sense it hardly presents a major temptation to any of us. And yet this ancient law does have something to say to us, even to those of us who are professing Christians. This is especially true when it is interpreted in the light of the teachings of Jesus. Here as elsewhere concerning the Ten Commandments or "Rules for Living" he fulfills or fills full this law.

Manifestly, the commandment forbids the taking of life either directly, as Cain killed his brother Abel, or indirectly or by proxy, as David killed Uriah. We have power to take life, but we do not have power to restore life. To kill, therefore, is wrong, because once done, it cannot be undone. There is a fatal finality about it.

This law also forbids suicide. Our lives belong to God—we have no right to take them. Our lives also belong to others. To fling life away is wrong. And the principle applies not only to the man who kills himself by one final act such as shooting himself with a gun or taking poison, but also to the man who kills himself by degrees. To shorten one's life by dissipation, to indulge in any pleasure, however innocent, at the price of premature death is wrong.

But still more. We may be guilty of breaking this law by taking unnecessary risks, or by exposing ourselves to dangers. Or by exposing others to dangers. The drunken and the drinking driver is a potential, and often an actual killer. Then too an employer who forces his workmen to work under conditions that involve needless risks, a landlord who forces his tenants to live under unsanitary conditions, the man who does bizarre stunts involving foolish and unnecessary risks—these and others may be murders or killers in a very real sense.

What about war? War was bad enough when it killed only the combatants. But what about modern war which kills combatants and noncombatants alike? There is honest difference of opinion in regard to war. It is conceivable that there are some things worse than war. There are some things more sacred than human life on the physical plane. But after all is said and done, war kills and war in principle is wrong.

Thus far nothing has been said about killing things or people in the moral or spiritual realms of life. But people have to have something to live for as well as to live with. We can kill without any blood-letting at all. We can kill by cruelty, by ingratitude, by neglect, by false gossip, by hate, by lying. We can kill by evil influence and by bad example.

Jesus and This Law.

As usual Jesus went beyond the law, the letter of the law, to the spirit, and to the motive back of the act. Jesus said that not only was it wrong to kill or to murder; it was wrong to hate. He condemns not only the act, but the attitudes and passions that lead to the taking of life. Anger, bitterness, the spirit of revenge, unwillingness to forgive, the desire to "get even," crass indifference—all these things came under the condemnation of Jesus. For it was out of the hearts in which these things found place that murder was born. And whether one ever allowed the spirit to find expression in the act or not, the man was condemned by Jesus. Furthermore Jesus put the emphasis upon the positive, rather than upon the negative aspects of this law. We are to use our lives and our possessions to make possible a richer fuller life for our fellowmen. To withhold may be as wrong as to do violence.

To emphasize the importance of the right spirit in the heart of man, Jesus said a striking and disturbing thing. He said that if a man came to the place of worship, or was engaged in the act of worship, and remembered that his brother man had aught against him, he had better leave the service of worship, and go and be reconciled unto his brother and then come and worship. What do you suppose would happen in your church if your pastor should announce, before the communion service or during any ordinary service for that matter, that only those who had nothing against their fellowmen, or against whom their fellowmen had nothing, could participate in the communion service or in the service of worship! And yet that is precisely what Jesus ordered. Readers of these notes know that in every church there are people who have grievances and grudges against each other, some folks, even members of the same family, "who do not speak to each other," who regularly worship, apparently with no compunctions of conscience regarding this matter. The fact is that only the man who is right with his fellowmen can acceptably worship God. Our horizontal relationships depend upon our perpindicular relationships and our perpindicular relationships depend upon our horizontal relationships. And if some of these folks would get right with each other it would start a revival in the church.

Jesus also said some other disturbing words in today's lesson. "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone be hanged about his neck, and that he should be sunk in the depth of the sea." We are responsible for others, whether we like it or not. We have to be careful of what effect our actions and our influence will have upon others. If we do things that hinder or hurt another in his progress toward the Kingdom it would better for us if we had never been born. What about the liquor traffic? What about the man who sells it, or the man who gets dividends from the liquor industry? What about the man who gives another his drink? What about the home which serves it? It is most appropriate that today's lesson comes under the sub-title of Temperance. And alas, we folks are all in the liquor business, one way or another. But, thank God, we are in the liquor business over our votes and against our preferences—we never voted for liquor and if we had our way our State would not be in the liquor business.

Or again what about the man who knowingly rents property for purpose of prostitution? Or the young

(Continued on page 14.)

IMPRESSIONS OF THE SOUTHERN CONVENTION.

(Continued from page 5.)

ure was expressed. It is refreshing to see the cause of missions so vigorously portrayed.

A third impression was that of concern of *education.* Elon College has had a deep influence at this point. It was pointed out that many of the outstanding leaders of the Southern Convention are graduates of Elon College and that Elon College is pouring forth a steady stream of finely trained laymen and clergy for the Southern Convention. This has resulted in a raising of the level of ministerial training, that, whereas forty years ago few of the ministers were trained in both college and seminary, now, most of the ministers have one or both items in their list of credentials.

A fourth impression of the Southern Convention was the concern for *church union.* The Congregational Christian tradition is in favor of larger and larger units of cooperation. The Southern Convention is, I take it, 100 per cent in favor of the proposed merger with the Evangelical and Reformed Churches. Both on the floor and in private conversation, many men expressed to me the concern that the merger should now move forward now that the legal difficulties are out of the way. This concern for church union was expressed not only in relation to the merger, but in relation to the National Council of Churches. The Southern Convention delegates believe in federal cooperation as well as in organic union, and it is refreshing to see that both types of cooperation are vigorously presented and supported in the Convention.

The fifth reaction to the Southern Convention was the concern for Christian *stewardship.* It is only natural that a stewardship representative should have persons speaking to him on this subject. Yet, on the floor, as well as in private conversation, the matter of Christian stewardship was again and again presented. The ministers and the churches of the Southern Convention feel that out of gratitude to God for what he has given them, especially the gift of the Gospel of Jesus Christ, they should use their time and their resources for the doing of the will of God. This was apparent in the discussions of the question of a full-time Secretary for Stewardship and Evangelism. The question was carefully wieghed whether or not the money thus expended might be better spent otherwise, — a question which faces the Christian steward in making every decision about expenditures. The decision to have a full-time Secretary of Stewardship and Evangelism pleased this observer because he feels that, in the long run, this movement and this action will enrich the Southern Convention both in its spirituality and in its financial stability.

God has richly blessed the Southern Convention with a great people and a great land. I pray that the Southern Convention may be increasingly used of God for carrying forward his gracious purposes to all mankind.

THE COMMON DENOMINATOR CHURCH.

(Continued from page 6.)

worship taken seriously. His success at this point decides the future survival of the church—as a church.

Meanwhile a process of attrition is going on. When the church and the community were new, all sorts of people joined the church in the spirit of goodwill and hope. They assumed that time would bring them the sort of church of church to which they had been accustomed. Instead what developed was a social organization with only a mild religious interest, and gradually those who wanted something more intense wandered off to other churches. The Fundamentalists were probably the first to go, with nobody mourning their departure. Next would be the Lutherans, who may have excused themselves on grounds that they wanted their children to have the same sort of religious training that they had received. In the course of time the Episcopal bishop, with a fine disregard of comity, will establish a parish within walking distance, and more of the people who want to take religion seriously will depart in that direction. As churches of their ancestral faith enter the general area, Methodists and Presbyterians will return to their traditional folds.

The explanation will be offered that the denominations have crowded in on the community centered church, while the truth may be that it has been unable to offer its people a gospel of sufficient power to hold them. This has not been due to conscious neglect, but to factors inherent in the situation. A church, to prosper over the years, must have its interest focussed outside of itself. It must live for more than its own fellowship, and seek to serve something more than its community. It must do more than give religious sanctions to what is, it must lead its people onward toward new heights of understanding and service.

There are multitudes of situations which need the community centered type of church. We believe that our denominational labels are a most unfortunate legacy from the past. But how can the community-centered type of church develop that largeness of outlook and intensity of devotion which is necessary if it is to survive? We see three possibilities.

A strong minister can lead a community church to great heights of achievement, as Roy Burkhart has done in Columbus and others have done elsewhere. A community church needs an abler and more far-seeing pastor than does a denominational church simply because it must find its own way without much in the way of charts to steer by. Yet community churches have difficulty in getting such leadership, largely because the best men can do better elsewhere.

Used in the right way, denominational connections can give a community church the new ideas and the outreach into the world which it needs. If the church is denominationally affiliated, this means making a larger use of the services which this make available. Even though a church remains independent, it can secure much help from denominational sources. What it wants is spiritual stimulus through the presentation of both ideas and objectives which are beyond its own immediate life. What it does not want is to "turn" anything or to assume a denominational name.

The local and state councils of churches which are developing in most areas offer a third possibility. These are primarily service agencies helping local congregations to do their work better. The time may come when they can do many of the thing which the denominations now do but without any sectarian implications. When that happens the community churches will be among the prime beneficiaries.

He who lives to himself dies—and so do self-centered churches. A church needs to hear a voice from without and to address its energies to ends beyond its immediate environment. Only so can it enter into true fulness of life.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

When all life's anchors have been swept away a little child needs security and guidance and loving care. Your orphanage joins with you in giving just such anchorage. You are often called upon to "give" money for the maintenance of this home, but as a matter of fact you are investing in a little human life, and I feel sure you do not regret a dollar you give.

All day long those swings which the Henderson Church gave us for little pre-school children are going. If you want to see a pretty sight just come over and watch them going, up in the air so high—at least it feels that way to them. And then when the first graders come home from school they get a go on the swings. Are these little children happy? Yes, truly, they are, and to see them well, sun-taned, and full of play is an inspiration. Thanks to Henderson.

At Long's Chapel last Sunday our children made quite a "hit" with their program. It was home-coming and memorial day. I preached in the morning. Everyone had dinner, and what a dinner! Then the following children put on an inspiring program: Jo Ann Black, Virginia Black, Jeanie Cook, Ann Kinch, Betty Lou Wilson, Jerry Wilkins, Betty Jean Proctor, Nancy Watkins, Janis Spicer, Dorothy Spicer, Richard Bridges, Maragret Simpson, George Morningstar, and James Crumpler. This program with its emphasis on worship, and Christian loyalty, was prepared by Miss Melva Foster. Miss Helen Jackson, an Elon religious education student, served as pianist.

Long's Chapel was the late Superintendent Chars. D. Johnston's home church, and it was a real privilege to present our program there. I thought the children sang especially well that little chorus: "Let the Beauty of Jesus be Seen in Me." Fourteen children trained to sing it, sang it beautifully.

As I watched them go through their program the following little lines of mine came to my memory:

Matrons, matrons, help me grow,
So the boys and girls I know,
Where I live and dream and plan,
Will proudly say when I'm a man,
I knew him as an orphan boy
Who brought his matrons hope and joy.

Matrons, matrons, help me be
Good and sweet and bright and free,
As I sing and dance and whirl,
Help me grow a charming girl,
So when I'm grown and big and fine
You'll love me then as now at nine.

Matrons, matrons, help us fill
The hopes of all upon this hill,
Help us to show to all who share
That we are worth their love and care,
And that we love the home they give
And bless it with the lives we live.

Thanks for the good report this week, for the Sunday schools which remembered us with their monthly offering, and for the friends and friends who gave.

Before I go let me ask you to get others, and still others, to subscribe to The Christian Sun. Thank you, and please come to see us.

John G. Truitt,
Superintendent.

REPORT FOR MAY 8, 1952.

Donated Commodities for the Week.

Mrs. Raleigh F. Whitley, Isle of Wight, Va.: Clothing.

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Sunday School Monthly Offerings.

Amount brought forward		$ 6,181.39
Eastern N. C. Conference:		
Damascus	$ 10.00	
Damascus S. S.	4.00	
Lebanon	12.00	
		26.00
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 24.26	
Mt. Carmel S. S.	11.88	
Spring Hill S. S.	6.24	
		42.38
N. C. & Va. Conference:		
Asheville	$ 22.00	
Belew Creek S. S.	9.00	
Durham S. S.	29.02	
		60.02
Western N. C. Conference:		
Hank's Chapel		22.83
Total		$ 151.23
Grand Total		$ 6,332.62

Special Offerings.

Amount brought forward		$10,749.10
Mrs. B. G. Harrell, Norfolk, Va.	$ 10.00	
New Hope Christian S. S., Roanoke Ala.	3.95	
Roanoke Cong. Christian S. S., Roanoke Ala.	11.38	
Men's S. S. Class, Albemarle Church, for Banks Watkins	16.25	
Children's Program, Long's Chapel	64.00	
Catawba Springs Christian Church	41.00	
American Business Club, Inc., Burlington, N. C.	70.00	
Tommy Shoemaker, Camp McCoy, Wis., for Thurmon Arnold	10.00	
Miss Vera V. Van Cleave, Wadley Alabama	10.00	
W. P. Robinson, Chicago, Ill.	2.00	
Special Gifts	375.10	
		613.68
Grand Total		$11,362.78
Total for the Week		$ 764.91
Total for the Year		$17,695.40

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

man who takes advantage of a young woman? Or the purveyors of salacious literature or amusement? Or those who foment wars? We are all bound up in the bundle of life. At the best, we are involved in some of the social evils of our modern life. But we ought to take special care lest we deliberately or carelessly "cause another to stumble." We ought by every means to stand and work for the best things in life, and for life. For life is sacred.

Based on "International Sunday School Lesson;" copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

HANCELL.

We, the members of the Bethlehem Christian Church (Nansemond County), Suffolk, Va., offer the following resolution of esteem and respect for George M. Hancell, who lost his life in an accident on September 4, 1951.

Therefore, be it resolved:

1. That we bow in humble submission to the will of God knowing that it was his divine will that he be taken from us.

2. That we extend our sympathy to his family in their loss.

Committee.

POWELL.

The members of Bethlehem Congregational Christian Church wish to express their deep sense of loss in the death of their member Charlie R. Powell.

We desire to pay tribute to his memory as a friend and co-worker and a faithful member.

That we extend our sympathy to the bereaved family and commend them to the one that doeth all things well.

Mrs. EDGAR SAVAGE,
Mrs. PERCEY BRIDGER,
Mrs. J. E. HARRIS,
Committee.

COTTEN.

We, the members of Dendron Congregational Christian Church, desire to pay tribute to the memory of Wilton James Cotten who departed this life April 12, 1952.

Therefore, be it resolved:

1. That he be remembered for his quiet manner of living, and in his community as a generous and kind neighbor and friend.

2. That we extend our love and prayerful sympathy to the bereaved family and commend them to the God of love and mercy.

Mrs. E. T. ATKINSON,
Mrs. W. D. HARWOOD,
Mrs. OWEN WHITMORE,
Committee.

OLIVER.

Whereas, on January 1, 1952, our Heavenly Father called to his reward our friend and loyal member of Bethlehem Congregational Christian Church, Hurley Oliver.

We, the members of the church, offer the following resolutions:

1. That we bow in humble submission to the divine will of our Heavenly Father.

2. That we extend our sympathy to the bereaved family and commend them to the Great Comforter who said "Let not your heart be troubled."

Mrs. EDGAR SAVAGE,
Mrs. PERCEY BRIDGER,
Mrs. J. E. HARRIS,
Committee.

PILAND.

Isaac Newman Piland was called home very suddenly on March 21, 1952. Newman was a member of Bethlehem Congregational Christian Church from childhood.

We, the members of Bethlehem offer the following resolutions:

1. That we bow in humble submission to the divine will of our Heavenly Father.

2. That we extend our sympathy to the bereaved family and commend them to the Great Comforter who said "Let not your heart be troubled."

Mrs. EDGAR SAVAGE,
Mrs. PERCEY BRIDGER,
Mrs. J. E. HARRIS,
Committee.

BAGE.

Whereas, in the providence of God Mrs. Adelaide Sewel Bage was called from her life on earth February 6, 1952, to dwell in the land of eternal day. She was a loyal and consistent member of Dendron Congregational Christian Church for many years. Her life was a benediction and blessing to those who knew her.

Therefore, be it resolved:

1. That we are grateful for what her life has meant to us and for the peaceful, kind and happy life that seemed to be hers.

2. That we extend our sympathy to the bereaved family and commend them to him who said, "Let not your heart be troubled."

Mrs. E. T. ATKINSON,
Mrs. W. D. HARWOOD,
Mrs. OWEN WHITMORE,
Committee.

DOFFLEMYER.

God in his infinite wisdom saw fit to take one of our good Bethel Congregational Christian Church members, Mr. David F. Dofflemyer from our midst on January 9, 1952. We, the church, wish to submit the following resolutions of sincere respect for him who was faithful as long as health would permit.

Therefore, be it resolved:

1. That we consider his death a great loss to our church and community.

2. That we accept the challenge of a stronger Christian faith, and be inspired, by having known him, to be a nobler Christian.

3. That we extend heartfelt sympathy to the bereaved family and pray God's Blessings on each member thereof.

COMMITTEE.

TUCK.

Mr. Charles W. Tuck, a native of Halifax County, Virginia, passed away at his home near Nathalie, Va., on February 29, 1952, at the age of 74. In 1889 he married Mary Bray, who preceded him in death nearly three years ago.

Mr. Tuck united with Union Congregational Christian Church of Virgilina, Va. in 1892. Later, he moved to the Nathalie community and became a charter member of Liberty Congregation Christian Church when it was organized. He also served as deacon of Liberty until his death. Funeral services were conducted by his pastor, Rev. Mark W. Andes, at Liberty.

He is survived by one daughter, Mrs. G. W. Love, and one foster daughter, Mrs. Clarice Alread, Miami, Florida; by one sister, Mrs. Cora Dalton of Kenbridge, Va.

Though in declining health for a number of years, he maintained an active interest in his church and community.

WHITFIELD.

On Saturday, April 19, 1952, our Heavenly Father, in his infinite wisdom called home to his reward Charles Junius Whitfield at the age of 74. He was the son of the late Wm Enoch and Matilda Harrell Whitfield of Nansemond County.

Mr. Whitfield was loyal to his church although he did not attend in recent years on account of a physical handicap, deafness.

He was quiet and unassuming in his manner, showing his Christian way of life in his everyday dealings with his fellowman.

Therefore:

The members of Holy Neck Congregational Christian Church bow in humble submission to the will of our Heavenly Father.

We extend our deepest sympathy to the family and commend them to God for comfort and strength in their bereavement.

Miss ALLIE LEE NORFLEET,
Mrs. C. C. BAKER,
Mrs. JUNE O. DAVIDSON, Sr.,
Committee.

TRUITT.

On February 24, 1952, the First Congregational Christian Church, Greensboro, lost one of its most devoted members in the passing of Mr. James Robert Truitt. Mr. Truitt was born in 1871 in the Hines Chapel community of Guilford County and came to Greensboro in the middle nineties. He was a builder by trade; he erected the old First Church as well as the parsonage.

Mr. Truitt was a loyal member of the church; for thirty-five years he served as chairman of the Board of Trustees; he was faithful in looking after the church property. He was always in attendance at the services of his church unless kept away because of sickness. He was a man of deep religious convictions and he was never ashamed to make them known.

In 1896 he was married to Luella Sharp, who survives him. Besides the widow, he is survived by two sons, L. O. Truitt, and Sam Truitt, one daughter, Mrs. Guy Burtner; three grandchildren and three great grandchildren; one sister, Mrs. J. R. Foster, and one brother, W. B. Truitt. Funeral services were conducted February 26 by his pastor, W. E. Wisseman. Burial took place in Guilford Memorial Cemetery.

HOWELL.

The Members of Holy Neck Congregational Christian Church wish to pay tribute to the memory of Miss Cordell (Dell) Barnes Howell who departed this life on March 6, 1952. She was a faithful and loyal member until fifteen years ago, she moved to South Norfolk to reside with her sister and brother-in-law, Mr. and Mrs. Thomas E. Gregory.

She was the daughter of the late Samuel and Mrs. Cora Haslette Howell.

Her life was characterized by the virtues of kindness, humility, frienndliness, self-sacrifice, and devotion to those whose lives were touched by hers, especially her immediate family.

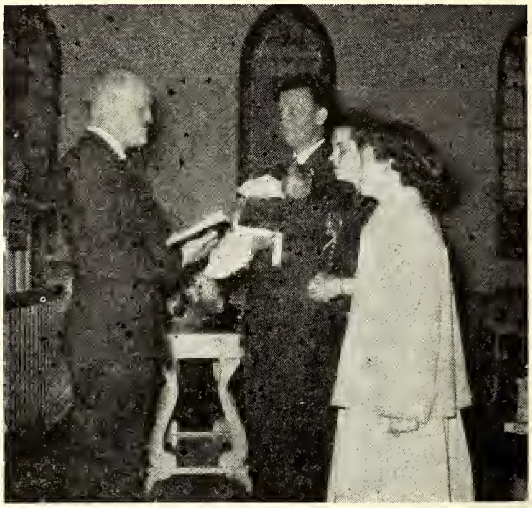
Therefore, be it resolved:

That we bow in humble submission to the will of our Heavenly Father, and even though we shall miss her presence we feel that she has entered into a more abundant life.

That we extend our deepest sympathy to the family in the loss of their loved one and commend them to God for comfort and strength.

Miss ALLIE LEE NORFLEET,
Mrs. C. C. BAKER,
Mrs. JUNE O. DAVIDSON, Sr.,
Committee.

The CHURCH *At Work on the* HOME FRONT



The works of Christ through His Church are manifold. Here we visualize a precious life being brought in the arms of a parent and dedicated to God. And again a group of people gather to burn a note of indebtedness on their church parsonage. These scenes from Greensboro and Winchester are typical of the many acts of devotion and the evidences of achievement among our churches. The infant and the adult have a part in the nurture, work, and worship of the Church. The building of homes and churches is climaxed by the building of character. We think that we build not only for time but for eternity.

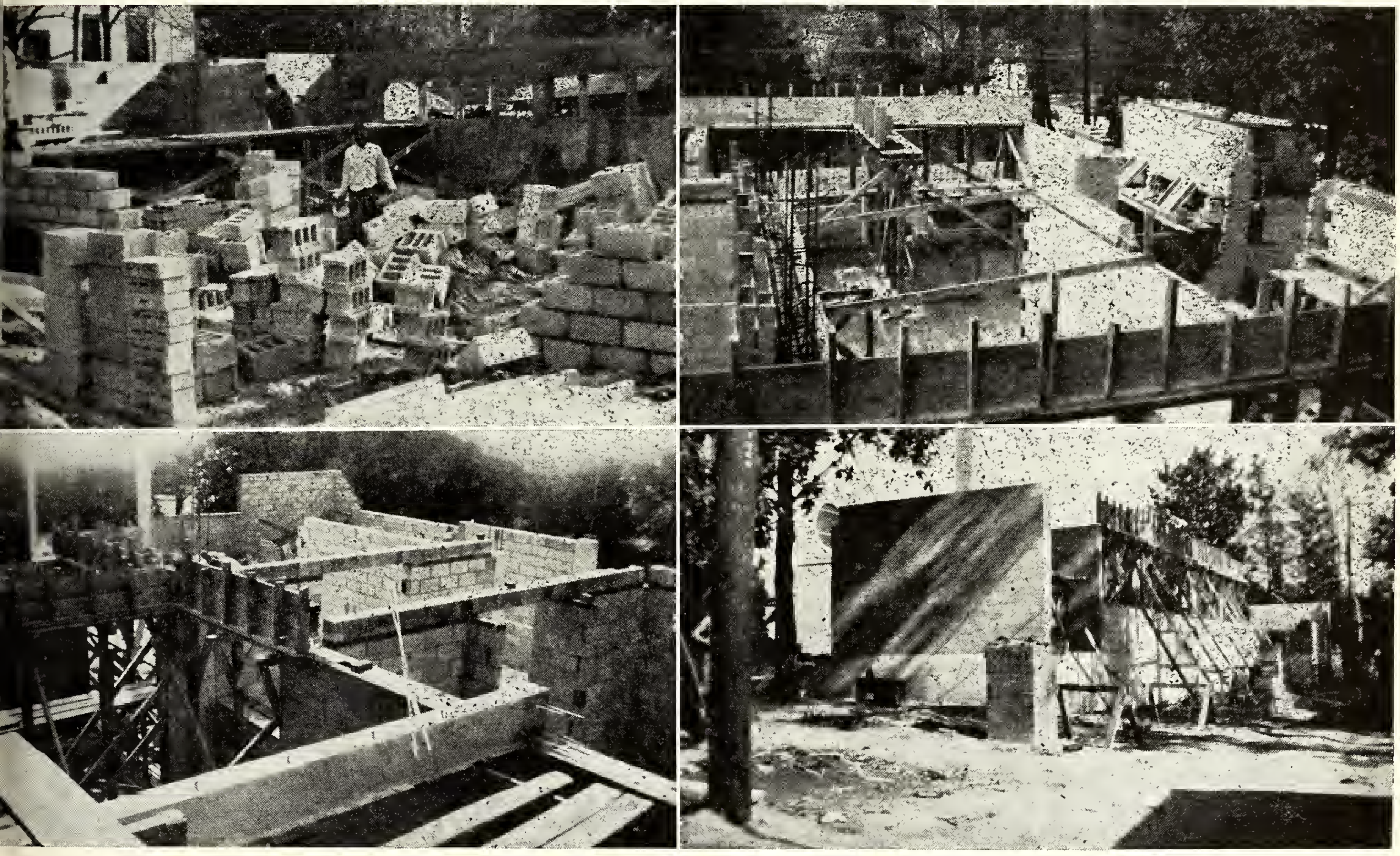
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MAY 22, 1952 NUMBER 21

The Expanding Task of The Church



CONSTRUCTION OF THE PARISH HOUSE, SOUTHERN PINES, N. C.

During the census decade 1940-1950 the people of the United States increased by a number equal to the total population of Maine, New Hampshire, Vermont, Rhode Island, Massachusetts, Connecticut, New Jersey, and New York City.

The rapidity of expansion of our population has confounded all the experts. It has forced a re-thinking of America's future—a re-thinking which is as radical as the reconsideration of military strategy required by the atomic bomb, or the review of foreign missions policy necessitated by the eviction of missionaries from China. Twenty years ago the experts were forecasting that by 1960 the population of the United States would have reached virtual stability. It is now apparent that by 1960 a new and terrific spurt will barely have started.

The Census Bureau estimates that during the current decade, ending in 1959, our population will increase by nearly 30 million. This is roughly equivalent to the total 1950 population of Ohio, Indiana, Illinois, Michigan, Wisconsin, and Minnesota.

The task, then, simply stated, is that of establishing and strengthering the church where the people of America now are. In new communities—and in older communities suddenly transformed by the swift growth of population—the currents of American life and its future are running most strong. Here are children and young people. Here family life is struggling to maintain its character and integrity. Here, in the midst of the depersonalizing mass-movements of our time, there is a fighting chance of preserving the qualities of authentic community life—with the church as the living heart of it.

The supreme home missionary task of our time—and the supreme opportunity of the Church—has become that of matching the incredible expansive thrust of our nation with an equally dynamic outreach and evangelistic dedication on the part of the Christian fellowship. .This is the simple issue—whether or not wide areas of American life will become de-Christianized and paganized by the default of the churches themselves

News Flashes

Dr. William M. Brown, who has been ill for some weeks, is back at his home here, at Elon College, and his condition is reported improved.

Since March 1st the Beverly Hills Church of Burlington has received 14 new members, four by profession of faith and 10 by letters of transfer. During the month of April the average attendance was 66 for the morning worship service.

HOME COMING AT ELK SPUR.

Elk Spur Congregational Christian Church, Fancy Gap (Carroll County), Va., is planning to hold Home Coming Day combined with Memorial Day on Sunday, June 1, 1952. The service will begin at ten-thirty o'clock and will be followed by a picnic lunch on the grounds. An afternoon service will be held at 2:30 o'clock.

All former pastors and friends of the church are invited to attend.

The church has traded pianos and the building is in the process of being painted now.

MOTHERS' DAY BANQUET AT BETHEL (V. VA.) CHURCH.

A delightful evening of fellowship and fun was enjoyed at the Bethel Congregational Church, Elkton, Va., Saturday night, May 10, when the mothers and ladies of the church were honored with a banquet. The occasion was in keeping with Family Week and Mothers' Day. The meal and entertainment were successfully planned and all work done by the men. The pastor, Rev. S. E. Madren, acted as master of ceremonies. The hour was opened with the singing of the Doxology. A. A. Dofflemyer, of Richmond, Va., gave the Invocation. The menu and arrangements were a complete suprise to the mothers and ladies. Mrs. D. F. Dofflemyer, the oldest mother present, was presented a corsage.

There was special recognition of visitors and guests present. This was the first occasion of this kind for honoring the mothers of the church, and everything was done to see that they enjoyed an evening of fellowship together with their families. Many expressed the desire to make this an annual event of the church. There were about 150 present.

THE BEVERLY HILLS SUNDAY SCHOOL.

Our Sunday school at Beverly Mills has shown a steady increase over the past two and one-half months. In order to take care of our needs we have four classes in operation. They are the Beginners, Primaries, Juniors and Jr. Highs, and the Young People and Adults. We hope in the near future that we will be able to divide our Juniors and Jr. Highs as well as the Young People and Adults. By making some reasonable changes at our church we can now take care of five classes by using the church auditorium.

In order to meet the needs of the pre-school age children for our Sunday school and church service a room was built in the basement of the parsonage. During the Sunday school hour this room is used for the children up to six years of age and then during the church hour the room is used as a nursery. This addition has been a tremendous help to both our Sunday school and church. This room only took about one-fourth of our space in the parsonage basement so we still will have sufficient room for the various social functions that the church might like to have. The men of our church did the work in building this room. They worked each night for a week in completing it.

The Sunday school is making excellent progress under the leadership of Mr. James L. Faulkner, Jr. We feel sure that this organization of our church will continue to show much growth. The teachers for our Sunday school are: Beginners—Mrs. T. A. Vincent, Mrs. J. O. Flynt; Primaries—Mrs. J. L. Faulkner, Jr.; Juniors—Mrs. Raymond Sinner; Adults—Mrs. W. P. Browning and Mr. Zeb Lynch. Mr. D. R. Fonville is the guest teacher for the Adult Class on the fifth Sunday.

THE WINDSOR PARISH.

The Windsor young people served a spagetti supper April 24. and the proceeds will go to erect a sign with the name of our church, so people will know that it is a Congregational Christian Church. So many tourists take it to be an Episcopal Church or a Catholic Chapel.

The Antioch Church held a family night with covered dish supper in the Windsor community house last Friday night. I showed the film strip "Holiday of Harvest" and several short strips for the children. The Antioch Christian Church will celebrate the 100th anniversary of the present structure on this Sunday (May 18) at the same time we will have Home-coming and Memorial services. All day meeting and dinner on the grounds. Antioch is the Mother of four churches—viz., Windsor, Mt. Carmel, Isle of Wight, and Collossee Baptist Church. Former ministers and their families are to be on the program.

The Bethlehem young people met with the Windsor young people on May 11 and the Bethlehem youth presented the program. A delightful supper was served by the ladies of the Windsor Church.

The Rev. Raymond Grissom assisted me in a revival meeting at Isle of Wight the week of April 27-May 2. A good attendance each night—a large number of re-consecrations. Seven boys and girls united with the church. These young people were all members of the Junior Class. This shows the work of their good teacher, Mrs. A. C. Dillon.

The Mount Carmel Church will hold its Family Night on May 13, in the Woodman's Hall at Walters. The pastor and family will present a short skit, "Family Religion."

Mt. Carmel is still raising money to build a parsonage to be used when

(Continued on page 15.)

VERY IMPORTANT NOTICE.

All material which is to appear in the July 3 issue of The Christian Sun must be in the publication office at 1536 E. Broad Ctreet, Richmond 19, Va., not later than the morning of Tuesday, June 24, as the office will be closed June 28 to July 7. Please keep this in mind when preparing materials for publication. There is no June 26 issue.

Waverly Friends Honor the McCauleys

THE McCAULEYS AND THEIR NEW CAR

"Words fail us to adequately express our feelings in a time like this, so for the family I will say 'Thank you,' and pray that we may be more worthy servants in the future." The above words of appreciation by Rev. Joseph McCauley, pastor of the Christian Church at Waverly, Virginia, were spoken following the formal presentation to the McCauleys of a new 1952 Ford, Fordamatic automobile by friends and members of his church.

On December 27, 1951, the McCauleys were in an automobile accident near Raleigh, North Carolina. Mr. McCauley was rather severly injured and his car was almost completely demolished. Members of his church had prior to that decided that the pastor and his family should have a new car, but after the accident they thought such a move still more imperative though it might be some time before he would be able to drive. Thus, the original idea was that his parish churches, Centerville, Spring Hill and Waverly, would give the car, but other friends in the town of Waverly wanted a part, so it ended as a community affair.

The presentation was made on April 13, just after church service. The picture above shows the car, the minister and his family, and several friends who participated in the presentation.

Mr. McCauley, when he learned of the plans, said he was more than surprized after the so many unusually generous things had been done for his family already during the year.

NOTICE OF SUNDAY SCHOOL CONVENTION.

The meeting of the Virginia Valley Sunday School Convention which was scheduled for June 12, has been changed to Thursday, June 5. The convention will be held at Woods' Chapel, near New Market Virginia.

Special speakers for the convention will be Dr. Roy C. Helfenstein, pastor of First Church, Richmond, who will speak at the morning service, his subject being: "Our Denominational Heritage."

Miss Pattie Lee Coghill, Educational Secretary of the Southern Convention, will be the guest speaker for the afternoon. Her subject will be: "Methods of Teaching." All Sunday schools are urged to have full delegations present for this most important occasion.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House

Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

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SUBSCRIPTION RATES

One Year............................$3.00

Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

$2,500,000.00

An organization for the Two and one-half Million Dollar campaign was effected at Elon College on Monday of last week. The representative group present evidenced interest and confidence in the campaign. The organization will be extended and the solicitations completed by June, 1953. This campaign, although ambitious, is urgently needed to keep Elon in the line of progress. Godspeed to the campaign.

Mission at Fayetteville

Members of The Mission Board met at the Eutaw Church in Fayetteville on Monday and Tuesday of last week. The Board was royally entertained by the host church. A number of Home Mission projects were reviewed and appropriations made. Every church can help the Board accelerate its work by forwarding its Easter Offering for Missions as an over and above gift.

A Great Partnership

Mrs. W. E. Wisseman reported at Durham that our National Board of Home Missions has made grants to churches within the Southern Convention totaling $123,531.64, and loans of $81,705.74 Total grants and loans are $205,237.38.

The Board of Home Missions works in close cooperation with our Mission Board. Joint enterprises are under constant development. This happy relationship is the fruit of our Congregational Christian Merger. All this, we believe, is but a prelude to a greater era in Home Missions.

God's Gift of Summer

Now is the time to begin planning your summer schedule or vacation. Vacation and vocation may go hand in hand. There are multiplied opportunities for education and recreation. The summer should yield great spiritual dividends for young and old in our churches. The series of camps and conferences for our children and young people should head the agenda for many of us. Wholesome friendships and transforming experiences are in the offing. A new crop of churchmen will be developed.

The summer choir school has brought a new day to many musicians and churches. Those who have had the opportunity of a formal musical education may receive concentrated instruction under expert leadership. Ministers whose musical training has been neglected may receive valuable guidance. Choir schools will be held this summer at nearby Lake Junaluska, Montreal, Lynchburg College, and Salem College. Why not send your minister or choir director?

The use of audio-visual materials in Bible teaching will be the theme of the Ninth International Workshop in Audio-Visual Education at Green Lake, Wisconsin, August 31-September 5. The Bible emphasis, it was explained by the Rev. Howard Tower, was planned to coincide with the September publications of the Revised Standard Version of the Holy Bible. They will take up such topics as whether Bible stories should be visualized in Biblical or present-day settings; how audio-visual materials can be used in Bible teaching and training Bible teachers; and how distributors and librarians can increase church use of Biblical subject material, he explained.

The Bible and Bible teaching will also be the theme of a regional workshop at Southwestern University, Georgetown, Texas, July 14-18. The Texas meeting is one of a series of eight regional workshops, a new program that has been described as "the most comprehensive and adequate audio-visual training program in the history of the church."

With four new workshops established this summer, Dr. Tower explained, effective audio-visual training is now available for the first time to every church and religious organization in the country.

A Layman's Church

By REV. FRANK E. RATZELL, Pastor
First Church, Asheville, N. C.

The Christian Church was founded by a layman. Those who took up the work where he laid it down, and spread the Christian message around the world, were laymen. For well over a hundred years after its founding there were no clergymen in the church as a professional and separate class. Those early Christians had revolted against clericalism, against priestcraft; and they were determined to be their own priests.

But as the church grew, certain men arose who by nature and belief were out of sympathy with the pure democracy enjoyed by the early church. They had been given responsibility, were elected as servants of the people in various capacities, but it was no great step for them to move the attitude of service to the attitude of authority and dominance. Thus, by the end of the third century, the church was firmly in the grip of a priestly hierarchy and the layman's power had all but disappeared. The common people who had once ruled their organization no longer had anything to say in its affairs. They did what they were told on pain of excommunication.

Some thousand years later, Martin Luther and others broke the grip of the hierarchy and restored the doctrine of "the priesthood of all believers." It was Luther's heretical belief that neither church no clergy had a right to stand between a man and his God. This effort to restore the church and to reform the abuses that had grown up under the Roman Catholic system produced amazing results. When men's minds were freed of religious fears and superstitions, the stage was set for that great intellectual and social advance which eventuated in the present Western culture.

The Reformation was principally a layman's movement. Once more the driving zeal of the primitive church was let loose in the world. The church belonged again to the people. The free churches on the Continent and in the British Isles, of which ours was one, were primarily conceived and carried forward by the people. Among the tiny band of courageous souls who landed at Plymouth there was no professional clergyman, although they had had such a leader before they left their homeland.

It has been an underlying purpose of our church and other Protestant denominations to retain the Christian movement as it was in the beginning. While we do have professional clergymen, they are regarded as spiritual guides rather than as masters. Our concept of the church as a free organization owned and operated by the people and led by spiritual guides chosen by itself has much to commend it, though in some matters it may appear inefficient. It does not operate as smoothly as those churches which are ruled from the top down, in a military fashion; but it inspires and encourages individual initiative and enterprise. It stimulates thinking and gives to any members who will work a sphere of action and influence. And best of all, it trains people in the high art of living harmoniously together, in teaming up for the common welfare. In the Protestant scheme, the layman is not a pawn in an ecclesiastical chess game; he is the player.

This system places a great weight of responsibility upon the layman. If he understands his place in the church, he comes to see that the success or failure of the enterprise depends upon his willingness or unwillingness to be his own priest. If he is of the type of mind which wants to put the responsibility for his immortal soul in the care of the professional clergyman, he makes a very poor Portestant. More than likely, he will follow the same idea in his life as a citizen, being willing to stay away from the polls while others bear his obligation; and being content to have his country run by professional politicians who will "take care" of him.

There is something frightening about being responsible for your own salvation. It is to be "worked out in fear and trembling." There is something even more staggering in the knowledge that as a layman of the church you are responsible for a share in the building of the Kingdom of God. When Jesus walked by the shores of Galilee and said to Peter and the others, "Come with me," he did what he continues to do now through the church. The real churchman is responding to that call, "Follow me!" And so, we who have yoked ourselves with this church have not merely joined an organization; we have become part of a movement. We have taken upon ourselves the responsibility of Christianizing that part of the world which is within the sphere of our influence. We have children and young folk we must train in the Christian Way. We have a community which needs the service we can give. In the words of the old hymn, we must "brighten the corner" where we are.

The layman, therefore, is a minister, according to the Protestant view. And in strictest terms the clergyman is himself a layman who has been set aside by the people to devote himself to the learning and the teaching of the Christian life. In recent years we have been drifting again towards the dangerous notion that responsibility for the Kingdom and the church should be entirely in the hands of professionals, and ministers have been obliged to take more and more responsibility upon themselves to save the churches because laymen were unaware of or unwilling to assume their own high calling. That trend must be stopped or the freedom we cherish will slip away from us and we may find ourselves again under the heel of religious, political and economic dictatorship. Religious freedom is the first freedom, the freedom from which all other freedoms derive their ideals and their powers; and that religious freedom depends utterly upon an alert, responsible and devoted laity. The church is God's, to be sure. But there is a real sense in which it is also ours. Without us there can be no church at all.

We believe, then, that our church approximates, as nearly as is feasible and practicable, the church of the first century in its organizational pattern and in its concept of its purpose. This being so, the burden that was upon Peter and James and John, and the other disciples, becomes our burden. They were laymen who were canonized. They were made saints by their grateful descendants. They revolutionized the world. And there were only a dozen of them! We come up now to stand in their places because the job is not finished. That job is the layman's job. *A layman was given the Keys of the Kingdom!*

But where does our ministry lie? Where is the field of operations? We cannot all preach. We may have no ability as teachers. We are not all fitted to be deacons or qualified as trustees. We do not all have beauti-

(Continued on page 13.)

The Late Rev. W. Stanley Carne Eulogized at Special Service

A sorrowing congregation gathered at the First Christian Church, Portsmouth, Virginia, on Friday, April 4, for the funeral services of its pastor, the Reverend W. Stanley Carne, who passed away suddenly at his home in Portsmouth, April 1, 1952, after which the body was taken to Gorham, Maine, where appropriate services were held Sunday, April 6.

The funeral services in Portsmouth were led by Dr. W. T. Scott, who read from the Old Testament. The Rev. J. Everette Neese read scripture from the New Testament. The funeral prayer was offered by the Rev. C. W. Grepp, pastor of the Highland Park Baptist Church. A male quartette, members of the church choir, sang—"O God, Our Help in Ages Past."

Deacons from both the First Christian and Mt. Zion, Church, at Eclipse, served as pallbearers.

Large delegations from both the Portsmouth Ministerial Association and the Eastern Virginia Ministers' Association were in attendance. There were also delegations from the Kiwanis Club and Inter-Club Council of Portsmouth, in both of which Mr. Carne had been most active.

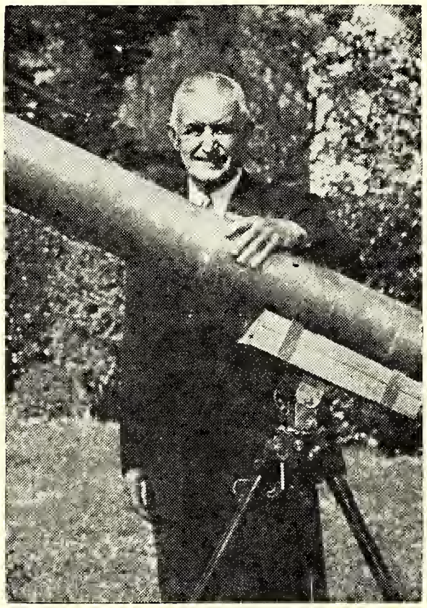
Left to mourn their loss are the bereaved widow, two sons, Homer Clait Carne of Paris, Maine, Lt. Lloyd Stanley Carne, Hunter Air Base, Savannah, Ga., two daughters, Mrs. Glenn H. Rudisill of Dumont, N. J., Mrs. George J. Poole, who flew here from Quito, Equador, South America, and eight grandchildren. Three sisters live in Devon, England.

Dr. I. W. Johnson read the following:

TRIBUTE TO MR. CARNE.

Rev. William Stanley Carne came to the First Christian Church, Portsmouth, to serve as pastor well recommended and properly avouched for. After serving for nearly five years, he passed to his reward. He also served Mt. Zion Church at Eclipse. It was my happy privilege to meet him soon after he came to this charge. An acquaintance ripened into a friendship which had been strengthened by a real fellowship of kindred spirits. The news of his unexpected death, after a brief illness, brought sorrow to the ministers of our Conference and to his many friends among the laymen of our church.

He came into our midst as a stranger in a strange land. It is not easy for all ministers to adjust themselves to such a change in environment and fellowship. Ministers usually make an attempt to adjust themselves by an effort to bring other people into their way of thinking and lead them to accept the new minister's methods of administration. Mr. Carne had the good sense and the gracious liberality of spirit to adjust himself instead of trying to require his church and congregation to discard all their methods and customs and accept his way of life and work. This did not mean that there were no changes and readjustments, but it meant that harmony and cooperation between the pastor and his people was an outstanding spirit of this pastoral relation.



REV. W. STANLEY CARNE.

This adaptability was possible because of his wide experience. He served as pastor of several important charges—including Spokane, Seattle and Leavenworth, Washington for five years; Gorham, Maine, thirteen years, Moody Church, Northfield, Mass., nine years, Elizazethtown, N. Y., six years. The importance of these charges indicated not only his adaptability, but his versatility as a pastor and preacher of the Word.

In trying to summarize his qualities, as a man and a minister, one should begin by saying—

1. *He was a man of God.* He was a Christian gentleman. He had a gracious personality which beamed with friendliness and goodwill. He was clean and chaste in his speech. His friends will long remember his smiling face and cordial greetings. His every day life was so filled with the grace of God that one was compelled to think of him as a man who felt and lived as though he belonged to God.

2. *He was a real minister of the Gospel.* Preaching the Word was a great joy to his soul. In the pulpit and out of it, his manner of life witnessed to his consecration and sincerity of heart. His sermons gave evidence of careful and prayerful praparation. He was a combination of ministerial dignity and humility; of profound meditation and clearness of speech; of spiritual devotion and human sympathy. As a hobby he delighted to study the starry heavens through his telescope; but his greatest joy was to think God's thoughts after him—in terms of God's redeeming love for a lost humanity. And his spiritual vision of the kingdom of God revealed to his searching mind and his warm heart the hidden secrets of that inner life-hid with Christ in God.

3. *He was faithful to the kingdom of God.* This included, of course, loyalty and faithfulness to his church and denomination. Faithfulness to the kingdom includes faithfulness in the lesser realms of human relations. The family, friends, the local church, the Conference, the Convention, and all the larger general interests of the kingdom swing into the circle of a faithful minister's life and work.

His brethren in the ministry have been enriched by his life and example. We have gained much because he has lived and toiled in our midst. We shall miss his gracious greetings, his friendly approach, his cordial manner and his words of good cheer and encouragement.

We look away from our own sorrow, today, and think of him as greeting the glories of the heavenly life with the same cheerful smile.

He believed that God called him to be a minister, and in answer to that conviction, his conception of his duty involved the surrender of his life, with all his talents, to work for and to serve the Kingdom of God. The supreme duty for him was faithfulness and fidelity in responding to the will of God, with steadfast faith and unfailing devotion.

4. *He was a faithful and devoted*

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Alumni Secretary C. Carl Woods went to Durham last Wednesday night, May 15, to attend a meeting of the Elon College alumni chapter in that city.

* * *

The students are making almost constant use of the new television set, which was installed recently in West Dormitory here. All reports much enjoyment from the television programs.

* * *

The new tennis courts on the Elon campus were the scene last weekend of the annual North State Conference tournament, with teams competing from Elon and five other North Carolina colleges.

* * *

The Elon golf team, which won the regular-season championship of the North State Conference by taking eight straight victories, also clinched the team title in the annual Conference tournament at Greensboro.

* * *

The Elon College track squad finished third in the annual North State Conference track meet held at High Point on Saturday, May 10. The Elon runners and jumpers won three first places and tied for another in the individual events.

* * *

The Elon Players, student dramatic organization, presented the Greek tragedy, ''Medea,'' in Whitley Auditorium on Wednesday evening, May 14. They will also present the same play on Saturday evening of commencement weekend.

* * *

The Elon baseball team, which is still leading the championship race in the Conference, had not suffered a defeat on the home ground in over three years until just recently the Christians lost to Atlantic Christian here by a single run.

* * *

Nine Elon College graduating classes, including those for the years 1942, 1937, 1932, 1927, 1922, 1917, 1912, 1907 and 1902, along with many graduates of the years prior to 1900, will hold class reunions during the Elon College commencement.

* * *

Many former Elon students who are now in the armed services have visited the campus in recent weeks. The boys take advantage of furlough time to come back and see their friends of the student body and faculty.

* * *

Several members of the Elon College faculty have made plans to pursue advanced graduate work in their major subjects during the approaching summer vacation. Others have planned jaunts for the vacation period.

* * *

The public schools of Alamance County stagged their annual physical education and music festival in Elon's Alumni Memorial Gymnasium last Wednesady evening, with one of the largest crowds present ever seen in the huge gymnasium.

* * *

A number of Elon College faculty members have accepted invitations to deliver commencement addresses and preach baccalaureate sermons at high schools in this area of North Carolina during the closing weeks of May and the early days of June.

* * *

Along with the fraternity and sorority banquets, many other student organizations on the Elon College campus are having picnics and other outings. A recent one was a weiner roast for members of the Women's Athletic Association, which was held at Moon-Elon Lake last Wednesday evening.

PREAMBLE TO THE REPORT OF PRESIDENT SMITH TO THE CONVENTION.

In directing our attention to the necessity of Christian education in a changing age it is well that we remind ourselves of certain historical facts and evident trends in the field of higher education today. Seventy-five to one hundred years ago a dual system of education obtained in European countries as it obtains in our country at present. What we mean by a dual system of education is our land grant or tax supported institutions and our privately endowed or church-related colleges. In Europe as the state multiplied its support it naturally increased its authority over the state supported colleges. This continued through the years until eventually practically all of the privately endowed or church-related colleges disappeared from the scene. Germany and Russia are conspicuous examples. These conditions created a Hitler, a Stalin and others.

Fifty or seventy-five years ago in America all leading denominations had their academies or institutes to which children of high school age were sent for training. At that time, if not before, these denominations also started their colleges and opened their doors for the training of the young people of the homes of their churches and other young people, guaranteeing to them opportunities in the field of higher education under moral and religious influences. The state with tax money, began to build a system of secondary education for all young people of high school age. The public school system has grown, the academies and institutes have disappeared and the state holds undisputed pre-eminence in the field of secondary education up to the college level. Our dual system of education in America is in the twilight of the eclipse that descended upon higher education in Europe a half century and more ago. The state and the federal governments are constantly and decisively increasing their appropriation for the support of higher education in this country and resultantly and eventually will increase its authority over the entire curriculum of higher education in our country.

Beyond question the privately endowed college has made a significant contribution to the development of our resources, human and material. They have been the sustaining source of American democracy. They have contributed significantly to the American way of life and to freedom in every field of human endeavor. It would be a dark and dismal day should the force and contribution of these institutions pass from the field of higher education and the total training of our young people fall into the hands of the state to become dominated by unscrupulous politicians.

The time has come, the day is here, when the church with its resources, and in its passion for the truth and spiritual might, must dedicate itself to the cause of Christian higher education anew, and serve notice that with its resources and by the Grace of God it will assure to the present

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

SEVENTH ANNUAL SCHOOL OF MISSIONS.

July eighth through the eleventh are the dates; Elon College is the place. Registration begins Tuesday, July eighth, at one o'clock in the hall of West Dormitory. The program begins at two-thirty in Whitley Auditorium.

Our three teachers are:

Bible Study (Colosians)—Miss Lucy Steele, Peace College, Raleigh, N. C.

Foreign Missions (Africa)—Dr. John Reuling, Boston, Massachusetts.

Home Missions (Human Rights)—Mrs. Charles E. Bingham, Westfield, N. J.

Miss Pattie Lee Coghill will present the literature. In addition there will be women of our Convention who will help to make this our best School of Missions yet.

The entire cost of the school will be $10.00 ($2.00 registration fee, $8.00 room and board). There will be a fifty-cent registration fee for those who come for one day. You will pay this in the foyer of the Whitley Auditorium.

Begin to make plans now to attend. Later your presidents will receive a program and card to return listing those who will come from your organization.

Adelia J. Truitt.
Chairman of School of Missions.

* * * * *

HENDERSON COUNCIL.

The United Council of Church Women in Henderson, N. C., which was organized last year, has done a wonderful work. The last program of the year, May Fellowship Day, was observed May 2 with the Congregational Christian Church as the host church.

The theme for the day was "Spiritual Security for Today's Family." The worship service was conducted by ladies from the First Baptist Church. The Presbyterian Church had charge of the program and presented a movie entitled "Family Life." The offering which was taken will be given to the bookmobile fund to be used in Vance County.

In the fellowship hour which followed the program, the ladies of the Congregational Christian Church served punch and cookies in the parlor.

Officers elected for the coming year were: Mrs. W. D. McInnis, president; Mrs. E. H. McFarland, Jr., vice-president; Mrs. Victor Langston, secretary-treasurer. Committee chairmen were also selected: World Day of Prayer, Mrs. Carl Herndon, Episcopal Church; May Fellowship Day, Mrs. Guy Horner, Methodist Church; World Community Day, Mrs. Leroy Miller, Presbyterian Church; Leadership Training, Mrs. E. C. Mitchell, Methodist Church; publicity, Mrs. R. H. Duke, Baptist Church.

IMPORTANT NOTICE.

According to present plans the writer expects to attend the meeting of the General Council in California, and will therefore be away from Asheboro during the month of June.

It is requested that material for publication on this page during June be sent direct to the publisher. This material should be addressed to "The Christian Sun, 1536 E. Broad Street, Richmond 19, Va." and should be marked "For Woman's Page." The material should be typewritten if possible, double spaced, and should be mailed in time to reach the office of publication by Friday morning preceding date of publication.

Material for the last four weeks in July should be sent to me in Asheboro as usual.

Mrs. F. C. LESTER, Editor.

There is a great deal of interest and enthusiasm on the part of every denomination in the work of the Council, and we look forward to an even greater year in the advancement of God's Kingdom.

Mrs. Victor Langston, *Sect.,*
Women's Missionary Society,
Henderso Congregational
Christian Church.

* * * * *

CRADLE ROLL PROGRAM.

Mrs. Carl Wallace, Cradle Roll Superintendent of the Southern Convention Women, has sent to each society an excellent progarm for use by the Cradle Roll Department for a "party." I suspect that she did not have the name of the cradle roll superintendents in the local socities, but that the programs were sent to the society presidents. In that case, their first obligation will be to see that the program is passed on to the crade roll superintendent immediately.

The program is divided into three parts. The first part is for the children who are one, two and three years old. The second part is for the children above three years of age and their parents. The third part is for parents and teachers. This division is excellent, but the use of the program will require careful planning. Perhaps some of the young people can be enlisted to care for the children while the parents and teachers have their important discussion. In most churches it is only once a year that the cradle roll children and their parents come together. It is important that we make that event a most meaningful occasion for both groups.

Mrs. Wallace makes one request: that you let her know whether or not you have this party, how you carry out the program, and what response you have from the children and the parents. Mrs. Wallace, in turn, needs to send this information to our National Children's Secretary, Miss Grace Storms. She cannot do this reporting she is supposed to do, unless you let her know what happens in your society. Please cooperate by using the program, and by reporting on its use.

* * * * *

HOW DO YOU RAISE MONEY?

Mrs. Richard Jackson suggests that it would be fine to have detailed reports on ways in which socities raise money for missions. She was much impressed by the leaflet "Grace of Giving" which was in the packet, and thinks that wide use should be made of it.

Has any group used an "Unseen Guest Meal," "Missionary Tea," or some interesting sacrificial, or educational method of raising money for missionary work? We hope so, and we hope you will send in an account of it for publication on this page.

Stewardship is an important phase of Christian living—in fact, some would say it *is* Christian living. How is your society promoting the idea of Christian stewardship? Share your ideas with us. Thanks!

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Mrs. Carl Wallace, our Convention Cradle Roll Superintendent has sent out a planned party program for the 1, 2 and 3 year olds. In case you did not receive one, here is a part of the program. Mrs. Wallace is very anxious to hear if you hold a party, what you do and how. Please write to her at RFD 1, Louisburg, N. C. She is anxious to pass on information to Miss Grace Storms, our national Children's Secretary. I feel that we would like to have the Southern Convention report to be good—so have fun and report it! (Please remember, this is only part of the program).

THEME: *Parents and Teacher Planning for Religious Nature.*

A Teacher: I am your child's teacher—One day a mother said to me: "I haven't taught my children any religion at all. When do you think I should begin?" Whether we are conscious of it or not, children are learning constantly; and this mother had been teaching her children religion all of their lives, for religion is *caught* as much as it is *taught.* Everything that takes place in a little child's day may have religious value if it is interpreted to him in the proper way.

Since the home exerts the greatest influence in the life of any child, it is here that the greatest amount of teaching is done. The church nursery and cradle roll, with their weekly sessions and limited time can only supplement the home teaching, but when there is cooperation between the home and the church, each may greatly help the other.

Religious growth is part of all growth; we cannot think of it as separate thing that comes at a time apart. For example, a child best learns that God has planned our world as he watches flowers grow or leaves turn beautiful colors, or as he helps to care for growing things. Those experiences help him to understand the meaning of the idea because he has the experience and does not just hear about it.

That is one reason why the home is the best place for a small child's religious guidance. There are so many opportunities for it there! However, the nursery class can help by providing special experiences, or by repeating familiar experiences in a somewhat different way.

By the time that a child is three years old, he usually has found that books may contain interesting stories. We cannot often read directly from the Bible to these little children, but there are ways in which we can begin with them to build up an appreciation of the Bible and a recognition of it as a special book. These ways can be used in the home as well as in the nursery class.

The home, like the nursery class, needs to let the children see the Bible used often and reverently by adults. Above all, grown people will show what the Bible means to them when they show the Christian kindness and helpfulness and love that is taught in the Bible. Children should be helped to live according to the Bible principles of being kind to one another, of sharing, of being thoughtfu; they should be guided to want to care for pets in the spirit which is described in the Bible. Taken from *Parents and Teachers Planning for Religious Nature* by Eva B. McCollum.)

A Parent: I am your pupil's parent—May I share this story with you?

A Sunday school teacher was dreaming. You say there is nothing strange about that. Teachers dream often and sometimes their dreams are nightmares. This dream was different because Jesus was a part of that dream. He was standing before this teacher with his arms outstretched and an eager look in his eyes.

"Where are the souls of my children?" He asked the teacher.

"Here are their bodies," the teacher was able to reply. "They come to school very regularly and promptly."

Jesus took their bodies in his hands, and, lo! they turned to dust before the teacher's eyes.

"Where are the souls of my children?" Christ insisted.

"Here are their manners, faltered the teacher. "They are quiet and very respectful; they listen very carefully. Indeed, they are beautifully behaved."

Jesus took their manners, and they also turned to ashes in his hands.

Again the Lord repeated his question, "Where are the *souls* of my children?"

"I can give you their brains," the teacher answered. "They can name all the books of the Bible, forward and backward; they can repeat the list of the Hebrew kings. They know in order the seventy events in your life here on earth and they can recite the Sermon on the Mount from the beginning to end. Really they are excellent scholars."

Jesus took their brains, and, lo! they dissolved into vapor with sorrowful longing.

Then the teacher was filled with an agony that broke the bonds of slumber.

"Alas!" cried the teacher, "I have done much for my children; but it is all as nothing, because I have not done *the one thing needful.* Henceforth, my teaching, though it traverse many ways shall have *the one goal,* and perhaps it will be given me to dream that dream again." (Taken from *Christ and the Fine Arts.*)

We shall find help in understanding how to direct the riligious guidance of little children if we will study carefully the method used by Jesus in his teaching. He did not seat people formally in rows or circles in a classroom while he lectured. He took advantage of every opportunity for religious teaching. Most of those opportunities were informal; they came in the midst of living.

Jesus' illustrations were drawn from the common things of life; his stories dealt with experiences that were familiar to his listeners. He told stories about shepherds and their sheep, about people who traveled on roads over which his listeners traveled. He spoke of the birds, the flowers of the fields, the seed that the farmer seattered, stones, the fig tree, the grapevine, the whole outdoor world.

Jesus led his listeners to do the things about which they learned. The disciples were not merely to watch him and listen to him; they were to help others as they learned. Those who heard his teachings about good ways of living were to "go and do likewise."

Nursery teachers, like parents, should try to follow Jesus' example. They guide the religious growth of children by means of the experiences they enable the children to have and by genuine interest in the children.

Leader: We cannot remind ourselves too often that the child bene-

(Continued on page 10.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

LET'S GO CAMPING.

JUNIOR HIGH CAMP.

Junior High Camp is just two weeks from now. Some of you haven't had this kind of experience before and are counting the days until June 1. You may have heard from different ones the things that happen at camp—swim periods, hikes, fun nights, vespers, special guests from other parts of the world, interesting classes and lots more. Whatever else I and others might tell you could never really express our past experiences. You will find for yourself that a week at Crabtree will perhaps mean more to you than anything you've ever done. Others that read this announcement will have been to Crabtree before, and I know you're anxious for the first week of June to get here. I welcome you all and want to *know* of you.

Here are some of the things for you to remember: Be sure to bring three blankets! You will need one to sleep on as a matress and two for covering. (It can be cool early in the summer.) I think it would be a good idea to bring your raincoat along. A flashlight can come in handy when you're walking around at night. And don't forget these things: sheets, pillow, pillow case, towels, toilet articles, bathing suit, musical instrument, camp clothes, your Bible, pencil and notebook. Oh yes, pack a few post cards so you can write home. You know that there is *registrations at 4 o'clock Sunday afternoon*. Because of cooking facilities at camp and help, we must ask you to bring a picnic supper. The camp will furnish drinks. The last meal for everyone is breakfast Saturday morning, June 7.

If you have any questions, write to me at Elon College. If you know of any young people in your church who haven't made up their minds yet about coming to Crabtree? Tell them there is still room for a few more campers. Send in your application at once to Miss Pattie Lee Coghill, Elon College, North Carolina. And so until I see you at camp, remember to think seriously about what you want to get out of our week together and what you can do to make this the finest Junior High Camp ever.

Baxter Twiddy.

* * *

CAMP FOR JUNIORS.

Already applications are coming in for the Junior Camp at Crabtree State Park (on Route 1, Cary, N. C. between Raleigh and Durham). The camp is for Juniors (9, 10, 11 years old). We have room only for 60—so get your application in early.

Camp will begin with a picnic supper (and we are sorry to have to ask you to bring your own sandwiches). The camp will furnish the drinks. This is June 8, and camp will close with breakfast on June 12. There will be Bible study, supervised swimming, hikes, recreation and crafts.

No mattresses will be provided by the camp, so if you want to sleep comfortably, bring along a cot mattress or some good thick blankets.

You'll like Jose Dabuet from the Philippines and Timothy Chang from China—who will be two of the counselors. You'll enjoy learning new songs, hiking through the woods but most of all you'll like comradeship with counselors and fellow campers.

So—don't delay—get your application in right away.

Richard L. Jackson.

* * * * *

RELAX WITH MAX.

You folks having exams along now too? Or maybe you are lucky and have finished yours. It's a good feeling, isn't it, to get your report card saying you have passed. Wonder if our churches sent out report cards how many of us would pass?

* * *

Joe: "Say, is that a new suit you got there?"

Moe: "Yeah, it's one of them Dunlop suits."

Joe: "Whata ya mean, Dunlop suit?"

Moe: "Dun lopped over from last year."

* * *

Joe: "Say, Moe, how're you feelin' today?"

Moe: "Ah feel just like a sewing machine."

Joe: "How's that?"

Moe: "Just sew-sew."

Joe: "Man, you got me in stiches."

* * *

It's okay if you were lazy yesterday; you'll just have to work harder today.

* * *

School is out,
And I'm all in;
But I do
The best I kin.

FOR THE CHILDREN.

(Continued from page 9.)

fits most from his nursery experience when the teachers and parents work together closely. During the year, you and the teacher will find it helpful to talk together ocassionally about your child's growth, how your joint plans are working out, and the like. These conferences may be suggested by those who feel a need for them. Be ready to help the teachers and expect them to help you.

Benediction: Dear Heavenly Father, as parents, teachers, and pupils alike, we look to Thee. We are all children of Thine and in Thy plan we know that those who are older people have always taught those who are younger. We accept our responsibility this day. Have mercy upon us and help us. Show us the simplicity and wisdom Jesus used in his ministry here on earth, that we too may lead Thy little ones into the paths of righteousness. Together may we understand Thee better; magnify Thee more; and seek Thy living presence through Jesus Christ our Lord. Amen.

(If time permits it would be helpful for parents and teachers to have about fifteen minutes for questions and discussion. Teachers could show materials they use in the nursery or cradle roll classes and suggest ways in which parents might help. Parents might like to suggest ways that their children could be helped through the church.)

Refreshments: (Parents join children for this fellowship period.)

PREAMBLE TO THE REPORT OF PRESIDENT SMITH.

(Continued from page 7.)

generation of young people, and the generations yet to come, the preservation of the type of education that has made its contributions, not only to the cause of education, but to the Cause of Christ as well, and made for freedom in all walks of life. The church must show these young people that these schools shall not pass from the field of higher education but shall endure to serve for all time.

These are facts and trends that we of the Southern Convention must face and should consider in all seriousness. Sixty-three years ago, with a love for their church, with a passion for the coming of the Kingdom of God, and with a determination to provide proper facilities for the training of the youth of our church and others, they arose and, out of their comparative poverty, put their meager offerings on the altar and built for our church in that far away day a institution of higher learning. We are confronted today with the questions: Do we realize what they did? Have we considered what these acts of devotion and sacrifice have meant to our church, its growth, its development, its future? Are we, in our comparative financial ease, in comparison to their comparative poverty willing and ready to give out of our abundance that the institution founded in faith and poverty may be given its needed financial and spiritual support, that it may embark anew on the high mission that was determined for it by its founders?

It is imperative that the denominations in our country sponsoring church-related colleges increase their economic support of these colleges. We of the Southern Convention cannot begin to estimate the total contribution of Elon College to our church, its institutions, boards, and departments. Increased interest and increased financial support are mandatory that the college may continue its services so necessary to the life and progress of our denomination.

During these more than sixty years Elon College has had its financial difficulties as well as its material successes. Through want and plenty it has perservered and today it takes its place in the fore-front in the field of Christian higher education together with other small privately endowed colleges in this country.

APPORTIONMENT GIVING.

Last year we had a good football team. From the start it was a winning team, and it kept up this winning streak until the last two games. In these two games Elon was defeated miserably. January, February, March and April—funds for the college on apportionment came in at a most encouraging rate. We were made to feel that a new interest in the college had possessed our people and that we were on the way for steady support of the college. Like our football team, contributions have hit a new low. Instead of "over and above" one would feel that the offerings are "under and beneath." Perhaps we are just taking a little breathing spell and will come out of the slump and hit again our usual pace in support of our college.

Too frequently we make our contributions not as an act of worship or an expression of any particular interest, but simply because we have been taught that we should give and when the opportunity presents itself we usually give. It matters not where I am attending church or for what the offering is to go, but I always feel better when I have contributed. This perhaps is all right, but our contributions would be more meaningful if we give for specific things because we believe in these things and realize that they need support. When an object of personal interest is in need our contributions will be more generous and we shall find greater jo yin giving.

Beyond question the founders of Elon College felt the need of an institution of higher learning. They gave not only what they could spare but they gave at times when they could not spare the gift, but they gave just the same. As a result of this interested and sacrificial giving we have Elon College, a great institution—an institution that has rendered to the church far more benefit than it ever received from the church. Elon College gives necessary and continued support to the church from which it receives support. Each is dependent upon the other and together they make contributions not only for the continuance but for the progress of the church. Elon College would not exist were it not for the privilege of supporting the church, nor could it exist without the support of the church.

Previously reported		$4,678.34
Eastern N. C. Conference:		
Fayetteville	$ 2.00	
Eastern Va. Conference:		
Wakefield	$ 11.05	
N. C. & Va. Conference:		
Ingram S. S.	$ 21.93	
Mebane	21.00	
Monticello	30.00	
Pleasant Grove	10.00	
Valley Va. Conference:		
Mt. Olivet (G) S. S.	$ 5.00	
Winchester S. S.	8.34	
Western N. C. Conference:		
Albemarle	$ 19.50	
		128.82
Grand Total		$4,807.16

CHRISTIAN UNIVERSITY DEDICATED IN JAPAN.

Messages of greetings and congratulations from church and secular leaders in the United States to the new International Christian University in Japan on the occasion of the dedication of its grounds and buildings, April 29, are being received in Tokyo through President Hachiro Yuasa.

Execrpts from some of the scores of communications follow:

The Rt. Rev. Henry K. Sherrill, president of the National Council of the Churches of Christ in the U. S. A. writes: "It is indeed a pleasure to be able to send you and your fellow workers the warmest possible greetings on the occasion of this great step in the life of Christianity both in the United States and in Japan. I pray that God will bless you and the University abundantly in the important years which lie ahead."

Dr. John R. Mott, honorary president of the World Council of Churches, cabled his "heartiest congratulations on the most auspicious development in greater Japan." Bishop G. Bromley Oxnam wired: "Methodism rejoices in University's achievements." The Foreign Mission Board of the National Baptist Convention, U. S. A., Inc., through the Revs. C. C. Adams, secretary, and Marshall L. Shepard, chairman, notes that "this dedication opens a new chapter in World Christian Community. We pledge our prayers and support for continued progress."

John Foster Dulles, chief architect of the Japanese peace treaty, expresses that "this dedication is a significant occasion. The Christian spirit played a large part in preventing the Japanese peace being dominated by evil emotions. That spirit can, and I am confident will, continue to play a great part in developing permanent good will and friendship between our peoples. Let us do what we can to promote it."

Denominational support of the University is evidenced by these messages to Dr. Yuasa:

"On the occasion of your ceremony of dedication we wish you grace, peace, and joy, and we pray that God's blessing may be upon you as you advance into a future bright with promise," says the Rev. Douglas Horton, General Secretary of the Congregational Christian Churches. The Rev. B. M. Luben, Field Secretary, Board of Foreign Missions of

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRIST'S STANDARD OF MORAL PURITY.

Lesson IX—June 1, 1952.

Memory Selection: *Thou shalt not commit adultery.*—Exodus 20:14.

Lesson: Exodus 20:14; Matthew 5: 27-32; Mark 10:2-9.

Devotional Reading: Ephesians 5: 1-10.

This is a hard lesson to teach. That is, if one teaches the truth, and teaches it in love. For it is concerned with adultery, impurity, and divorce, and heaven knows something needs to be said about these sins, ancient and modern. In the Sunday school class there may be the children of divorced parents—one does not want to break their hearts. Or there are children whose parents have taken their marriage vows all too lightly—their feelings should be regarded. There will probably be men and women who are divorced persons—they need to be dealt with wisely and well. And of course there are the wise and sophisticated folks, the younger generation, who know all about Reno, and who share the views of many moderns who regard marriage as a civil contract, rather than a divine sacrament. One must speak to all these folks, frankly, fearlessly, and yet wisely and well, and above all in the spirit of Christ. Let the teacher teach the truth, but let him teach it in love.

Safeguarding the Foundantions of Life.

''Thou shalt not commit adultery.'' In any set of ''rules'' governing the life of society, that commandment had to be there. It is absolutely essential to the welfare and even the stability of the life of society, that the sanctity or sacredness of the married relationships be safeguarded. It did not take mankind long to see the importance of this. And the Jews made the penalty for unfaithfulness to the marriage vow as expressed in adultery death for both the adulterer and the adultress! That seems harsh, but so much depended in Old Testament times upon the unity of the family.

Family life is sacred. The relationship between husband and wife must not be violated by either one. Adultery is a sin against the individuals concerned, against children, against the family, against society, against God himself. So written here in ''the basic rules for living'' stands this Seventh Commandment, with no arguments, no compromise—a strict and sober prohibition against unfaithfulness as expressed in adultery. The Commandment has never been repealed. It is still God's word on this subject.

The Letter of the Law and the Spirit of the Law.

''It was said, Thou shalt not commit adultery; but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.'' Here again Jesus took the Commandment and filled it with new meaning. One could commit adultery not only by the overt or secret act, but by thought. A man standing on the street corner, passing a remark about a woman passing by, or even thinking impure thoughts about her, was guilty of adultery by the standards of Jesus. He made the thought equal to the deed. An impure desire in the mind or heart may be adultery just as much as going to a house of prostitution, or as illicit relationships outside the marriage bonds or where married persons are concerned. How searching are the standards of Jesus! How exacting are his demands concerning purity!

Drastic Treatment for Deadly Diseases.

''If thy right eye causeth thee to stumble, pluck it out, cut off your right hand, if it causes you to stumble'' said Jesus. It is significant that these words follow closely Jesus' words about impurity. They are not to be taken literally, of course. What Jesus is saying is that even though a thing is as dear to one as an eye or a hand, it must be given up, if it keeps him from being pure, or if it keeps him from being his best. Strait is the way that leads to life. Discipline is demanded. Effort is required. Eternal vigilance is the price of the soul.

A Champion of Woman.

The words of Jesus concerning divorce in Matthew are more than a prohibition of divorce as practiced in that day; they are a manifesto in behalf of the rights of women. Divorce was easy in that day, easy for a man. He could get a divorce on the flimsiest grounds — almost anything was grounds for divorce if he wanted one. But not so with a woman; she could not get a divorce—she had no rights in the matter. Jesus condemned the whole system. He refused to condone the double standard of morals. Women had rights as did men. They had the same rights as men.

To be sure Jesus said more than this. He said that if a man put away his wife for any cause except impurity, and then married another woman, he committed adultery. It would appear that Jesus did not recognize any grounds for divorce except adultery. Marriage was so sacred that it must be preserved at all costs, if possible. One thing is sure—Jesus would never approve of many grounds on which divorce is secured today. Nor would he approve of the remarriage of many divorces. There is, to be sure, much difference of opinion among people, and even among scholars, as to just how far one can take Jesus literally in this matter. But our modern world has certainly taken Jesus too liberally and too loosely concerning this vital matter.

The Principle of Accomodation.

''For the hardness of heart he wrote you this commandment.'' The scribes and Pharisees called the attention of Jesus to the fact that Moses permitted divorce. Jesus did not deny it. But he said it was not the divine or the original ideal. From the beginning God had ordained that under a love stronger than, because different from the love of child for parent, a young man or a young woman would leave their own home and their own homeland, and give themselves to each other. And their marriage was more than a civil contract or the establishment of a practical partnership in establishing a home. It was the union of two lives the fusing of two personalities. The two became one flesh. And what God had joined together, man was not to part asunder. Here was what might be called the principle of accomodation. But our modern world has carried this principle of accomodation too far. The number of divorces in America is alarming, and the grounds of some of these divorces are amaz-

(Continued on page 15.)

A LAYMAN'S CHURCH.

(Continued from page 5.)

ful voices to grace the choir. But you will remember that illuminating parable of the talents in which Jesus praised the men who invested what they had and showed a return. You will recall, too, that the fellow who had but one talent thought so little of its value that he went out and buried it, showing no profit whatever for himself or his lord. The point is that God has created no one in whom he has not planted the seed of some ability, and that he expects a return on his investment. No matter how humble in our eyes our talent may seem to be, we are bound to invest it for all it is worth, or else lose it altogether. Somewhere in this grand scheme of God's for the making of a decent world there is a place and a function for us all—and that is our ministry, whether it is preaching or sweeping floors.

By this reasoning, also, our daily work becomes our "calling." The church cannot take hold of government, or of society anywhere, except through the ministry of its members where they live and work. We are constantly touching the lives of others, and that is the Christian's point of contact with the world. The best sermons ever preached were preached by persons who may have said not a word, but who by the influence of genuine Christian personality wrought a miracle of transformation in the mind and the life of someone who needed God. To become aware of this high call is to discover in yourself a tremendous release of energy, of thought and of love. You find yourself caught up in an enthusiasm which somehow sets your life in proper order, puts all values in their right places, and peels away your cover of shyness like bad paint blisters in the sun. You realize talents you never knew you had, and thus being delivered from the bondage of self-conceit and self-aggrandizement you "come to yourself," you find a happiness you never dreamed possible, your are—to use the traditional term—saved. Your churchmanship, then, become no burden, but a blessed privilige.

True, this being a minister in the church of Gol is a serious and often sober responsibility and we may feel, or should feel humbly unworthy of it. But to feel unworthy is to be worthy. No one who felt equal to this task ever was. But no man ever did something worth while for his faith or his church who did not in the doing feel himself yoked to the eternal purposes of God, and also that he had somehow laid a good, solid stone in the timeless temple not made by hands. There is a daring in it, a thrill that lifts one completely out of himself, so that he can feel his soul stretch and grow. . . .

We are "ministers of his that do his pleasure," and what a surprising revelation that is! We have in our keeping, we and all genuinely Christian churches, the ideals, the principles and the means to bring into all areas of human affairs that reformation which can topple every tyranny and bring peace at home and abroad.

So, whether you are rearing a brood of babies, or laboring at a desk, or diving a truck, or whatever you do—remember that in you and through you Jesus Christ must say something that will bring a new life to men; that you as a layman in the noble tradition of the church have a mission to spread about you an idea, an ideal, and a great hope, knowing for a certainty that in thus giving your life you shall find it and keep it forever.

REV. W. STANLEY CARNE.

(Continued from page 6.)

pastor. Many ministers are tempted to leave the arduous duties and demands of the pastoral relation and take up other fields of service, less evacting and more profitable in terms of financial reward. Not so with Brother Carne. He was first and last a minister with a love for the pastoral work. He loved the work of an under-shepherd. All the way from the pulpit ministration to the comfort of some troubled soul in private counsel, he was a faithful and devoted pastor. In that respect as in many others, he followed the example of his Lord and Saviour. His people loved him and welcomed him into their homes. He loved his people and that is a fundamental *must* for any man who desires to succeed as a pastor. No minister can hope to succeed, as a minister, unless he is willing to be a faithful and devoted pastor. That work cannot be delegated to others without loss of spiritual power.

His brethren in the ministry have been enriched by his devoted life and worthy example. We have gained much because he has lived and labored among us. We shall miss him. We shall cherish his memory in our hearts. We look to the future with greater faith inspired in our hearts by his integrity of character.

Today we think of him as entering into the joys of the spirit world with the same cheerful smile with which he greeted his friends here. What a joy to enter the home of the redeemed where friendships are not broken by sad farwells, and where there are no tears, no night and no misunderstandings.

This fragmentary summary is inadequate in scope and content. Love never can find words to express deep devotion. Words fail us on this occasion. But the life of our friend and brother speaks more eloquently than any verbal tribute we can express. His ears cannot hear our praise and his voiceless lips cannot return thanks for our love and friendship. But we sincerely offer this small tribute to this man of God—to this worthy minister of the Gospel—to this faithful servant of the Kingdom of God—to this beloved and devoted pastor—with sincere gratitude to God for giving him unto our church and to this community.

To the family we express the sincere sympathy of our ministers and our churches in this bereavement. You can give thanks to God for giving such a worthy companion to you. The memories of the yesterdays will be a rich blessing to you. Yours is a rich heritage. The church has sustained a great loss by his home going. You are bereaved by the death of a man you loved. Your highest tribute to him can be expressed by carrying on the work he loved so well.

The servant has passed on to be with the Master. Surely the Lord has already said to him: "Thou hast been a good and faithful servant. Thou hast been faithful in a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord." That kind of a home-going was so happy for him that, but for our personal loss—we might well rejoice with him. He is not far away from us, although present with the Lord. We should remember that our Lord said—"Lo, I am with you always—even to the end of the world. Be thou faithful unto death, and I will give thee a crown of life." A crown and not a tombstone—a beautiful home—not a casket—a heavenly fellowship—not a voiceless tomb—is the final reward for the man of God. We rest our weary hearts by leaning upon the precious promises of his word.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the good report. How eagerly we watch the mails to get the Southern Convention office's report each week showing how much has come in from our Sunday schools that week. This time, as you see, it was $219.83, from eleven Sunday schools. What we would do without these monthly Sunday school offerings I do not know. Give the people a chance each month to make a small donation for these children. They will give something, and you will have placed yourself in the catagory of those who have "remembered the widows and their orphans."

Janet Beers is graduating May 29th from the Elon High School. She is our only one this year. Send her your congratulations, and a little gift if you would like to do so. Thank you.

Jerry Wilkins is over his case of measles, and Janis Spicer and Margaret Simpson are wrestling with it right now. They are doing all right. They are both in the program we are presenting, and we shall have to bring their understudies into service.

Last Sunday we presented our program at three churches to enthusiastic congregations, and had two delightful "dinners." First of those three churches was Antioch (C), which by the way, was one of my student-days pastorates; from there we went to Christian Chapel for dinner and gave our program in the afternoon; and from there we went to Moore Union Church for supper and gave our program at the evening hour. Rev. George M. Tally is pastor of Christian Chapel and Moore Union. He gave us a very hearty welcome and made out visit to his churches most enjoyable. The children were disappointed that Rev. Clay Farrell, pastor of Antioch, was unable to be present as he had an appointment at another one of his churches. The people enjoy these attractive children and the program they present is a credit to any group of children. Miss Foster is in charge of the program.

Visit the Orphanage. See the children. Become acquainted with the seven matrons. They are your own church helpers, since the Orphanage is yours. They deserve your recognition and cooperation and friendship. Visit the Orphanage, and see Mr. Wagoner, the man that "boys look for when they return to their old "home." He has worked for the church by working for the Orphanage boys and girls for 28 years. Give him a word of appreciation. See Garner Hilliard who runs the dairy and works with a number of boys who help him. See Hilliard's 39 Holstein cows, and the other cattle—55 head in all. Tell him you appreciate the service he is rendering the church. He was reared here, and every person on this campus respects him greatly. He is another one whom "boys" look for when they return here.

This is your institution, your gifts have made it possible, your support keeps it serving little children, your money pays the workers. Get a group together in your Sunday school and church, pack a lunch, and visit us. See the improvements being made, the crops being sown, and the children being reared, trained, and educated; and then offer a prayer for these little fellows and the folks who daily guide their lives. We'll be mighty happy to see you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 15, 1952.

Donated Commodities for the Week.

Mrs. E. B. Bailey, Wakefield, Va.: Clothing.

Mrs. Waterfield, Fayetteville, N. C.: Clothing.

Mrs. J. E. Armentrout, Keezletown, Va.: Bible.

Mrs. Robert Sells, Albemarle, N. C.: Clothing.

Mrs. Sam Griffin, Burlington, N. C.: Bedspreads.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,332.62
Eastern Va. Conference:		
Liberty Spring S. S.	$ 20.00	
Christian Temple S. S.	10.00	
Rosemont	100.00	
South Norfolk S. S., for Hubert Cook	5.00	
		135.00
N. C. & Va. Conference:		
Hopedale	$ 41.98	
Long's Chapel	10.52	
Mebane	6.15	
		58.65
Western N. C. Conference:		
Pleasant Union S. S.		12.84
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
Mt. Olivet (G) S. S.	3.00	
Winchester S. S.	8.34	
		13.34
Total		$ 219.83
Grand Total		$ 6,552.45

Special Offerings.

Amount brought forward		$11,362.78
Allen B. Cammack, Burlington N. C.	$ 10.00	
United Columbus S. S. Columbus, Ga.	11.00	
Elizabeth Bracey, Suffolk, Va., in memory of her father	5.00	
John Morrison Bible Class (for Jo Ann Arnold)	20.00	
Claibourne H. Darden, Greensboro, in memory of Mrs. J. W. Armfield, Jr.	10.00	
Children's Program:		
Antioch (C)	55.56	
Christian Chapel	54.20	
Moore Union	90.89	
A Friend—to send a child to camp	20.00	
Henry I Jaffe, Suffolk, Va., to send a child to camp	14.00	
Special Gifts	113.19	
		403.84
Grand Total		$11,766.62
Total for the Week		$ 623.67
Total for the Year		$18,319.07

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

In Memoriam

DARDEN.

Mrs. Sallie Matilda Darden died April 19, 1952, after a short illness. She was a loyal member of Bethlehem Congregational Christian Church.

She unselfishly gave of her time and service to others. As she entered her eternal home she must have heard our Saviour say "Well done thou good and faithful servant."

Therefore, be it resolved:

That we bow in humble submission to the will of him who doeth all things well, and that we follow her example of going about doing good.

Mrs. EDGAR SAVAGE,
Mrs. PERCEY BRIDGER,
Mrs. J. E. HARRIS,
Committee.

HODGES.

Mrs. W. F. Hodges departed this life after a long illness on March 16, 1952. We the members of the Woman's Missionary Society of the Rosemont Congregational Chistian Church, wish to express our deep sense of loss in the passing of a beloved member, and submit the following resolutions of respect.

Therefore, be it resolved:

That we record our sincere appreciation of her pleasant fellowship and bow in humble submission to the will of our Father in heaven.

That we express our sincere sympathy to the family and commend them to the loving favor of our Lord Jesus Christ.

Mrs. O. S. MILLS,
Mrs. H. R. MORRISON,
Mrs. M. K. HASSELL,
Committee.

CUTCHIN.

We, the members of the Woman's Missionary Society of the Rosemont Congregational Christian Church, wish to express our deep sense of loss in the passing of a beloved member, Mrs. J. N. Cutchin, lovingly known as "Aunt Tolly," who departed this life January 2, 1952.

Her life was characterized by the virtues of friendliness, a kindly smile, warm handclasp, and deep interest in the welfare of all around her, and a constant zeal for the world missions of the church.

Therefore, be it resolved:

That in the loss of a dearly beloved member who suffered long and patiently, yet with an unfaltering trust in God, we bow in humble submission to his will.

That we extend our heartfelt sympathy to the bereaved family and commend them to the great Comforter who said "Let not your hearts be troubled."

Mrs. O. S. MILLS,
Mrs. H. R. MORRISON,
Mrs. M. K. HASSELL,
Committee.

THE WINDSOR PARISH.

(Continued from page 2.)

the field grows so large that they can go fulltime. Great interest is being shown in this work.

This is one of the best pastorates in our Southern Convention. All the people are so thoughtful of their pastor and his family. It makes us want to do more and more for them. We are greatly enjoying serving our Master among so many good people.

Ellis Clark, *Pastor.*

UNIVERSITY DEDICATED.

(Continued from page 11.)

the Reformed Church in America, adds: "Our prayer for the University is that it may be a strong arm of the church for teaching of the cardinal doctrines of the faith in the friendly and dynamic atmosphere of evangelical Christianity, and for the skilled training of young people who shall dedicate themselves in the high service of Christ and his Kingdom in Japan."

The Rev. Reuben E. Nelson, General Secretary, American Baptist Convention, asserts that "we know that as long as time lasts blessings will flow to the ends of the earth because of the vision and service of the University to a rising generation of leadership which in turn will multiply the blessings of Christian thought in generations to come."

Dr. L. W. Goebel, President, Evangelical and Reformed Church, says "we count it a very high privilege to have had a small share in the planing of your so highly significant institution. Coupled with our good wishes is the confident hope that through the establishment of this school, the bonds which now unite the followers of Christ throughout the world may be strengthened."

Mrs. Douglas Horton, vice-president of the National Council of the Churches of Christ in the U. S. A. and a former president of Wellesley College, sums up most of the greetings sent to Dr. Yuasa this way:

"The satisfaction which some of us have in supporting this venture grows out of the realization that we are cooperating with you who know Japan so well to accomplish something which you believe needs to be done. The establishment of a Christian University anywhere is a difficult but rewarding responsibility. To establish it on the international base which is characteristic of your university and in a non-Christian country is a more difficult and, I suspect, more rewarding assignment. . . . I am very happy to join your many friends in America in expressing our confidence in your ability to lead your colleagues in this truly exciting adventure in education and in international good will."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

ing, to say nothing of amusing, if it were not for the tragedy involved.

A Covenant, Not a Contract.

Underlying all that Jesus said concerning marriage, was the basic fact that he regarded marriage as a covenant, and not merely a contract. It was of God. It had God's sanction. It was one of God's best gifts to man. It was safeguarded by God's commands. And it had God's blessing upon it.

A Great and Glorious Adventure.

It is one of life's most serious adventures. Think of all that is involved when two personalities come together to live in intimacy through all the years of their lives! Here are wrapped up tremendous possibilities for weal or for woe. Young people do not think seriously enough about it, or plan wisely enough for it, or work patiently enough at it. But it can be one of life's greatest and grandest adventures. And for thousands and millions of us, with all its limitations and adjustments, home life is the nearest thing on earth to heaven itself.

Based on "International Sunday School Lesson," copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

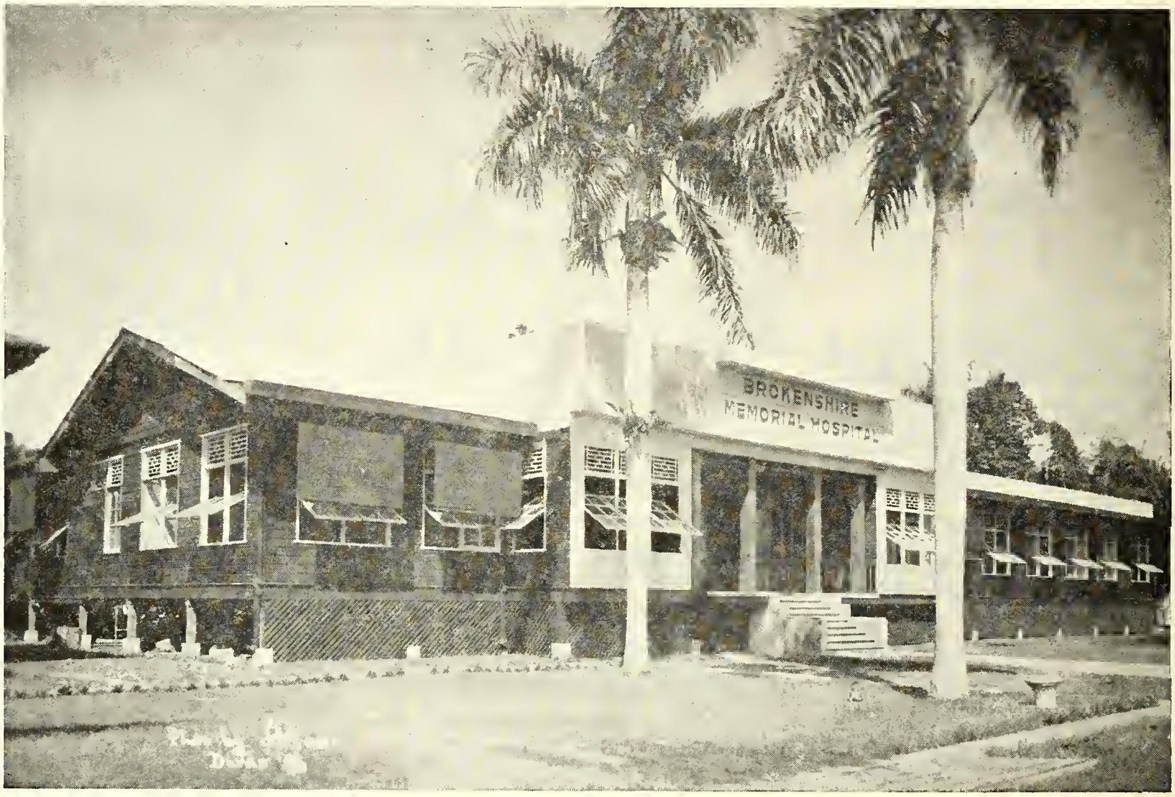
Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

May	**24-26**	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	5	**Valley Sunday School Convention**
	8	**Children's Day**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Brokenshire Memorial Hospital

Our New Mission Hospital at Davao, The Philippines



New Witnesses in The Philippines

Rev. and Mrs. Paul Furnas Pruitt of Aanacortes, Washington, newly appointed young Congregational Christian career missionaries to the Philippine Islands by the American Board, were commissioned on May 14, in the Plymouth Congregational Church of Seatle, Washington. Mr. Pruitt has served as pastor of the Pilgrim Congregational Church in Anacrotes, Washington, since 1948.

The Pruitts and their year old daughter expect to sail for their new work in the Philippine Islands in late summer or early fall. They will be stationed at Davao on the island of Mindanao, where Mr. Pruitt will serve with the Davao District Filipino churches specializing in youth work and counseling with the Filipino pastors. Here Dr. Frank Laubach began his great missionary career.

Mrs. Pruitt will use her nurse's training at Brokenshire Memorial Hospital at Davao.

The sermon at the Commissioning Service was preached by Dr. Dwight L. Gart, minister of Plymouth Congregational Church, Seattle. Dr. Archie Hook, Minister and Superintendent of the Congregational Christian Churches in the State of Washington, made the Commissioning Prayer.

The Pruitts later will attend the General Council in Claremont, at which time they take part in a Consecration Service for new missionaries conducted by the American Board.

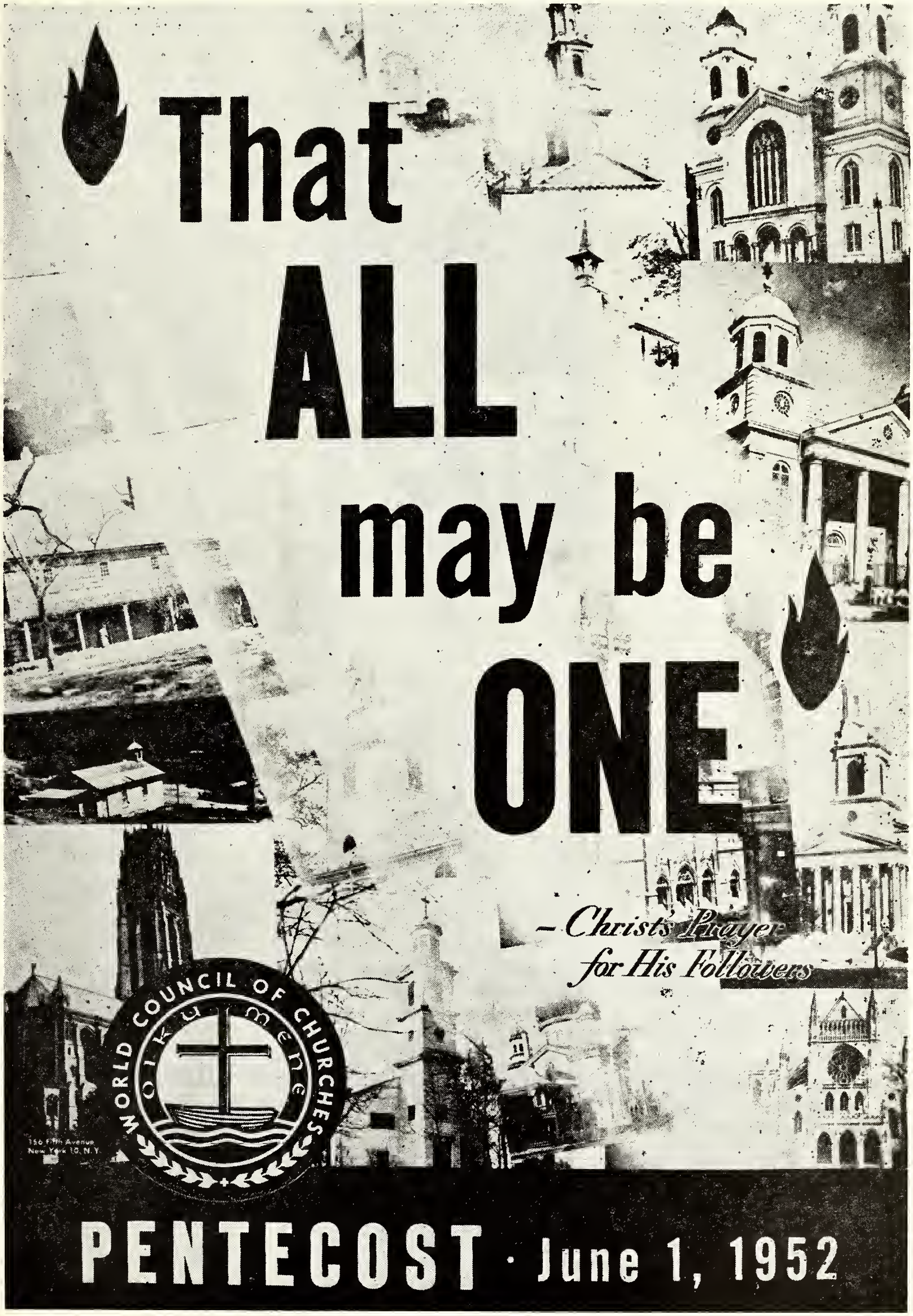
Born in Shelton, Nebraska, 29 years ago, Mr. Pruitt is the son of Rev. and Mrs. R. W. Pruitt, now of 231 North Maple, Colville, Washington, where Mr. Pruitt is pastor of the First Congregational Church.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, MAY 29, 1952 NUMBER 22


That
ALL
may be
ONE
– Christ's Prayer
for His Followers
WORLD COUNCIL OF CHURCHES
oikumene
156 Fifth Avenue
New York 10, N.Y.
PENTECOST · June 1, 1952

News Flashes

New chancel furniture will be dedicated Sunday at The Church of Wide Fellowship in Southern Pines.

Rev. O. D. Poythress assisted Rev. Ernest Brickhouse at a revival service at Hopewell Congregational Christian Church during the week of May 11.

The Christian Sun congratulates Rev. W. Millard Stevens, president of the Southern Convention and pastor of Christian Temple, Norfolk, Virginia, and Rev. Duane N. Vore, the chairman of our Board of Publications and pastor of the Suffolk Christian Church, upon receiving from their Alma Mater, their doctorate. Both of these outstanding young ministers will wear the title with honor to the church and to Elon College.

LEAKSVILLE CHURCH OBSERVES HOMECOMING.

(VALLEY CONFERENCE).

Leaksville Church will observe Annual Homecoming and Memorial Day, Sunday, June 8. The program will begin with Sunday school at ten in the morning, followed by the regular church service at eleven o'clock. At noon a picnic lunch will be served in the new basement recently completed.

The afternoon service will begin with a devotional service. Hymns, special music and other features will follow.

The morning sermon will be by the pastor, Rev. R. E. Newton.

THE BEVERLY HILLS JUNIOR CHOIR.

At Beverly Hills we have a Junior Choir which meets once a week. This is for the most part a community project. Some of the members are not members of our Sunday school or church but live here in the community and take part in this program. The Beverly Hills Church wants to not only meet the needs of its own members but also the needs of the people of its community regardless of denomination. About one-half of these boys and girls are members of our Sunday school. This group sings for all our special services and they participate in our regular services as

(Contoined on page 14.)

PRE-COUNCIL SPIRITUAL LIFE MISSION.

Three sessions of "worship, meditation and witness," will precede the official opening of the Biennial Meeting of the General Council of Congregational Christian Churches assembling at Claremont, California, June 18 to 25. This Spiritual Life Mission will be under the general leadership of Dr. John S. Whale, distinguished English Christian educator anl author, and a group of leading American Congregational Christian clergy.

DR. JOHN S. WHALE

"We plan to deal, not with the mechanics of a denomination, but the dynamics of a faith," says Dr. Wofford C. Timmons of New York City, Executive of the Commission on Evangelism and Devotional Life of the Congregational Christian Churches and in general charge of this pre-session conference.

One of the highlights will be a Sunrise Service, Wednesday morning, June 18, at 7:00 a. m., led by Rev. Elden H. Mills of West Hartford, Connecticut, a bass-baritone concert and radio artist who gave up a career in grand opera to go into the Christian ministry.

A new sense of mission and a revitalizing of faith to meet the problems of today is the basis of the Spiritual Life Mission and the Committee in charge, of which Rev. Harold G. Jones of Claremont, California, is the leading figure, will begin at 4:00 p. m., Tuesday, June 17, and run through Wednesday noon, June 18.

It is planned that there will be formed from this mission 15 prayer groups which will continue to meet whenever possible through the week of Council meetings that follow.

Dr. Whale, right now Professor of Christian Theology at Drew University in New Jersey, was born in Cornwall, England, and educated at Oxford University, Cambridge University and holds an honorary D. D. from Glasgow University.

After serving in the ministry of Bowdon Downs Congregational Church in Manchester, England, he became Mackennal Professor of Ecclesiastical History in Mansfield College, Oxford, until he took over the Presidency of Cheshunt College in Cambridge in 1933.

In 1943 he became Head Master of Mill Hill School where he continued until he came to Drew University last year.

Theologian, preacher and broadcaster, Dr. Whale is the author of several books, the more recent being, "Facing the Facts" and "Christian Doctrine." He was Moderator of the Free Church Federal Council of England and Wales in 1941-42 and Warrack Lecturer in the Universities of Aberdeen and Glasgow in 1944.

Other Congregational Christian churchmen who will be leaders at this Spiritual Life Mission are: Dr. Albert J. Penner of New York City, Minister of historic Broadway Tabernacle; Rev. Howard James Conn of Minneapolis, Minesota; Rev. Elden H. Mills, West Hartford, Connecticut; Dr. Albert Buckner Coe of Boston, Mass., President of the Massachusetts Congregational Conference and Missionary Society; Dr. Roy L. Minich of Malden, Mass., and Rev. Dwight L. Cart of Seattle, Washington.

Southern Convention Dates to Remember

MARCH-APRIL-MAY-JUNE MISSION PERIOD

June	**1**	**Pentecost Sunday**
	5	**Valley Sunday School Convention**
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	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

CALLING! CALLING!

Women of Southern Convention!

* * *

S omehow
C ome—July 8-11
H ere—Elon College
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Dear Friends:

This is just another way of saying—let's meet on the campus at Elon College. Those of you have never been will surely want to attend this year; those who have been will want to return. Plans are progressing for you to have some of the outstanding teachers in our denomination. Mrs. John G. Truitt, chairman of the School of Missions, has already told you about them in an article on this page. We know you will enjoy this profitable summertime activity.

Sincerely,

Mrs. Garland Spratley,
President, Eastern Virginia Woman's Missionary Conference.

* * * * *

BOOK REVIEW AT REIDSVILLE.

A very special meeting of the Woman's Auxiliary of the Reidsville Church was held Saturday night, May 3. At 7:30 the eleven circles of the society met separately for business, and at 8:00 all adjourned to the church auditorium where Mrs. Mabel Burnett was presented by Mrs. Tucker G. Humphries, following a devotional led by Mrs. John Briggs. Mrs. Burnett reviewed the study book, "We Americans, North and South."

The ladies of three other local churches were guests at this service, and after the review all adjourned to the social room for refreshments and fellowship. Mrs. Nannie Abell, Mrs. Margaret Stone, and Mrs. Ruby Stanley were in charge of this part of the program.

Mrs. Briggs, president of the local church's auxiliary, said she felt that the evening was highly successful for a goodly number were present; the study was good; the fellowship was fine; and all left saying it was good to have been in God's house.

Mrs. T. G. Humphries.

* * * * *

FINE PROGRAMS AT INGRAM.

The Ladies' Missionary Society of Ingram Church has held monthly meetings with good programs using the packet. The Thank Offering program was presented to the Sunday school as a whole. World Community Day and the World Day of Prayer were held with the Pleasant Grove ladies. Mrs. Avis Whitlow reviewed "Mission to American" and Miss Elise Satterfield reviewed "We Americans: North and South." Miss Brown, our public school Bible teacher, reviewed the Book of James with the Presbyterians and Pleasant Grove ladies as our guests.

We gave one hundred dollars to help put on a new roof on our church, built new cabinets in our kitchen, gave a rug to one of our sick mem-

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

Authentic Notes in the Chorus of Church Union

Although the chorus of Church Union has not yet reached a creschendo, the tempo of the movement is increasing. Denominational bodies are experiencing a deep searching of heart. Manifestations of widespread concern abound.

Dr. Kenneth Scott Latourette, president of the American (Northern) Baptist Convention, and noted professor of Missions at Yale University, went down to speak at the Southern Baptist Convention in Miami during May. He said Christians the world over are realizing their essential unity and are learning to have fellowship with each other in prayer, planning and action. He went on to say to the Southern Baptists: "I, for one, believe in adventuring with Christians of other denominations in exploring fresh ways to the unity in love of all Christians." This is indeed a word in season.

Our readers will be interested in this current announcement from the New York Times:

"In a concrete effort to expand its interdenominational character and to promote the spirit of Christian unity, New York's famed Riverside Church will affiliate in the fall with the New York City Congregational Church Association.

"At the same time it will maintain its historic and long-standing connections with the American Baptist Convention and the Southern New York Baptist Association.

"Announcement of the plan was made recently by the Rev. Dr. Robert J. McCracken, pastor of Riverside since the retirement of the Rev. Dr. Harry Emerson Fosdick in 1946.

"For many years Riverside has welcomed churchgoers from all denominations without requiring baptism by immersion as a prerequisite to membership. As a result, more than thirty denominations are represented on the church rolls.

"Three years ago a special committee was appointed to explore the possibility of affiliating with other denominations while at the same time continuing Riverside's connection with the Baptist churches."

The Church Council of the Evangelical Lutheran Church will recommend at its twentieth general convention, June 4-10, that it adopt proposals paving the way for merger of the five church bodies associated in the American Lutheran Conference.

The Evangelical Lutheran Church will be the first group to take action on three resolutions suggested in a report on the spiritual basis of proposed merger. The report was prepared by the 45-member official joint union committee, consisting of nine members each from the Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church.

The resolutions ask the five churches to approve the committee's statements of agreement regarding doctrines and practice, and authorize further progress toward union.

Described as a "united testimony" on the faith, life and practice of the five church bodies, the committee's report is divided into two parts. The first section concerns God, the atonement, the means of grace (the word and the sacraments), justification, sanctification and the church. The second section deals with liturgical trends, lay activities, elements in the Lord's Supper, Christian liberty, evangelism and spiritual and church fellowship.

The committee said it had made a careful study of the confessional paragraphs of the constitution and articles of incorporation of the five bodies and that it "can discern in them no obstacle to union."

The proposed five-way union will mark the first crossing of nationalistic lines in a Lutheran church merger, the bodies involved having backgrounds in Norway, Sweden, Denmark and Germany. If the merger is consumated it will create the largest Lutheran Church in America, with nearly 2,150,000 members. The United Lutheran Church in America has somewhat better than 2,000,000 members and the Lutheran Church—Missouri Synod about 1,750,000.

St. Paul and the World Church

By REV. WALTON W. RANKIN, D. D.

That St. Paul was "ecumenically-minded" is a point which needs no laboring. In contrast with the group at Jerusalem under James and with the Palestinian Jewish Christians, generally, who failed to grasp the essential point that Christ's message was for the whole world, Paul had a world view which transcended racial, cultural and religious barriers. There were a number of reasons for this. To begin with, Paul was a Roman citizen. This in itself was a broadening influence, for Roman citizenship implied membership in a vast community — virtually the civilized world. The world outside the empire was regarded as barbaric. The empire filled the vision and served as the reality of "one world." Again, Paul was a traveler, and travel to the receptive soul, is both inspiring and educational. Paul's outlook was wide. He aspired to go to Spain and to preach the gospel there. There are conjectures that he visited England. If time had been spared him he would have gone to the farthest parts of the earth.

The universality of the Roman Empire was for Paul a fortunate circumstance. It interacted with his vision of the gospel as a universal gospel, a gospel for all men and races, all lands and kindreds, and tongues. The word "ecumenical" as we use it today expresses the deep consciousness of oneness across national, racial and cultural barriers that arises from a common loyalty to Jesus Christ as Lord. The Greek word *"oikomene"* goes back to *oikos*, house, or household, or dwelling, and in its wider understanding the word *"oikoumene"* had come to signify the whole inhabited world. For Paul the gospel of Christ was by its nature as world-wide as the empire, and just as Paul saw at Rome, people of many races and lands, mingling together as a single entity under one head, he envisioned the Church as embracing all peoples and all the churches in one great united body. His idea of how the Church was to serve in the world was well expressed by a later writer, the nameless author of the Epistle to Diognetus:

"What the soul is in the body, that are the Christians in the world. For the soul holds the body together, and Christians hold the world together. This illustrious position has been assigned to them of God, which it were unlawful of them ever to forsake."

Ecumenical Perspective of Paul.

That Paul knew the power which swept over the Church at the day of Pentecost—appropriately called the birthday of the Church—needs no arguing. "Ye shall receive power, after that the Holy Ghost is come uppon you, and ye shall be witnesses unto me unto the uttermost parts of the earth." (Acts 1:8). In this saying of the risen Lord, we should accent the word "power." This power descended on Paul as well as on those who were "all with one accord in one place" on the day of Pentecost. Luke, the companion of Paul, writing the Acts of the Apostles, catches from Paul, on the one hand, the sense of power generated by the Spirit, and, on the other, the quality of universality of Christ's gospel. It is not by chance that Luke does not neglect to give us the list of nationalties of those present on the day of Pentecost. We should be greatly the loser without that list! This list is not merely a catalog of names giving us a miniature textbook on geography; it is a token of the ecumenical perspective which had already come upon both Paul and Luke. In this picture of the Church as the family of God (consisting—note well!—not only of nationalities within but also without the Roman empire) praising God in the language of the whole world, we are presented with an image of that future age in which the whole world shall praise God in all its various tongues.

The Pentecostal gift was a rich gift, a new creation of the heart. Paul had it in an eminent degree. It moved him to seek to evangelize the world, to preach the gospel of Christ to all nations. For him the great thing was to preach Christ. So that Christ was preached he was not careful about nice distinctions. He wanted to bridge the gulf between Jews and Christians, he wanted all the world to enjoy the benefits of Christ and his gospel. Here again, in contrast with his Palestinian Jewish friends, he was not held up from making his missionary journeys or evangeliziing people by considerations of orthodoxy or ceremony. Something of Paul's spirit was caught by the London Missionary Society, ideal and design to be "not to send when, in 1795, it declared its noble Presbyterians, Episcopalians, or any form of church government (about which there may be differences of opinion among serious persons) but the glorious gospel of the blessed God to the heathen, and that it shall be left (as it ought to be left) to the minds of the persons whom God may call to the fellowship of his Son from among them, to assume for themselves such forms of church government as to them shall appear most agreeable to the word of God."

Paul, the great interpreter of the mind of Christ, had early come to an understanding and appreciation of Christ's high priestly prayer, "That they may all be one; as thou, Father art in me, and I in Thee. Thus we see that for Paul, the work of Jesus Christ, the completion of his redemption, was that the Father's unity with the incarnate son had become a unity wherein the whole human race which believed in the Son, was one with the Father. In order to express this unity Paul uses the figure of the body. The unity of the body is like the unity of Christ with those who believe in him, namely, the Church. In the Epistle to the Romans he speaks of Christ's followers as "one body in Christ," and in the first Epistle to the Corinthians he dwells at length on the body.

Independence or Unity?

A well-known story of Roman history, with which Paul may have been familiar, refers to the body politic of the Roman state in much the same way as Paul here refers to the body of Christ. In 494 B.C. when the plebeians seceded from Rome, an envoy from the city persuaded the rebellious group to return to their allegiance by telling them of how once upon a time the members of the body had a grievance against the belly because it "did nothing but enjoy what they bestowed on it." They struck work, but soon found that in starving the belly they were really starving themselves. Which made it clear to the revolutionists that even the patrician order (i.e., the belly) nourished the other classes of society and was not merely nourished by them. The lesson here to the Church in our day is a most pointel one. There are still groups of Christians which persist in thinking of themselves as too good for their neighbors.

This kind of spiritual arrogance in

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Fred Sahlmann, Elon College music student from Charleston, S. C., has been an outstanding performer in a number of appearances with the North Carolina Symphony Orchestra this spring.

* * *

Members of the Student Christian Association enjoyed their final "retreat" of the year at Quaker Lake Camp on Friday afternoon, May 16. The group left Elon in the afternoon and enjoyed a picnic supper and recreational activities.

* * *

Student editors of Elon publications for the coming 1952-53 college year have just been named. Matt Currin, Jr., of Burlington, will edit "Maroon and Gold," campus newspaper, while David Crowle, of Prospect Park, Fla., will edit "Phi Psi Cli," the college annual.

* * *

Lynn Cashion, Elon student from Sanford, N. C., an outstanding member of the Elon Players, student dramatic group, will enact the role of Andrew Jackson in the summer historical production, "Unto These Hills," which will be presented at Cherokee from June until September.

* * *

Dr. Leon E. Smith was a business visitor in New York for two days recently, during which he attended the annual meeting of the New York Chapter of the Elon College Alumni Association and also the meeting of the trustees of the Francis Asbury Palmer Fund.

* * *

Dr. and Mrs. W. W. Sloan, members of the Elon College faculty, will leave immediately after commencement for a tour that will carry them through Africa during the summer vacation. While on the tour they will visit mission points throughout that continent.

* * *

The Ministerial Association, composed of ministerial students and religious education majors, have just named Samuel Nelson, of LaGrange, Ga., as president for the coming year. Other officers are William Simmons, of Albemarle, N. C., vice-president; Hazel Sherman, of Oxford, N. C., secretary; and Thomas Madren, of Elkton, Va., treasurer.

It was a real "Home Coming" for Mrs. Russell T. Bradford, of Suffolk, Va., when she came back to Elon to deliver the alumni oration at the Alumni Banquet, which featured the Elon commencement last Saturday evening. Mrs. Bradford, the former Miss Jennie Willis Atkinson, was born and reared on the edge of the Elon campus, and many friends welcomed her back for commencement.

THE CASE OF THE INDEPENDENT COLLEGE.

The plight of the privately endowed or independent college in this country becomes more complicated. It would seem that there are individuals in high political positions who are determined that the entire educational program of this country from the grade school through the university shall be under the complete control of the state. There is pending a bill before Congress entitled "Veterans Readjustment Assistance Act of 1952," which provides that all veteran's assistance shall be paid in a "lump sum" to the university to be used by the veteran only in technical or trade schools. This would manifestly be unfair to the veteran. Not all veterans are interested in technical or trade schools. Should he elect to attend a liberal arts college he would not receive benefits under the G I Bill, and would have to pay his own way. The veteran should be privileged to choose his school. Certainly, our government will allow that much of democratic freedom.

The bill, if enacted, would certainly be unfair to the liberal arts colleges of our country. This would mean that the government drafts its students and potential students for military service, thus depriving the privately endowed colleges of this privilege, and then to set up barriers that would virtually prevent their return to our independent colleges for training for life.

This bill, if enacted, would be unfair to the citizens of our country. Many of us are interested in the practical and cultural education administered on the campuses of our liberal arts colleges, where at least there is an attempt to make potent a moral and religious atmosphere, hoping thereby to influence the life of the student in moral stamina and character building.

We all pay taxes. The money that is appropriated to veterans comes out of our tax money. In a democracy every citizen has his rights. Fortunately, amendment to the Teague Bill will be offered which would continue the present G I Bill with practically all of its provisions. If the amendment should carry it would be satisfactory to all concerned other than those who are prejudiced against the liberal arts colleges.

The writer has communicated with Congressman Durham, Senators Hoey and Smith, urging their support of the amendment.

APPORTIONMENT GIVING.

This (last) week is Commencement week. We are closing another college year at Elon. There have been disappointments and occasions for discouragement buts as a whole we have had a very excellent year. Indications are that we shall close another year without a deficit in the operating fund. This is an achievement. Thanks to our churches and Sunday schools. They have contributed through the Sustaining Fund, and many more have contributed through Conference Apportionments. We will get along fine with the assistance of our churches and Sunday schools. May I beg of you, however, not to forget the college during the summer months. These are hard months for the college. Faculty salaries are paid on a twelve months basis. Expenses continue through every day of every month. A total of approximately $35,000 monthly is required to meet the bills. It is not necessary for me to say that we need your suport.

Previously reported		$4,708.16
Western N. C. Conference:		
Asheboro	$ 25.00	
Center Grove	5.00	30.00
Total		$4,738.16

CHURCH WOMEN AT WORK.

(Continued from page 3.)

bers and sent cards, flowers and fruit to sick people.

We have a large box of towels, washcloths, dish towels, sheets and pillowcases for Franklinton Center. A group of our ladies will take them down to Franklinton.

We held our May Fellowship program on May 2, with a fellowship supper after the program.

Reporter.

Minutes of the Fortieth Biennial Session of
THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, Inc.

* * * * *

First Congregational Christian Church,
Durham, North Carolina,
April 29 - May 1, 1952.

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TUESDAY—AFTERNOON SESSION.

The fortieth biennial session of The Southern Convention of Congregational Christian Churches, Incorporated, was called to order by the president, Rev. W. Millard Stevens, at 2:00 p. m., on April 29, 1952, at Durham, North Carolina.

After the singing of the hymn, "The Church's One Foundation," the Rev. R. L. Jackson conducted the devotional service.

Dr. Stanley C. Harrell, on behalf of the Durham Church, extended a cordial welcome to the Convention, to which fitting response was made by President Stevens.

On Roll Call, it was found that there were forty-seven ministers and a large number (uncounted) of lay delegates present. The president declared a quorum present.

President Stevens announced the appointment of the following committees:

Business—W. E. Wisseman, Chairman, H. S. Hardcastle, John G. Truitt.
Press—R. L. House, Chairman, S. C. Harrell, J. T. Kernodle.
Credentials—G. H. Veazey, Chairman, S. H. Basnight, R. A. Whitten.
Resolutions—F. C. Lester, Chairman, Fred Register, Mrs. W. B. Williams.

The secretary presented the printed program as the report of the Program Committee, and it was adopted subject to such changes as may be found necessary from time to time.

The following ministers were introduced as having assumed pastorates within the Convention since the last session: R. L. Jackson, Ernest Brickhouse, J. H. Lightbourne, Jr., James W. Madren, John Bowers, Howard P. Bozarth, W. L. Parker, E. J. Clawson, R. M. Petersen, Ralph M. Galt, Lanson Granger, J. L. Stanley, K. M. Lindner, O. H. White.

The following ministerial students were introduced: Max Vestal, R. L. Clapp, Bill Simmons, Warren Matthews, Winfred Bray, Thomas Madren.

The Revs. John Dollar, Carl C. Dollar and Goff Bedford of Alabama, brought greetings from the Southeast Convention of Congregational Christian Churches. On motion, they were made deliberative members of the Convention. Dr. C. Rexford Raymond of Baltimore, Md., was recognized and on motion was made a deliberative member of the Convention.

A delegation of members from the newly-formed church at Fayetteville, N. C., was recognized by the president and introduced to the Convention.

Dr. Russell H. Stafford, Hartford, Conn.; Dr. Vere V. Loper, Moderator of the General Council; Mr. Walter A. Graham, National Director of the Laymen's Fellowship, and Rev. T. K. Thompson, New York City, were seated as deliberative members.

The Rev. W. J. Andes, chairman of the Committee on Revisions, called attention to the proposed revisions and stated that action would be taken thereon the following day.

The following reports were presented and announcement made that action thereon would be taken the following day:

The Executive Board—Will B. O'Neill, Secretary.
The Superintendent—Wm. T. Scott.
The Educational Secretary—Miss Pattie Lee Coghill.
The Treasurer—Miss Edna M. Fitch, Assistant Treasurer.
The Mission Board—Mrs. John G. Truitt, Chairman.
The Board of Christian Education—W. J. Andes, Chairman.
The Board of Publications—D. N. Vore, Chairman.
The Committee on Evangelism and Devotional Life—R. C. Helfenstein, Chairman.
The Commission on Stewardship—Jesse H. Dollar, Chairman.
The Finance Committee—Stanley C. Harrell, Chairman.

Dr. L. E. Smith, president of Elon College, made a brief but stimulating address on "Freedom in Education."

The report of the O'Kelly Memorial Foundation was presented by Dr. Stanley C. Harrell, and on motion it was adopted.

Motion was made and adopted that the Business Committee take under advisement the question of enlarging the scope of the O'Kelly Memorial Foundation to include the History Room at Elon College and Old Lebanon Church in Virginia.

Dr. Jesse H. Dollar, vice-president, was called to the chair and in turn presented Rev. W. Millard Stevens, who delivered the President's Address, using the theme: "The Living Church." Text, I Corinthians 12:27.

An offering of $73.45 was received for Convention expenses.

Announcements were made by Dr. Stanley C. Harrell, and the Convention adjourned at 5:00 p. m., with prayer by Rev. Thomas D. Sutton.

Simultaneous supper meetings were held by the Laymen's Fellowship and the Women of the Convention.

TUESDAY—EVENING SESSION.

The Tuesday evening session was called to order at 7:30 by Vice-President Jesse H. Dollar. The organist and choir of the Durham Church ably assisted Dr. Dollar in the service of worship.

Dr. Vere V. Loper, Moderator of the General Council of Congregational Christian Churches, was presented to the Convention. He brought greetings from our national fellowship and preached the Convention sermon, taking as his theme: "Our Christian Hope."

The Sacrament of the Lord's Supper was administered by Drs. Dollar and Loper, assisted by the deacons of the local church.

An offering of $11947 was received for Home Missions.

WEDNESDAY—MORNING SESSION.

The Wednesday morning session was called to order by President Stevens at 9:15. Rev. Fred Register conducted the devotional service.

Rev. Thomas K. Thompson of New York, executive director of the Joint Department of Stewardship and Benevolences of the National Council of the Churches of Christ, was introduced to the Convention.

A motion was offered and seconded that the proposed "Revisions" be considered but that final disposition be referred to the Executive Board with power after due notice was given and opportunity granted for any delegate to be present at the time action was to be taken. A substitute motion was offered and seconded that the proposed "Revisions" be postponed for two years. The substitute motion was carried.

A telegram was read bearing greetings from a number of young people of the Convention who are students at the Hartford Seminary Foundation.

On motion, it was voted that the report of the Executive Board be adopted and made a part of the minutes. (See report elsewhere in this issue of THE SUN.)

On motion it was voted that the report of the Superintendent be received and made a part of the minutes and that the recommendations stated therein be referred to the Business Committee for consideration and report.

On motion it was voted that the report of the Educational Secretary be received and made a part of the record.

On motion it was voted that the report of the Treasurer be received and referred to the Finance Committee.

On motion it was voted that the report of the Board of Christian Education be adopted.

On motion it was voted that the report of the Board of Publications be adopted but that action on the proposed budget be deferred until later.

Rev. Thomas K. Thompson addressed the Convention on the theme: "The Biblical Basis of Stewardship."

The report of the Finance Committee was read by Dr. S. C. Harrell and, on motion, it was voted that we consider the report by numbered paragraphs. This was done. A motion that the report as a whole and as amended be adopted was then voted.

The report of the Mission Board was read by Mrs. John G. Truitt, chairman, and peding its adoption the following persons addressed the Convention on various phases of the board's work: Melvin Dollar, Everette Neese, R. L. Jackson. Mrs. W. E. Wisseman told of the board's relationship to the Home Board of the General Council, and Henry E. Robinson spoke concerning the relationship of the board to the Prudential Committee of the A. B. C., F. M. The report was adopted.

Dr. Vere V. Loper addressed the Convention on the theme: "Where the Light Breaks Through."

The Convention adjourned for lunch at 1:00 o'clock. The benediction was given by Rev. R. A. Whitten.

WEDNESDAY—AFTERNOON SESSION.

President Stevens called the Convention to order at 2:00 p. m. Rev. Silas E. Madren led in prayer.

Dr. W. E. Wisseman, reporting for the Business Committee, made the following recommendations which were adopted:

1. That we hear the Report of Elon College following the address of Dr. Robert Lee House.
2. That time be given this afternoon to hear a report on the Christian Rural Overseas Program.
3. That we recommend the scope of the O'Kelly Memorial Foundation be enlarged to cover the Historical Room at Elon College and Old Lebanon Church in Virginia and that the matter be referred to the Executive Board for implementation.
4. That we approve the recommendations of the Superintendent's Report.
5. That the following motion as presented by Dr. A. D. Stauffacher, Minister and Executive Secretary of the Missions Council be approved:

> That The Southern Convention of Congregational Christian Churches, Inc., assembled in its Biennial Session, April 29-May 1, 1952, approve the proposal to raise a substantial addition to the Church Building Loan Funds in terms of the proposed recommendation to the General Council at Claremont and authorizes its Executive Board to implement this vote of this Convention in whatever ways it may deem wise and necessary to assure the success of the undertaking.

6. That time be given on Thursday morning, following report of Superintendent's home, for a report on Moonelon.

The following reports were presented for consideration, action to be taken on Thursday morning:

Report of the Woman's Missionary Convention—Mrs. W. B. Williams.
Report of the Laymen's Fellowship—S. H. Pell.
Report of the Pilgrim Fellowship—Warren Matthews.
Report of the Committee on the Ministry—Dr. F. E. Reynolds.
Report of the Ministerial Loan Fund—Dr. John G. Truitt.
Report of the Ministerial Scholarship Fund—Rev. W. J. Andes.
Report of the Social Action Committee—Rev. R. L. House.
Report on *The Christian Sun*—Dr. Wm. T. Scott.

Dr. Robert Lee House, editor of THE CHRISTIAN SUN, addressed the Convention.

The report on Elon College was presented by President L. E. Smith and, pending its adoption, Dr. Wm. T. Scott spoke on "Apportionments for the College" and Rev. W. Millard Stevens spoke on "The Sustaining Fund." It was moved to adopt the resolutions contained in the report. A motion to amend the report by deleting item No. 3 relating to the discontinuance of free tuition scholarships to full-time Christian workers other than ministerial students was presented and, on the question being put, was carried. A motion to adopt the report as amended was voted.

The report of the Nominating Committee was given by Rev. D. N. Vore, chairman of the committee. (The report is printed elsewhere in this issue.)

On motion, the report of the Nominating Committee was adopted and the secretary was instructed to cast the ballot for the election of the nominees. The secretary cast the ballot as instructed, and the president declared the nominees elected.

On motion, it was voted that the Executive Committee of the Executive Board be empowered to elect delegates to the General Council and that the president and superintendent certify their election.

The report of the Board of Superannuation was presented with the suggestion that it be voted on Thursday morning.

The report on the Christian Orphanage was presented by Dr. John G. Truitt, superintendent, and it was voted to receive the report and make it a part of the minutes.

Rev. Carl R. Key, regional supervisor of CROP, the Christian Rural Overseas Program, was presented and told of the work of this organization.

The Convention adjourned at 5:00 p. m., with the benediction by Rev. Johnson Griffin.

WEDNESDAY—EVENING SESSION.

The Wednesday evening session was called to order by the president at 7:30. Dr. L. E. Smith presented the Elon College Singers under the direction of John Westmoreland, with Miss Laverne Brady as accompanist.

Professor F. E. Reynolds of Elon College conducted the worship service and introduced Dr. Russell Henry Stafford, president of Hartford Seminary Foundation, who delivered an eloquent address on "Tomorrow's Leaders."

An offering of $58.13 for the expenses of the Elon Singers was received.

The Convention adjourned with the benediction by Dr. Reynolds.

THURSDAY—MORNING SESSION.

President Stevens called the Thursday morning session of the Convention to order at 9:15. Rev. W. W. Snyder conducted the devotional service.

The report of the Historian was made by Dr. C. E. Newman and, on motion, was received and made a part of the record, with the understanding that any additional data which might be received later should also be recorded.

The report on the History Room at Elon College weas received with thanks to Mrs. Oma U. Johnson and made a part of the record.

It was voted to receive for the Church History Room a bell from the Graham Collegiate Institute offered by Rev. Emory M. Carter, and a photographic cut of Suffolk Collegiate Institute offered by Mr. John T. Kernodle.

The report of the Committee on Memoirs was presented by Dr. N. G. Newman and, on motion, it was received and made a part of the record. The Convention stood in silent reverence after which prayer was offered by Rev. W. Millard Stevens.

Upon motion of Dr. W. E. Wisseman, chairman of the Business Committee, the Convention voted to reconsider its action on Wednesday morning with regard to the report of the Revisions Committee. Motion was then made, seconded and voted to adopt as a whole the report and recommendations of the Revisions Committee.

The attention of the Convention was called to the illness of Dr. Wm. Moseley Brown of Elon College and of Rev. Park W. Fisher of Sanford, N. C., and the secretary was instructed to write letters of sympathy to these brethren.

The report on the Superintendent's Home was received and made a part of the records. It was stated that the balance due as of 2-17-52 was $5,525.

The report on Moonelon was presented by the chairman of the committee, Rev. H. E. Robinson. On motion it was adopted and the Nominating Committee was instructed to nominate a board of trustees.

The report of the Committee on Social Action was presented by Dr. R. L. House and on motion it was adopted.

Rev. Richard L. Jackson presented a motion in commendation of the Council for Social Action of the General Council which was seconded by Dr. H. Shelton Smith. A motion to amend by adding "that we urge the Council for Social Action to be more uncompromising in working for peace" was offered. On motion that the whole matter be tabled, a division was called for and on standing vote the motion to table was passed by a 35 to 30 vote.

The report of the Committee on Evangelism and Spiritual Life was adopted and made a part of the minutes.

The report of the Committee on Stewardship was adopted and made a part of the minutes.

The report of the Board of Superannuation was read and a motion was offered that it be adopted. A motion to amend by deleting the names of ministers and widows receiving aid was made but failed to pass. The report was adopted as presented.

The report of the Woman's Missionary Convention was received and made a part of the record.

The report of the Laymen's Fellowship was received with the amendment that it would not be necessary to refer the matter of the $25,000 compaign for funds to the various Conferences for approval.

The report of the Pilgrim Fellowship was received and made a part of the record.

The report of the Committee on the Ministry was adopted.

The report of the Ministerial Loan Fund was on motion adopted, with the amendment that item No. 2 with reference to the cancellation of an item of $1,165.95 due from the General Fund of the College be deleted.

On motion of Rev. D. N. Vore, chairman of the Nominating Committee, it was voted that the Executive Board be empowered to elect trustees for Moonelon for the biennium and that the present committee on Moonelon continue in office until such time as the trustees are elected.

The Board of Publications nominated Mr. John T. Kernodle as managing editor of THE CHRISTIAN SUN, and on motion he was elected.

An invitation was received from the Bethlehem (Nansemond) Church of the Eastern Virginia Conference to hold the 1954 Convention in that church. It was voted to receive the invitation with thanks and that it be referred to the Executive Board.

Rev. Thomas K. Thompson addressed the Convention on the theme, "The Need for Christian Stewardship."

The report of the Credentials Committee was presented by Rev. G. H. Veazey and on motion it was received and made a part of the record.

The report of the Committee on Resolutions was presented by the chairman, Dr. F. C. Lester. (The report as amended and adopted is given in this issue of THE SUN.)

A motion by Rev. H. E. Robinson in commendation of the work of Dr. Wm. T. Scott, Miss Pattie Lee Coghill, and the Convention office staff was adopted.

On motion, it was voted to omit the reading of the minutes and to authorize the president and secretary to complete them.

On motion, a rising vote of thanks was given to Dr. Will B. O'Neill for his services as secretary.

On motion, it was voted that the Minutes by printed in *The Annual* and that the actions be published in THE CHRISTIAN SUN.

Rev. Orville White conducted an impressive closing service of worship, after which the Convention stood adjourned.

W. MILLARD STEVENS, *President,*
WILL B. O'NEILL, *Secretary.*

REPORT OF COMMITTEE ON NOMINATIONS.

The nominations for the offices of The Southern Convention are as follows:

President—W. Millard Stevens.
Vice-President—Jesse H. Dollar.
Secretary—Henry E. Robinson.
Assistant Secretary—Fred P. Register.
Treasurer—George D. Colclough.
Assistant Treasurer—Bookkeeper employed by Personnel Committee.
Superintendent—Wm. T. Scott.
Historian—
Editor, The Christian Sun—Robert Lee House.
Managing Editor, The Christian Sun—John T. Kernodle.

Nominations for the Executive Board are as follows:

(1) *Conference Representatives*—Class of 1956: E. N. C., Fred P. Register; W. N. C., S. H. Pell; N. C. & Va., John Robert Walker; E. Va., Mills E. Godwin, Jr.; V. Va., E. J. Rohart. Class of 1954: E. Va., H. S. Hardcastle; N. C. & Va. (to fill vacancy of Robinson), W. E. Wisseman.

(2) *Members-at-Large Representatives*—Class of 1954: K. T. Rothgeb, Luray, Va.; Class of 1956: Mrs. Jack Nurney, Suffolk, Va.

(3) *Board and Auxiliary Representatives*—Class of 1956: Mission Board, Mrs. John G. Truitt; Woman's Board, Mrs. W. B. Williams; Youth Fellowship, Phillip Mann.

The nominations for the Mission Board are as follows (one remaining vacancy in Class of 1956):

Class of 1954: A. H. McIver, H. S. Hardcastle, Will B. O'Neill. Class of 1956: Stanley C. Harrell, Richard L. Jackson, James H. Lightbourne, Jr., R. E. Newton, Mrs. John G. Truitt, Mrs. W. E. Wisseman, Woman's Convention—Mrs. W. B. Williams.

The nominations for the Board of Christian Education are as follows:

Class of 1954: L. E. Smith. Class of 1956: H. P. Bozarth, Lanson Granger, Jr., W. A. Grissom, Richard L. Jackson.

The nominations for the Board of Publications are as follows:

Class of 1956: S. E. Madren, W. W. Snyder, Clyde Fields.

The nominations for Trustees of the Christian Orphanage are as follows:

Class of 1958: Mrs. J. H. McEwen, D. L. Boone, L. E. Carlton, T. W. Walton, I. H. Vicery.

The nominations for Trustees of Elon College are as follows:

Class of 1958 (12 to be elected): W. H. Boone, M. D., Dr. D. Boone, J. Allen Kimball, Rex Powell, Thad Eure, A. C. Moore, Russell J. Clinchy, R. A. Barrett, Clyde W. Gordon, Harvey Jeffries, C. W. McPherson, J. Robert Walker, W. B. Truitt, Wallace Truitt, B. D. Jones, Jr., M. D., Darden Jones, D. D. S., Mrs. T. W. Chandler, Mrs. Jerry Strader, B. E. Jordan, J. C. Wilkins, M. D., A. H. McIver, R. A. Larrick, Walter Wilkins, H. B. Newman.

Class of 1956 (3 to be elected): John Robert Kernodle, M. D., George D. Underwood, Floyd Turner, W. Hunter Scott, J. E. Baker, Harry W. Lee.

The nominations for Trustees of O'Kelly Memorial Foundation are as follows:

Class of 1958: Miss Margaret Hall, Miss Lillie D. Fowler, Kenneth D. Register.

The nomination for Custodian of Church History Room at Elon College is:

Mrs. Oma U. Johnson.

DUANE N. VOTE, *Chairman.*

Committee: Duane N. Vore, S. H. Pell, W. E. Wisseman, R. T. Grissom, R. E. Newton.

REPORT OF COMMITTEE ON FINANCE.

We recommend Annual Apportionments and Budget for the 1952-54 Biennium as follows: (Effective with Conference year 1952-53).

	Conference	*Women*	*Authorized Specials*	*Total*
Convention Fund	$ 23,000	....	....	$ 23,000
Convention H. M. and Ch. Extension Fund	12,500	$ 3,750	$ 25,000	41,250
Christian Education	4,000	....	....	4,000
Elon College	15,000	....	34,000	49,000
Christian Orphanage	15,000	....	25,000	40,000
Ministerial Scholarship Fund	1,500	....	....	1,500
The Christian Sun	2,000	....	....	2,000
Nat'l Board of H. M. and Ministerial Relief	11,000	3,750	....	14,750
Foreign Missions (ABCFM)	12,500	7,500	7,500	27,500
Per Capita Dues	3,300	....	....	3,300
Total Annually	$ 99,800	$ 15,000	$ 91,500	$ 206,300

1. We recommend that the $99,800 to be apportioned to the Conferences be distributed as follows: (Effective with Conference Year 1952-1953.)

	E.Va.	*Valley*	*E.N.C.*	*W.N.C.*	*N.C.-Va.*	*Total*
Convention Fund	$ 7,890	$ 1,830	$ 3,090	$ 2,300	$ 7,890	$ 23,000
Convention Home Missions & Church Extension Fund	4,623	1,062	1,470	1,062	4,283	12,500
Christian Education	1,450	330	535	330	1,355	4,000
Elon College	6,000	960	2,100	1,140	4,800	15,000
Christian Orphanage	4,800	960	2,100	1,140	6,000	15,000
Ministerial Scholoship Fund	500	125	225	150	500	1,500
The Christian Sun	700	150	250	200	700	2,000
National Board of Home Missions and Minist. Relief	4,070	935	1,300	935	3,760	11,000
Foreign Missions (ABCFM)	4,646	1,072	1,429	1,072	4,281	12,500
Per Capita Dues	1,120	248	559	380	993	3,300
Total	$ 35,799	$ 7,672	$ 13,058	$ 8,709	$ 34,562	$ 99,800

2. The Mission Board approached the Finance Committee asking for authority to raise special funds for its Home Mission projects, with the suggestion that an individual might be employed to conduct this solicitation.

It is the considered judgment of the Finance Committee that in view of the financial needs of the total work of the Convention, its Boards and Institutions, a broader base of a program of Christian Stewardship would bring about a more wholesome and continuous response to the need for additional funds than could be realized through any special financial drive or solicitation.

Accordingly, provision is made in the budget recommended for the 1952-54 biennium for the employment of a Stewardship and Evangelism Secretary. We believe that cuch a step by the Convention now is imperative and would result in new Christian vitality and increasing giving.

3. We recommend an Annual Operating Budget of $27,500 effective January 1, 1953, for Convention Leadership, Promotion, Stewardship and Evangelism Secretary, and the Convention Office, to be administered by the Executive Board of the Convention.

Proposed sources of income:

Convention Fund	$ 23,000
Board of Christian Education	4,500
	$ 27,500

4. Proposed Annual Budget for *The Christian Sun* for the coming biennium:

Printing *The Christian Sun* (up to 2,250 copies, 50 issues)	$ 9,500
Editor's secretarial expenses	600
Editor's travel	175
Office expense, for postage	175
Addressograph plates, etc., for subscription list	45
Printing of notices, envelopes, receipts, etc.	130
Meetings	50
Audit and miscellaneous	50
Total for operation	$ 10,725

To meet this budget, we believe the following annual resources are available:

Subscription income	$ 5,084
Mission subsidy	1,000
Orphanage subsidy	1,200
Elon College subsidy	900
Advertising	200
Apportionment	2,000
Total estimate (annual)	$ 10,000

It is apparent that a $400 operating deficit is present, but it is hoped to compensate for that by additional subscriptions.

It is recommended that boards and institutions pay the amounts specified for *The* Christian Sun and the Operating Budget of the Convention Office in monthly installments; and that appropriations from boards and institutions begin January 1, 1953, and run through the fiscal year ending December 31, 1954.

5. *Elon College* has made commendable progress and advancement in recent years. Its expanding program calls for larger and continued financial support.

We recommend that in addition to an annual Apportionment of $15,000 for Elon College that the Sustaining Fund for Elon College of $1.00 per member per year (approximately $34,000) be continued for the 1952-54 biennium; that the Sustaining Fund be raised during the College Period, and that it constitute a ceiling on special funds to be raised from the church constituency of the Convention for current purposes; that Sustaining Fund contributions continue to be channeled through the Southern Convention Office and credited to the churches in a special column of *The Annual;* that this be a cooperative effort, participated in by the College Administration, the Convention, conferences, churches and church officials; that the Convention appoint a committee to work for the Convention in cooperation with the officials of the organizations named above, to promote the Sustaining Fund plan throughout the Convention; and that, effective immediately, the Convention treasurer pay all Sustaining Fund receipts to Elon College to be used by the College as it sees fit. We recommend that each local church set up a committee to promote the Sustaining Fund.

We further recommend that the Convention approve the request of the Board of Trustees of Elon College to increase the Expansion Program of the College from $2,000,000 to $2,500,000.

6. *The Christian Orphanage.* We recommend that in addition to an annual apportionment of $15,000 for the Christian Orphanage that the Convention authorize the Orphanage to raise during the Orphanage period "An Authorized Special" of $25,000 annually from the Convention constituency for building rehabilitation and current budget purposes, such "Authorized Special" gifts from Convention churches, organizations and individuals to be channeled through the Southern Convention Office and credited to the churches in a special column of *The Annual.* We *recommend* that this "Authorized Special" be a ceiling on special funds to be raised from the church constituency of the Convention for current operations.

We further recommend that the Convention authorize the Christian Orphanage to raise $20,000 per year from non-Convention sources for building rehabilitation purposes.

7. *The Mission Board.* We recommend that in addition to an annual apportionment of $12,500 for Convention Home Missions and Church Extension, the Convention authorize the Mission Board to raise during Mission Period an "Authorized Special" of $25,000 annually for these purposes, such "Authorized Special" gifts to be channeled through the Southern Convention Office and credited to the churches in a special column of *The Annual.* We recommend that this "Authorized Special" be a ceiling on special funds to be raised from the church constituency of the Convention for current operation. We also recommend an "Authorized Special" of $7,500 for Foreign Missions.

8. We recommend that all churches be urged to raise their Missions and Benevolent Funds by securing subscriptions for their entire Conference Apportionments. Churches which do not raise their entire apportionments by means of subscriptions should receive a special Offering for Missions at Easter, a special Thanksgiving Offering for the Orphanage, a special Christmas Offering for Ministerial Relief, and a special Offering for Elon College during the College Period. Until the regular contributions are sufficient to meet apportionments, churches should seek to raise the apportionments in full by seeking special gifts from individuals.

9. We recommend the continuance of the present plan of regular monthly offerings for Missions and the Orphanage, and the Fifth Sunday Offering for Elon College, to be taken by the Sunday Schools, until the amount of the apportionment for each shall be raised in full, thereafter all benevolent contributions from Sunday Schools should be allotted to the other items of apportionments which have not been raised in full. Contributions from Sunday Schools should be forwarded through the designated channels and credited on the respective Conference Apportionments.

10. We recommend that the Orphanage, the Mission Board and Elon College be authorized to make appeals for contributions, each during the period herein designated, as follows: Elon College—January, February, September and October; Missions—March, April, May and June; Orphanage—November and December; that Communion offerings may be received for Ministerial Relief; and that at Christmas a special offering may be taken for the "Christmas Fund for the Veterans of the Cross," said offering to be forwarded to the Division of Ministerial Relief of the Board of Home Missions, New York, as an emergency fund and extra appropriation to the superannuates. It is recommended that the practice of making appeals to churches, Sunday Schools and auxiliaries for material or financial gifts at other times than during the periods designated, be discontinued.

11. We recommend that the Board of Christian Education be authorized to appeal for offerings on Children's Day from Sunday Schools, and from individuals during July anl August.

We recommend that all funds contributed by churches, church organizations, or by individuals of churches of the Convention, be credited to their churches, be transmitted to the Convention Treasurer through the Convention Office; that the Convention Office report such gifts to the Secretary of the Conference in which the local church holds membership; and that each local church secretary be furnished with a report of all funds sent from his church for Convention enterprises, together with the balances due.

12. During the past biennium several churches have followed the practice of sending contributions to the Convention Office with the request that they be distributed proportionately to all apportionment items. We commend these churches in this practice and recommend it to all the churches of the Convention for their favorable consideration.

S. C. Harrell, *Chairman.*

Committee: S. C. Harrell, Clyde Fields, C. W. Gordon, A. H. McIver, Mrs. W. W. Sellars, S. H. Basnight, John Robert Walker, R. E. Newton, George D. Colclough, Jesse H. Dollar.

REPORT OF CREDENTIALS COMMITTEE.

We certify from registrations the following attendance at this session:

Conference	*Lay Delegates*	*Ministers*	*Visitors*	*Total*
Eastern Virginia	45	23	29	97
Valley of Virginia	7	6	6	19
Eastern North Carolina	22	12	50	84
Western North Carolina	14	11	34	59
North Carolina and Virginia	38	25	90	153
Visiting Ministers		7		
Totals	126	84	209	419

G. H. Veazey, *Chairman.*

Committee: G. H. Veazey, S. H. Basnight, R. A. Whitten.

REPORT OF RESOLUTIONS COMMITTEE.

(As adopted.)

Resolved:

1. That we express by rising vote our sincere appreciation:

a. To the pastor and members of the Durham Church for the generous hospitality given the Convention, and to the funeral homes for parking space;

b. To the officers and committees for all the good work they have done during the past two years;

c. To Dr. Vere V. Loper, Rev. Thomas K. Thompson, Dr. Russell Henry Stafford and Walter A. Graham for giving us so generously of themselves and their wide knowledge of kingdom work; and

d. To all who have helped make this Convention a useful instrument in building more and better churches.

2. That item 5 in the report of the Board of Publications be considered the citations intended for the faithful services of the men mentioned—Dr. H. S. Hardcastle, Dr. R. L. House, and John T. Kernodle—and that we reaffirm our appreciation for the gifts of these persons to the Church which we all love and serve;

3. That we express by message to Dorothy Foltz, John Graves, Bill Tolley, Paul Varga, and Allen and Frances Gleason, students from the Southern Convention at Hartford Seminary, our appreciation for their greetings, our wish for them good success, and our hope that they will return to work among us when student days are over.

4. That we heartily approve the work of CROP (Christian Rural Overseas Program), that we do what we can to promote it, and ask our church people to give generously in trying to supply food for hungry people around the world.

5. That we urge our people to take seriously the matter of citizenship and to vote as Christian stewards.

6. That those who have attended this Convention resolve in our hearts to strive more diligently to make real the unity of our fellowship, to strengthen the churches of our Convention so they may become the best it is possible for them to be, and that we do this for the honor of Christ.

F. C. Lester, *Chairman.*

Committee: F. C. Lester, Mrs. W. B. Williams, Fred P. Register.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PERSONS AND PROPERTY.

Lesson X—June 8, 1952.

Memory Selection: *Thou shalt not steal.*—Exodus 20:15.

Lesson: Exodus 20:15; Luke 16:1-12.

Devotioanal Reading: Amos 5:6-15.

The Eighth Commandment "Thou shalt not steal" is somewhat surprising on two counts: Where it stands in the Commandments, and What it says. Let us take a look at these strange things.

The Sixth Commandment says, "Human life is sacred—thou shalt not kill." The Seventh Commandment says "Family life is sacred—thou shalt not commit adultery." The Eighth Commandment says "Proerty is sacred—thou shalt not steal" Here it is closely tied up with the other two Commandments, putting the sanctity of possessions right along with the sanctity of life and home! It belongs there. Like life itself property is indispensable to train human beings into true children of God. In a sense, no man can realize his personality without possessions. Religion must be interested in things, because of their relation to persons and to character.

Then in the second place, it is surprising to some people that this Commandment is in the "Rules for Living" at all. They do not believe in the right of private property. And they are not all Communists either, living in Russia or other Communist countries. There are many people in America who seemingly think that private property has no rights, and that it is wrong. There is no justification in either the Old Testament or in the New Testament, including the words of Jesus, to support this view. From first to last the Bible accepts private property as a right, and safeguards it with fundamental laws. "Thou shalt not steal" is simply a summary of the safeguards which the Bible puts around the rights and sanctity of private property. Any laws against property were concerned with *the method of getting* and of *using* property. The Scriptures recognize three ways of getting property: by gift, by honest toil, and by theft. The first two are aproved; the third is condemned everywhere and always.

The Letter of the Law.

"Thou shalt not steal." There stands the law, solid and stubborn. One can readily see how basic it is to the life of society. What kind of world would it be indeed if property rights were not sacred and respected? Suppose a man, any man, could come into your home or in your place of business or on your farm, and take anything he wanted when he wanted it! It would not make any difference whether he took it when you were not looking or not. Nor would it make any difference whether he took little or much. Society could not long endure if property rights were not repected and protected. It is a sad commentary on human nature that we have to have locks and safes and high fences and even armed guards to keep people from taking things, by stealth or by force. There are of course, some men and women who would never take anything from a bank for instance, if no accounting was ever made. But human nature has not developed to the point where we can do away with protection of property. Nor is it fair to human nature to subject it to undue temptations. You and I have no right to take another man's possessions, "without right, authority, or permission"—thus does Webster define stealing.

The Spirit of the Law.

As usual, the words of Jesus are searching and sobering words, and go beyond and beneath the letter of the law. Stealing takes on new breadth and comprehensiveness in the light of his ideals and spirit. It is stealing, of course, for the Collector of Internal Revenue to misappropriate funds which the taxpayers have sent in, but it is also stealing for the taxpayer to falsify his income tax. It is stealing for a man to pay his employees an inadequate or unfair wage, or to withhold wages, but it is also stealing when an employee does not give a good day's work to his employer. It is stealing when a parent takes his child on a half-fare ticket when the child is past the half-fare age. It is stealing when a manufacturer puts shoddy material in his products and sells them as genuine. A lot of souvenir hunting is plain stealing. The fact is, it is very difficult to be scrupulosusly honest in our modern world.

Perhaps a word should be said about gambling. Space forbids an extended treatment of this subject, and a dogmatic statement must be made. *Gambling is stealing* according to New Testament standards and principles. It is a giant evil in our land today, not only in terms of the legalized and also the under-world sense, but in the widespread prevalence of gambling in so many ways which people do not regard as gambling, or as being wrong at all.

Principles of Stewardship.

The second part of today's lesson is one of the many parables which Jesus told—sixteen of his thirty-eight parables dealt with money or material goods—to emphasize the principle of stewardship. It is the story of a man, who when detected in the misappropriation of funds or materials entrusted to him, resorted to the shrewd plan of making friends by settling with the debtors of his master by giving them a big discount. It should be understood that Jesus did not give his approval of the man's trickery. He simply told the story to impress his hearers with the fact that sometimes the people of the world are wiser than the children of light. We spend so much time and energy in making money, we burn ourselves out chasing the dollar, we call on every resource of body and mind, to get things, things that are temporal, and all the while we give little or no heed to the things that are eternal. What Jesus is saying is that those of us who are children of the light or of the Kingdom should give as much diligence in laying up for ourselves treasures in heaven as the wordly man does in laying up for himself treasures on earth.

In conclusion here are the principles of stewardship:

1. God is the owner of all things, the Sovereign Owner of all things.

2. God has given the earth to mankind *as a family, and it is therefore family property.*

3. Man is a steward of all that he has and is.

4. Man must give an account of his stewardship to God.

Based on "International Sunday School Lesson," copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thanks so much for the good report this week. The Women's Convention sent us a nice check, five Sunday schools sent us nice checks, and three children's performances netted us $328.87. The Women's Guild of Shelton Memorial sent us a nice check, and some others made contributions bringing us a total for the week of $745.86. Then there were many friends who sent lovely dresses, socks, shirts and other apparel. To all many grateful thanks.

What a fine impression the boys and girls who are going to the churches are making! Jo Ann Black is at her best in the welcome address. Three of our largest girls make a fine playlet showing for the privileges of modern church as compared with the suffering of Christians under the Roman Emperors. Ann Kinch, Virginia Black, and Jeannie Cook are doing this playlet. Jerry Kilkins, as usual, is a star with his speech "God's Plan." Betty Lou Wilson rings the bell, too, when she makes a speech for the church in a piece entitled: "If we all get in and do." Little folks wonder what gifts they can give Jesus, and say so in a most charming way in their playlet entitled: "Our Gifts"; performers in this section of the program are: Betty Jean Proctor, Nancy Wilkins, leaders; and Janis Spicer, Dorothy Spicer, Richard Bridges, Margaret Simpson, and George Morningstar. James Crumpler, my prospective judge, gives the farewell address. Three songs are sung by the entire group. As they sing "Let the Beauty of Jesus be Seen in Me" one feels that the prayer song is being answered. The first Sunday in June this program will be given at Liberty (Vance) 11:00 o'clock, and Mt. Auburn at 3:00.

We are having requests for children for their two weeks vacation. Most of the children are being sponsored through the year by some group or individual. That group or individual naturally has first chance to get the child for vacation. People have been very generous in asking to pay expenses for a child or two at Boy Scout or church camps. This is much appreciated. Some children have to divide their two weeks vacation into a week at one place and the other week at another. We are right now working on the "vacation problem," and hope we can work it out satisfactorily to all. If you are sponsoring a child and have not yet asked for him or her for vacation, and if you want them hurry, because we are receiving many request. For this interest in the personal welfare and training of the child we are most grateful. That is the final test of our efficiency and worth.

Last Sunday when I heard a fine layman, a college graduate (Elon), and a deacon in his church, stand up and tell a large congregation about the fine chance which was given him at the Orphanage, I said to myself uprising in noble manhood are the labors of my predecessor and his fine staff of workers, and the small gifts of more than a thousand people. Let the years tell. And may you be proud of the work you are having a share in doing.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 22, 1952.

Donated Commodities for the Week.

Mrs. Virginia Wooten, Burlington, N. C.: Clothing and pictures.

Mrs. Reeves, Graham, N. C.: Clothing.

Mrs. John King, Suffolk, Va.: Clothing.

Burlington Jay Cees: Clothing.

Elm Avenue Church, Portsmouth, Va.: Clothing.

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Sunday School Monthly Offerings.

Amount brought forward		$ 6,552.45
N. C. & Va. Conference:		
Pleasant Grove		10.00
Western N. C. Conference:		
Albemarle	$ 19.50	
Pleasant Cross S. S.	10.00	
Zion	25.00	
		54.50
Valley Va. Conference:		
New Hope		4.34
Total		$ 68.84
Grand Total		$ 6,621.29

Special Offerings.

Amount brought forward		$11,766.62
Woman's Guild, Shelton Mem. Church, Portsmouth, Va.	$ 15.00	
Lawrence S. Holt Fund	150.00	
Woman's Convention	39.75	
Children's Program:		
Mt. Pleasant	63.36	
Zion	165.51	
Grace's Chapel	100.00	
Special Gifts	143.40	
		677.02
Grand Total		$12,443.64
Total for the Week		$ 745.86
Total for the Year		$19,064.93

BEVERLY HILLS JUNIORS.

(Continued from page 2.)

often as possible. We have twenty-four members in this group. Mrs. R. O. Wilkins, Jr. is the director of the choir. Under her direction the choir has made much progress and adds greatly to our services whenever they participate. We are very greatful for the fine work Mrs. Wilkins is doing with this group.

Recently this Junior group was organized into a Junior Younge People's organization. They meet on the second Friday night of each month. They have a worship service, a business session, and a period of recreation.

We are very proud of this group of boys and girls. They not only mean a lot to our church now, but they will mean even more in years to come.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

We have talked of minister's children but what of missionaries' children? We know some who are grown up and some who are very young like the Jackson three, but recently we have met a full-fledged young lady.

Her name is Mary Emily Wonderly and she was born in Mexico City. Her mother and father were working in the southern tip of Mexico but came to the big Mexican city for her birth. She has a younger brother, Georgie, and a baby brother.

Mary Emily's mother grew up in a white cottage across the street from us. Townspeople say she looked like her little daughter does now. She grew up, married Bill Wonderly and went to Mexico with him where he was making a dictionary of an Indian language to assist in the translation of the Bible into that tongue. So Mary Emily who is in the third grade can think and speak Chiapa, Spanish and English. She is a sweet, attractive, lovely little girl. Missionary children are okay!

Her father belongs to a group known as the Wycliffe Bible Translators. After receiving special training these translators live among primitive peoples in South America and Mexico to help bring them the Bible and the promise of Jesus.

A movie called, "O, For a Thousand Tongues" has been made in technicolor and sound showing some of this work. It isn't altogether lovely (there are beauty spots and funny spots too) but it tells the story of Indians who live in fear, unhealthy conditions and in want.

Mary Emily's mother showed this movie to the children of our school and one little boy remarked "Next time I'm going to jump into the tub, no more dirt for me." Dickey Hoskins saw it and told his mother, "Going to see that movie? Don't know whether you should or not!" But all were agreed that it was a grand thing that our generation can help solve that misery, dirt and heartache.

You may write to the Wycliffe Translators in Chicago for information on their work and about their films. They are asking for prayer warriors—may be you could be one of those.

Soon Mary Emily, her brothers and mother will fly back to Mexico, over the long route, through lovely-colored, steep mountain gorges. We wish them well in this wonderful undertaking for Christ!

ST. PAUL AND THE WORLD CHURCH.

(Continued from page 5.)

the name of Christ is exactly what Paul had in mind when he wrote:

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? . . . But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body?"

The Church of Christ today is far behind St. Paul in understanding its true role in the world. It is a great tragedy at a time when mankind is turning to religion as never before, seeking an authoritative voice which can guide and direct it on the true path to peace and progress, the Church cannot speak as a body, with a single voice. At a time when scientists, educators, writers, and even military men are confessing that the problems of the world are basically moral and religious, the Church cannot give a unified lead which would turn men aside from the road that leads to the abyss. In a deep sense the Church, or at least certain branches of it, is guilty of the sin of thinking of itself more highly than it ought to think, of turning its back on the kind of humility its Lord taught it, and persisting in the indulgence of a pride which can only lead to disaster.

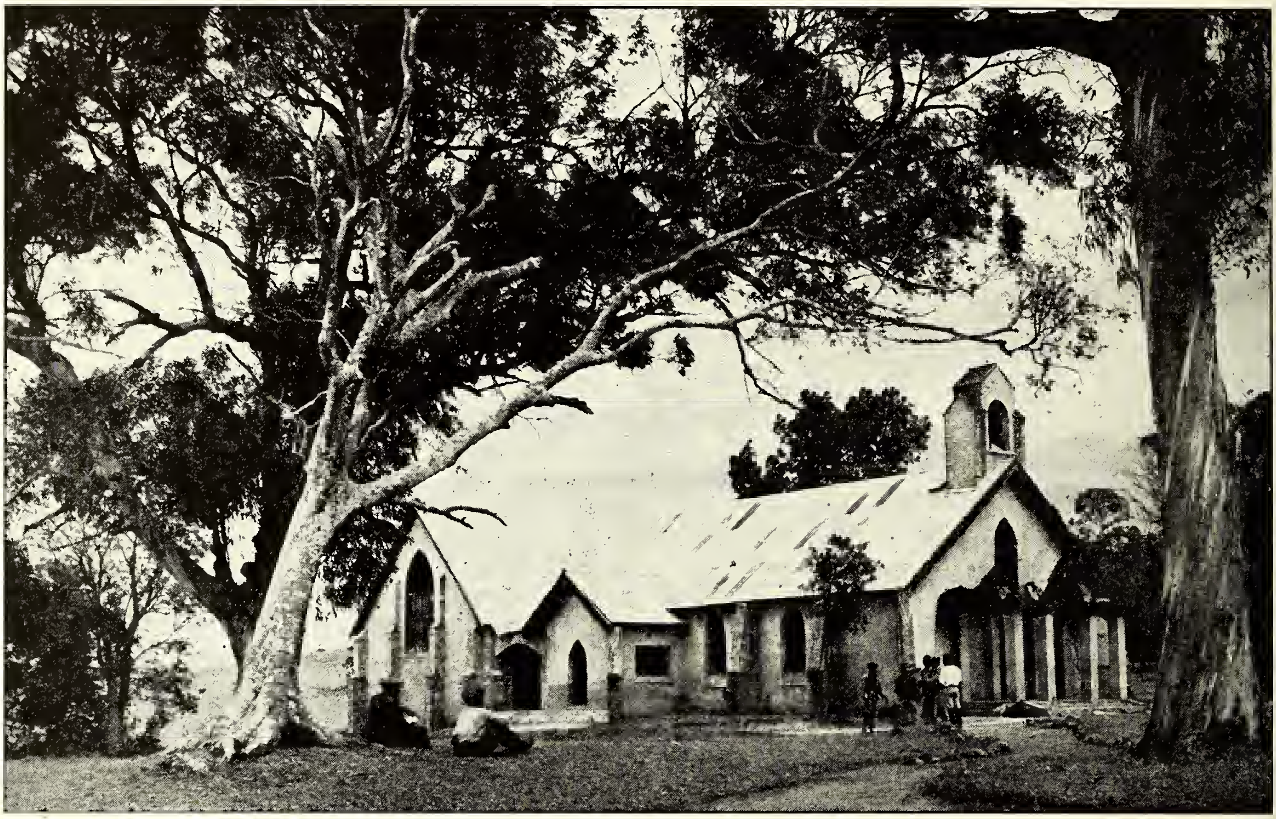
The world in her disunity is Babel. The Church of unity is the ideal Zion to which peoples of the world should come with bended knees and receive from it salvation and joy. That Paul had read the book of Isaiah and had absorbed its vision, no one can deny.

In the Epistle to the Ephesians we get the climax of Paul's thought about the church, his idea of it as the fulfillment of the eternal purpose of God. In the Epistle are repeated exhortations to unity, and it is evident that Paul can never be happy with a divided church. But in Ephesians Paul is thinking about fundamentals. He believes that the plan of the world in the mind of God was to reunite all things in Christ. Paul thinks of Christ as the central principle of existence. In this respect there is a contemporary value in the Epistle which is unique. The theme selected for the second assembly of the World Council of Churches will deal with Jesus Christ as Lord, as the only hope of both the Church and the world. What deeper ground of hope can there be than to conceive of Christ as representing the ultimate values, as standing for the inner meaning of the world? "All this visible creation exists not for its own sake but in order to unfold that divine purpose which was manifested in Christ." So Paul thinks, which is another way of saying that he believes the world was created for spiritual ends. And the Church as the body of Christ is the means or instrument by which God is bringing things into harmony.

This indeed is the highest ground we can reach in our thought of Christ and his Church. Ephesians is the great teacher of unity. Paul's achievement was in creating one Church in which the Jewish-Gentile division was bridged. Paul's Church, in which all the elect of God are so joined together in Christ that they depend upon him as their one head, have a unity through their living by one faith, one hope, and one charity. They are made truly one through the one divine Spirit. And they are called not only to one inheritance of eternal life but also to the sharing of one God and Christ. Such a Church has never been destroyed despite the divisions of which Church history speaks. Perhaps this Church has been small in number, perhaps it has been larger than we think.

In the formation of the World Council of Churches there has been re-affirmed in our day the determination that the Church across the world shall not permanently be divided, that the time has come for real effort toward unity, not on the basis of uniformity, but on the principle of "diversities of gifts but the same spirit," under the figure of the body, of which Christ is the head, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. IV, 16).

SPOTLIGHT *on* AFRICA



The Church at Adam's College, Adam, South Africa

The relation of Christianity to rapidly changing racial, political and social conditions in Africa, south of the Sahara, will be the basic theme of a special conference being called by the National Council of the Churches of Christ in the U. S. A., at Wittenberg College, Springfield, Ohio, June 16 to 25.

Sponsored by the National Council's Africa Committee, the conference is said to be the most widely representative gathering on Africa held in North America during the past decade.

Representatives of 30 major Protestant denominations and seven African governments, along with delegates from the United Nations and the U. S. State Department are expected to attend. At least 40 delegates will be Africans, many of whom are being sent by churches, governments and private organizations.

A Call issued to the 400 delegates to the "North American Assembly on African Affairs," states that with 21 million professed Christians in Africa, the continent contains a "larger body of Christians than is to be found in all the rest of the so-called non-Christian world." It continues: "If Communism or secularism or other godless-isms win in Africa, it will be simply because Christians have failed in simple, practical living of their religion. For to Africans, Christianity is in many respects the natural and fulfilling religion of their future."

Dr. Emory Ross, executive secretary of the African Committee, said that "since Africa remains the last strong-hold to join the modern world, a thorough examination of its problems, especially as related to the Christian message, is of unprecedented importance."

"With such a tremendous stake in Africa's life, Christians need to come to grips with the vast, swiftly moving changes sweeping the Dark Continent," he said, "and to realistically apply the principles of the Christian Gospel to the life of its more than 160,000,000 people."

Four documents will be presented to the assembly for discussion and action: a study of economic, social, political and racial phases of African life made by the Hartford Seminary Foundation; a study of the missionary work in India under both foreign and independent rule and its significance to the Christian enterprise in Africa; a summary of a survey made of 150 missionaries and Africans; and a study of Islam in Africa and the Near East.

A basic objective of the assembly will be to "stimulate action . . . to shape policies and procedures more in line with the changing needs and conditions in Africa."

HISTORICAL SOCIETY. 1956.
outhern Convention of Congregational Christian Churches.

Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, JUNE 5, 1952 NUMBER 23

Elon College Library X

Men in Readiness for Church Canvass

Laymen and Minister, Rev. Joe A. French, at Lanett, Alabama

After a week of training in stewardship, these men went canvassing for pledges to cover the current budget and the building fund. The congregation responded favorably and pledged $9,500 for the annual budget and $18,000 for the building fund.

Offerings? Oh yes, during the month of April alone offerings for the building fund amounted to $909.36, and regular offerings to $713.00.

One explanation of the fine stewardship response in this church is the fact that it has approximately 125 tithers. Can you beat that?

News Flashes

W. N. C. LAYMEN TO MEET.

The Western North Carolina Laymen will have their regular meeting June 28 at the Ramseur Town Hall. The Missionary Society of Pleasant Ridge Church will prepare the dinner.

We will be expecting you. Watch The Christian Sun for further announcement.

S. H. Pell,
Chairman, W. N. C.

REVIVAL AT HAW RIVER.

In praparation for our revival at Haw River, the men participated in a program of visitation evangelism, May 5-9. During that week they made around 50 calls. The next week, May 11-16, W. J. Andes came as guest minister. As a result of this program and these services, we received six new members—two by letter and four by profession of faith.

W. P. Smith, *Pastor.*

REVIVAL AT NEWPORT.

Rev. E. J. Rohart, Linville, Virginia, assisted Rev. R. E. Newton at a revival meeting held at Newport Church (Valley Coference), for the week of May twelfth to eighteenth.

Fifteen conversions were recorded. In spite of cool and rainy weather much of the time, attendance was good throughout the week. Brother Rohart's inspiring messages were well received from the start. A baptismal service was held Saturday afternoon, June 1.

HOME COMING AT MORRISVILLE N. C.

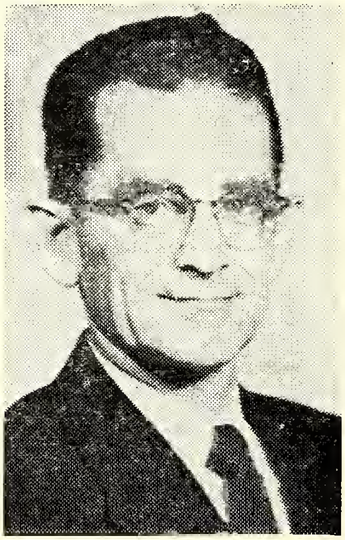
Morrisville Congregational Christian Church, Morrisville (Wake Co.), N. C., is planning to hold Home Coming Day combined with the beginning of their revival on Sunday, June 22, 1952. The service will begin at ten o'clock a. m. and will be followed by a picnic lunch on the grounds. Services will be held each evening at eight o'clock through the week and at eleven o'clock a. m., Sunday, June 29.

All former pastors and friends of the church are invited to attend.

Mrs. G. J. Green,
Church Secretary.

MINISTER OF CHRISTIAN EDUCATION ORDAINED.

A service of ordination for John S. Graves was held at First Christian Church on May 22 at 7:30 p. m. The candidate was presented by Revs. Bland Leebrick and W. P. Smith. The Scripture was read by Rev. W. W. Snyder, Conference President. Dr. D. J. Bowden gave the sermon. Rev. Henry E. Robinson delivered the charge and Rev. H. P. Bozarth offered the ordination prayer. Supt. Scott presented the Holy Bible. An informal reception for Mr. Graves followed.



JOHN S. GRAVES

Mr. Graves was born in Birmingham, Alabama. Most of his childhood and youth were spent in Atlanta, Georgia. He attended the public schools of Atlanta. He served four years in the Coast and Field Artillery branches of the Armed Forces during World War II. Upon discharge from the Armed Service he attended Elon College, serving, as Parish Worker in the Burlington Church for two years during his enrollment at Elon. From 1949-1950 he served as Director of the Recreation Center for the City of Burlington. In the fall of 1950, Mr. Graves entered The Hartford Seminary Foundation School of Religious Education, Hartford, Connecticut, where he received his Master of Arts Degree in Religious Education this month. On August 1st, Mr. Graves will return to this church as Minister of Christian Education.

THE HIGH POINT CHURCH MAKES PROGRESS.

The Congregational Christian Church at High Point, N. C. is one of our small churches numerically, which has less than one hundred members. It does have a good Sunday school under the efficient leadership of D. J. Cates, as superintendent, that outnumbers the membership of the church.

A parsonage was purchased a few years ago, and is now more than three-fourths paid for with some money already on hand to make the final payment September 1.

We received two adult members on confession of faith, Easter Sunday.

We ordained two fine young men to the office of deacon May 11.

Our Vacation Bible School will begin June 9.

Our revival will begin June 15, with Rev. Clyde Fields doing the preaching. We are expecting a harvest of souls at this meeting.

The Woman's Missionary Society is doing fine work.

The pastor and his wife are in the midst of painting the interior of the parsonage with the volunteer help of a few of the members.

Rev. and Mrs. Henry E. Robinson, Burlington, met with the Woman's group May 19, which was observed as Family Night, when we enjoyed a "covered dish" supper, and then entertained us all with the picture, "More for Peace," which was greatly enjoyed by all present.

Guy H. Veazey.

VERY IMPORTANT NOTICE.

All material which is to appear in the July 3 issue of The Christian Sun must be in the publication office at 1536 E. Broad Ctreet, Richmond 19, Va., not later than the morning of Tuesday, June 24, as the office will be closed June 28 to July 7. Please keep this in mind when preparing materials for publication. There is no June 26 issue.

THE BOARD OF CHRISTIAN EDUCATION.

Winston-Salem, N. C.
May 26, 1952

Children's Day will be observed by many of our Sunday schools and churches in the Southern Convention. This is a good time to give emphasis to the place of children in our church life. And they love to take part. They thrill at the chance to do something.

Date is June 8, 1952—or it may suit to have the observance at another time in June.

Programs can be locally prepared. Also, most ministers received a letter from the Missions Council in New York offering the program, "We Would See Jesus." This is included in the Pilgrim Series *Program Manual* if you have this in your Sunday school.

Offering on Children's Day should go to the Board of Christian Education, Elon College, North Carolina. Your Board seeks to serve in many ways—materials, suggestions, leadership in Bible Schools, Training Schools, and so forth.

Denominationally speaking, the offering on Children's Day is for Student Summer Service work. Last year, our church helped to send 500 young people; college students on vacations, to places where there were no churches, or to isolated churches where there were few leaders or none at all. They taught Bible classes, led worship services, and in some instances instituted new churches.

This we do in a great way in the Southern Convention. Thus your Children's Day Offering helps to take care of our Student Summer Service workers, as well as to help in many other ways. Your offering should be sent to the Southern Convention Office, Elon College, North Carolina and it should be marked as Children's Day Offering from your church or Sunday school.

Service to Children will be strengthened as you present your program and as you make your offering. And they will be the first to thank you.

W. J. Andes,
Chairman.

Given three requisites—means of existence, reasonable health, and an absoring interest—those years beyond sixty can be the happiest and most satisfying of a lifetime.

—*Earnest Elmo Calkins.*

CHURCH HONORS MRS. GERRINGER.

Apple's Chapel Church and Sunday school observed Mothers' Day with an appropriate service. During this service it is customary to select a Mother of the Year, and this year the honor fell to Mrs. Laura Thomas Gerringer.

MRS. GERRINGER

Mrs. Gerringer is 75 years old, and the mother of six children. She has been a member of the church and Sunday school for 63 years. She is a charter member of the Ladies' Aid and Missionary Society. Mrs. Gerringer is very loyal to her church and its organizations, despite the fact that she is impaired in body.

It was a happy occasion. There was a feeling that honor went to whom it was due. The church wishes for Mrs. Gerringer a number of happy Mothers' Day events.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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My Name ....

My Address ....

From the EDITOR'S *Desk*

OFF TO CALIFORNIA

Delegates from the Southern Convention will soon be on their way to attend the eleventh biennial session of the General Council of Congregational Christian Churches at Claremont, June 18-25. The National Council of Congregational Churches was formed in 1871 at Oberlin, Ohio. The General Council was formed in 1931 at Seattle, Washington, when the National Council merged with the General Convention of the Christian Church.

In addition to the usual presentations of the national boards, intense discussion is anticipated on the pronouncements of the Council for Social Action, the decision of the Appelate Division of the New York Supreme Court on the E. and R. Merger, and the proposed launching of a $4,500,000 revolving fund for church extension. The editor plans to be there with at least an eye and an ear open. Reports will be forthcoming.

The first session will be called to order by Moderator Vere Loper on June 18th, at two o'clock to be followed by the invocation, and addresses of welcome by Rev. Harold G. Jones, pastor of the Claremont Church; Hon. Stuart G. Wheeler, Mayor of Claremont; and Dr. E. Wilson Lyon, president of the Associated Colleges of Claremont, who will be introduced by Rev. Jesse F. Perrin, superintendent of the Congregational Conference of Southern California and the Southwest.

Business meetings will follow with the reading of reports of the last Conference, nomination and election of Moderator for coming Biennium, and an address by the Minister of the Council, Dr. Douglas Horton.

Evening service will be conducted Wednesday at seven o'clock with the Owning of the Covenant and the Recognition of Deacons and New Superintendents, according to the "Directory for the Publique Worship of God," which was published in 1644 and which, by Act of Parliament, then Puritan, became the Law of England.

Group meetings start June 19th with an hour of Fellowship at four p. m., and a Council lecture at five p. m. by Dr. Daniel D. Williams of Chicago. The main address of the evening service, conducted by the American Board of Foreign Missions, will be given by Hon. Kiyoshi Togasaki, of Tokyo, Japan, editor and publisher of the **Nippon Times.**

On the evening of June 20 the delegates will celebrate the Hundredth Anniversary of the Church Building Society in a dramatization of the original meeting of the Society at "The Albany, New York, Convention of 1852," when the theme was "Aid to our Feeble Churches at the West."

Sunday, June 22nd, delegates will worship most of the day with special services at various times, conducted by members of the Pilgrim Fellowship, National Fellowship of Congregational Christian Women, and a worship presentation by the Rhythmic Choir of Margaret Palmer Fisk.

In addition, on Sunday afternoon there will be a dedication of The Women's Gift.

At this time, an added offering by the Women of the Fellowship to aid the programs of the world missions will be made. Mrs. Victoria Booth Demarest, famed woman speaker, will discuss The Woman in the Home, the Church, and the World.

Business sessions and group meetings on June 23rd will be followed by a special evening program being arranged by The Council for Social Action.

Reports of church activities will occupy most of Tuesday's sessions, June 24th, with the evening session of the Board of Home Missions devoted to Congregational Christian Colleges with Dr. Samuel Stevens, President of Grinnell College, Grinnell, Iowa, as principal speaker.

Final business session will take place on Wednesday, June 25th, with the closing services at 11:30 p. m. being the Transmitting of the Moderator's Cross, and the singing of "The Song of Moses and the Lamb," which has been sung at the close of all National Congregational Meetings since the Cambridge Synod in 1648.

Lutherans in North Carolina Resume Negro Work

It is worthy of note that the North Carolina Synod of the United Lutheran Church in America, at its 149th. annual convention in Hickory in late April, voted to resume home mission work among Negroes after a lapse of nearly a century.

Action was taken on recommendation of the Synod's Home Mission Committee, which asserted that "church work in Negro communities has been neglected for many decades by the Lutheran Church in the South." "It is the prime responsibility of the Southern Synods," the committee added, "to take the lead in this work that has been so sadly neglected for more than a century."

The committee's report continued: "Early steps should be taken to organize regular mission congregations and develop them in a normal way. Immediate steps should be taken to secure ministers of the Negro race properly trained for this work. Only through such ministers will work be effective. We fully realize the wide implication of the matter and can see no legitimate reason for further delay.''

Congregations organized under the program, it was said, will be composed wholly of Negroes, in accordance with the practice in the South. However, pastors and lay delegates from such congregations will, in keeping with Lutheran policy, have ''full fraternal standing'' at all Synod meetings and other church programs.

Dr. J. L. Morgan, president emeritus of the Synod, reminded the younger generation that ''the records of the church and diaries of former pastors indicate very clearly that 100 years ago Negroes and whites of the Carolinas held membership in the same Lutheran churches, worshipped and communed at the same Altars.''

After 1865, according to Dr. Morgan, some Lutheran church members of the Negro race sought permission to organize separate congregations and even a separate Synod, known as the Alpha Synod. The North Carolina Synod granted that privilege and sponsored and supported the Alpha Synod, he said. However, due to lack of sufficient leadership, the new organization disintegrated and passed out of existence.

''Whatever the decision of the Synod may be regarding the Mission Committee's report and recommendation,'' he added, ''you should recognize that we are not treading on new ground. We simply need to renew our vision and zeal, neglected for a time.''

Perhaps a plea would be in order for The Southern Convention of Congregational Christian Churches to accentuate its program of home missions among Negroes. Time was when our white churches assisted in the organization of Negro churches, and the white churches were canvassed for contributions to Franklinton. We still have an opportunity unmatched denominationally. Interest, which had waned for a season, is on the rebound. Others, we realize, will take over this task if we fail. Interest, cooperation and contributions will yield great dividends in the work of the Kingdom.

Meditations on Family Life

By REV. HENRY E. ROBINSON

I. CONTRIBUTIONS WHICH THE CHURCH MAKES TO THE HOME.

First of all a man and a woman are joined in marriage through the auspicies of the church. This ceremony is usually performed by a clergyman in a sanctuary. It is adorned by prayer and sacred music. The vows of such a service are spoken before God. His blessing and guidance are sought. The union effected is a spiritual reality. The home being established by marriage is based upon divine values and ordained of God. Every couple seeking to be married should be aware of these facts. Every minister should make it his business to counsel those about to take the marriage vows that this union is of God and must be conceived as sacred. Recent studies have indicated that couples, both members of which are active in church life, have three times as good a chance of avoiding divorce as couples that disregard their church relationships. The church is a uniting force in the home.

The church is unique in that it serves all ages in the home. The pastor and the cradle roll superintendent call at the birth of a child in a home of the parish. Before the child is more than a few days old, it is enrolled as a member of one of the departments of the Sunday school. Through the various ages of childhood and youth the church and home work together toward developing an understanding of the Christian way of life, in the mind and heart of this child. Through young adulthood, middle life, and old age, the church seeks to supply and support the religious needs of the individual. A church should provide occasions for the family as a whole. The family pew wherein whole families worship together with children, parents, and grandparents will never be outdated because such worship draws a family together in a way no other force or agency can bring them together.

REV. MR. ROBINSON

The church through its pastor and Board of Deacons and Deaconesses stands every ready to serve a home in times of trouble or difficulty. If differences of a major sort divide man and wife the minister or some trusted Christian friend should be called on for counsel. Is it not much better to swallow one's pride and seek help than to let issues build up till it is too late to reconcile differences? Or it may be a wayward son or daughter which the church may help to reclaim. It may be in times of sudden loss of health by disease or accident when the pastoral ministry can be of great comfort. When death comes in a family, and it does come eventually to every family, the church stands by to offer the faith of eternal life and the assurance of a risen Lord. The Christian funeral service is not a farewell, it is a service of faith and thanksgiving. And during the long weeks and months that follow, it is the church which helps to heal the wounds of bereavement and loneliness.

Not only in these times of unusual strain or trouble but in the regular ongoing everyday life of the family it is the church which seeks to encourage daily Bible reading and prayer, and provides numerous channels of service whereby the family may express itself outside the limits of the walls of its home. In these days of conflict and international strife a family is apt to say, ''What can we do, we count for so little.'' The most satisfying answer I can give to this question, is to reach out to the world's

(Continued on page 11.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Much interest has been expressed in the Elon College summer school for 1952, which will open on Monday, June 9, and indications point to a highly successful summer session.

* * *

The sixty-second annual session of Elon College came to a close on Monday, May 26, after one of the most successful and enjoyable commencement programs in the recent history of the college.

* * *

A large number of Elon alumni were back on the campus for the commencement program, with a number of them returning to see sons or daughters receive their degrees from their old Alma Mater.

* * *

Dr. D. J. Bowden, dean of students at Elon, accompanied by his wife and children, left early this week for a brief visit to Oklahoma. He will return in time for the opening of the forthcoming 1952 summer session.

* * *

Reports from the Elon College field secretary are that applications continue to come in steadily from students who plan to attend Elon next year, and others are expected as the the various high schools in North Carolina and other states hold their graduation exercises.

* * *

Walter J. Wilkins, of Norfolk, Va., a prominent business and civic leader in Eastern Virginia, was chosen as Elon's "Outstanding Alumnus of the Year," and he was the recipient at the Alumni Banquet of a certificate, emblematic of that honor.

* * *

Dr. William M. Brown, member of the Elon College faculty for several years, who was stricken ill early in April, continues to improve, although he is still confined to his home here.

COMMENCEMENT.

The Sixty Second Annual Commencement of Elon College is now a matter of history. The dates were May 23 to May 26. The attendance at the alumni functions was not as large as usual for such occasion. Rain prevented some from coming. Social functions were appreciated and programs and attendance were good.

Mrs. Russell T. Bradford gave a most excellent address on "Women in Today's World." Her address was illustrated by brief sketches of women who had made outstanding contributions to society in their day. She called upon the women of today to take their places and do their part in the building of a better world.

The Dramatic Department gave a dramatic presentation of a Greek classic, "Medea," which was well done. At 11:30 on Sunday Dr. Martin L. Goslin of Evanston, Illinois, delivered the Baccalaureate Sermon, using as his topic, "We Lock Ourselves Out"—Matthew 25:1-13 was used as the scripture background for the sermon. It was an expository type of sermon that placed emphasis upon the personal life of the individual.

REMEMBER

The men and women of tomorrow will be educated men and women.
Do you want to take your place?
Do you want to be educated?
Where do you want to be educated?
Education without character may be disastrous.
Elon specializes in character building.
Elon College Summer School opens June 9.

The Music Department presented some of the more advanced Junior and Senior students in a Vesper Recital on Sunday afternoon. In the evening the Music Department, assisted by Mr. A. J. Fletcher and Mr. Robert Bird of Raleigh, gave a most unusual program. They gave the religious Oratorio "Elijah" by Mendelssohn. It was presented in operatic form. The presentation was most inspiring and it was certainly one of the highlights of the entire commencement program.

Monday was Graduation Day. There were 96 graduates and in addition approximately 50 certificates and diplomas were awarded. The Honorable W. Kerr Scott, Governor of North Carolina delivered the literary address. He gave a hasty review of some achievements in the State of North Carolina during his term as Governor and called attention to the progress that the state has made along many lines—particularly those that involved our rural people. After the awarding of the diplomas and certificates the Monroe Award was made. This award consists of $50 for the young man and also $50 for the young woman enrolled in Elon College who, in the judgement of the faculty, had made the greatest improvement in scholarship, in conduct, in citizenship, and in charolina was the young lady who was honored, and Mr. Herman Johnson was the young man to whom $50 was awarded. It was also announced that the friends of Charles Lynam, baritone, is to receive, on account of the generosity of his friends, a minimum of $500 cash scholarship to continue his study in Columbia University. Also friends of Fred Sahlmann authorized the announcement of a cash award that amounts to $1,100 to be used in graduate study in Columbia University. These two young men were very fortunate and very happy.

Commencement exercises closed with the trustee's luncheon in Society Hall given by President and Mrs. L. E. Smith. As we think of the Sixty-Second Annual Commencement of the college, we are delighted with the achievements of the year and a very satisfactory closing session.

APPORTIONMENT GIVING.

There is a growing feeling among our churches and in the college that the college is really a part of the church and that the church has certain obligations to the college. Higher education is coming high financially. Everything that is necessary for conducting an institution of higher learning is more expensive than ever before. If this sense of mutual dependance between the college and the church could keep pace with the increased cost of operation the program that is being conducted could be made more effective.

During the summer months there seems to be a tendancy on the part of our Sunday schools and churches to forget the college and its needs. The facts are that the college's needs are more acute from the standpoint of the church during the summer months than at any other time. As this report is read and considered in the light of the past three weeks I hope that many of our churches and Sunday schools may feel inclined to come to the rescue of the college.

Previously reported	$4,738.16
Eastern Virginia Conference:	
Oak Grove	12.00
Total to date	$4,750.16

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

VARIED ACTIVITIES SUPPORTED BY WOMEN.

During the year as reports come in from many women's socities we find that they are interested in a variety of things—all the way from roofing a church to planting shrubbery. At this time in the church calendar they may profitably interest themslves in activities pertaining to other age groups.

In June many socities sponsor a Cradle Roll party, which is the highlight for the year for that youngest group of our church family.

In June and July this year we have conferences available for our juniors, junior highs, and young people. In many churches nothing will be done (even by the minister, unfortunately!) about this important phase of our church's work, unless the women do it. They may urge attendance, or, better yet, encourage it by paying part of the expenses of delegates.

During the summer, too, come the Vacation Bible Schools. Here again the women are often the sponsoring group. They provide the teacher, furnish the refreshments, and often offer transportation.

Let us check and be sure that some group in our churches is responsible for these various activities for our children and young people—and if no one else is doing so, of course the women will!

* * * * *

NEW SOCIETY ELECTS OFFICERS.

Our church is the Eutaw Community Church of Fayetteville, North Carolina, which is a new church in a new area of the city.

On the first Monday of each month we hold our Women's Fellowship meetings. At the last meeting, which was our third meeting, held May 5, 1952, we elected our officers as follows: President, Mrs. J. R. DeVine, 962 McKimmon Road, Fayetteville, N. C.; first vice-president, Mrs. Robert L. Brunner, Box 4, Ft. Bragg, N. C.; vice-president and program chairman, Mrs. K. M. Lindner, 708 Pilot Ave., Fayetteville, N. C.; secretary-treasurer, Mrs. Warren H. Coolidge, Qtrs TA-671, Ft. Bragg, N. C.; stewardship chairman, Mrs. A. E. Cox, 813 Hillsboro St., Fayetteville, N. C.; missions chairman, Mrs. Mary R. Seals, 52 Hull Road, Fayetteville, N. C.

We have been having good attendance at our meetings, and most of us feel that it is like a steeping stone to help our congregation grow. We enjoy them, too, and I don't want to leave that out. We are all striving to make our little church grow into a big church.

Nancy H. Coolidge,
Secretary.

* * * * *

IMMEDIATE ACTION NEEDED.

An S. O. S. call has come from Pattie Lee Coghill—and similar word has gone to each society from Mrs. W. E. Wisseman—for articles for the Child Care Centers for Migrant Workers in North Carolina and Virginia. If the articles are to be of value for the summer months, when the migrants are in our states, they need to be sent right away.

Perhaps each society could do something about it at their June meetings, if the word does not reach you too late. In case you have already had your meetings, your Friendly Service Chairman could be responsible for securing these articles from individual members.

Miss Coghill also suggests that you drop your Conference Friendly Service Chairman a card, telling her what you have sent, so she will have a record of the total amount. The superintendents are: Valley of Virginia, Mrs. R. A. Whitten, 108 W. Clifford St., Winchester, Va.; Eastern Virginia, Mrs. Ray Gordon, 218 Grace St., Suffolk, Va.; North Carolina, Mrs. S. L. Mauldin, 317 Corona St., Winston-Salem, N. C.

Virginia societies send your supplies to: Rev. Isaac Henderson, Cheriton Labor Camp, Cheriton, Virginia.

North Carolina societies send your supplies to: First Baptist Church, Elizabeth City, North Carolina.

Supplies Needed.

Cooking Utensils.
Dishes.
Knives, forks, and spoons.
Dish towels.
Baby pens.
Baby baskets.
Baby beds.
Small chairs and tables.

* * * * *

SOUTHERN CONVENTION BUS.

At last report there was one place still vacant on the second bus going to California for the General Council meeting and sightseeing en route. Miss Coghill has worked hard to arrange not only transportation, but overnight accommodations, and deserves the credit for this large number of people going to California. As someone said, if the General Council were meeting in a nearby state, we probably would not have near as many going as we are this time to California!

Those of us who remain at home will be very much interested in the progress of the bus trip, experiences en route, and reactions to the General Council meeting. We hope that someone will be found who will "report" to this page from one or both busses and keep us informed as to the behavior of our representatives! Also someone may need to keep an eye on Miss Coghill to see that she does not get lost—we would hate to think that a "riding, roping cowboy" or something like that might entice her away from the Southern Convention.

Anyhow, here is a "bon voyage" to all who go on the Southern Convention busses, and best wishes for a fine journey, a good time, and a profitable experience.

* * * * *

MEXICO.

Some who go to the General Council will slip over the line into Mexico so that they can say their feet have been on foreign soil. Others will be fortunate enough to really make a visit to this land "south of the border." Any of us can visit that land by proxy—through reading and seeing pictures.

This year we are supposed to study that country in connection with our women's work. Some of our societies have had delightful Mexican teas, or displays, or luncheon meetings—we only wish someone had written *yours* up in detail for this page!—and by October 1 we hope that every society will have at least studied something about Mexico.

In the packet is a booklet entitled "Report from Mexico" which tells the history of our work there from the time of the first missionary martyr from our denomination, through the era of the Wright family who did so

(Continued on page 10.)

1. Miss Dhyriam, on a two-wheeled bullock cart, approaches a village where she will conduct literacy classes.

2. Arriving hot and tired, "the Bible woman," as Miss Dhyriam is known by many people, is welcomed by her friends.

3. Knowing that Miss Dhyriam must be thirsty, the villagers immediately serve refreshing cocoanut milk.

4. Finding a group of women boiling rice in large brass pots, Miss Dhyriam waits until the rice is poured out to dry before checking reading progress since her last trip.

The Christians of India Conduct an Intensive Literacy Campaign to teach . . .

The A B C's

NO LAND can be compared with reawakening India—potentially one of the great world powers in this new age—as a ground for mature Christian and democratic development.

There is no other place on earth where, devoid of Christian and democratic influence, a calamity on the vastest scale would seem so inescapable.

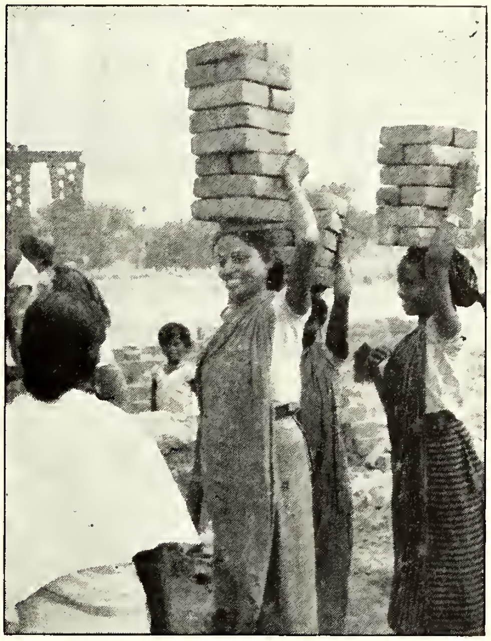
Exploiting the illiteracy and the frustration of India's millions, communism has become a most powerful political force, as was disclosed in the country's recent elections.

Obviously, while tension between Soviet aggression and democratic freedom continues to threaten the peace and progress of India, the ability to read—and so to understand more readily the crisis of our times—becomes an increasingly important asset to each person. Yet, according to reliable estimates, almost 80 per sent of India's voters are unable to read or write.

In more and more communities, however, national Christians, assisted by competent missionaries, are pressing forward with a popular literacy campaign—equipping the citizens of this great nation to play a more intelligent role in the new age in which they and we are living.

On these two pages, we travel a short distance with one of these national Christian teachers, Miss Frances Dhyriam, a graduate of our American Board mission schools, as she carries the light of Christian understanding to a people who reach eagerly for the kind of knowledge that can be communicated only by the printed page.

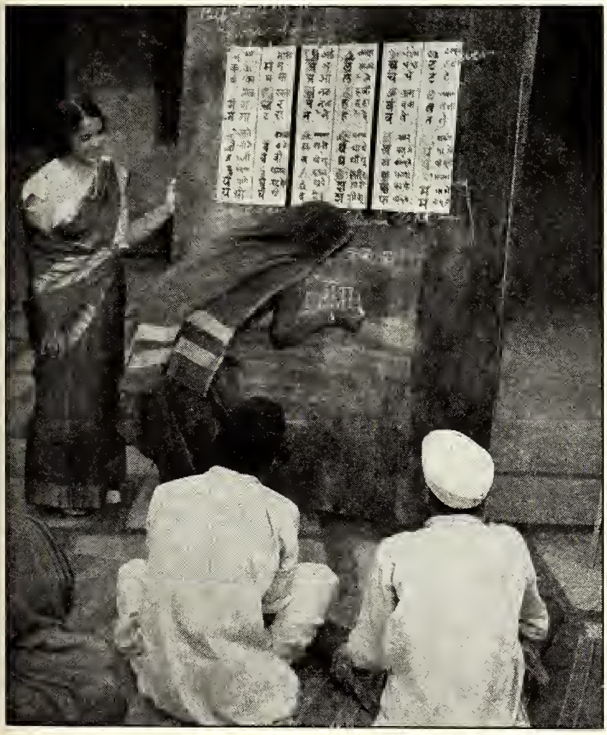
5. It is Miss Dhyriam's policy to give individual attention to her most promising pupils, as they will assume responsibility for teaching others.



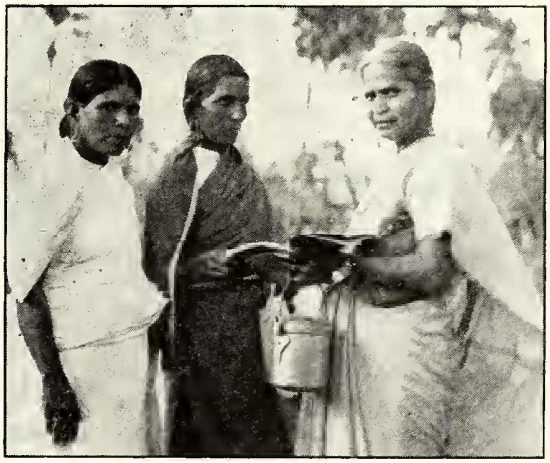
6. Overseers give villagers employed in brick-yard time off that they may "say their lessons."

By ANDREW VANCE McCRACKEN
Editor of Advance

for a New Age



NOTE.—If your church would be interested in supporting a "Bible Woman," by contributing $150 a year for this purpose, you may have such a project. Contact Supt. W. T. Scott, Elon College, N. C., or Rev. Ralph Shrader, 14 Beacon St., Boston 8, Mass., for additional information.



7. Before leaving, Miss Dhyriam conducts a worship service and makes future plans for her helpers.

8. Above, Miss Dhyriam leaves for the next village, but before going she makes certain that her assistants have on hand a supply of picturesque literacy charts (at left).

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

There are those who grumble and complain about life. There are others who say they only read of tragedy, sorrow and meaness in their newspapers but here's what I saw in my paper last week:

An elderly lady in North Carolina has been blind for 20 years but she sews every day and has for her present motto "52 in'52." She is hoping to make an apron a week this year. Her daughter shops for her and then tells her which is the right side of the material and from that she goes to work! Think of the seeing people who don't bother to keep busy.

Another Tar Heel lady was distressed because her family farm wasn't getting along too well. A neighbor urged her to attend a Home Demonstration meeting. She did and learned from interest aroused in that first meeting how to make slipcovers. She made them for herself and for the neighborhood and has made major repairs on her home and added to the farm's equipment with her earnings. She was applauding her neighbor who insisted that she go to that first meeting.

Two young boys in Italy have been named this year's champion piggerbackers because they took turns carrying a crippled schoolmate on their backs more than a mile to school. The strongest boy volunteered to carry the cripple up the hill and the smallest boy carried him down the hill. St. Christopher must have attended their way!

And I hope you have read of the U. S. Spelling Champion who is also from the good old North State. It is great to have a Southern girl win. Girls, incidentally, seem to be the best spellers!

Good news is to be found if we will look for it.

* * *

Sunday our entire family will climb in our car and head West, for we are going to California for the General Council. The Lesters of Asheboro are going by car too. We hope to have a safe and happy trip and you will be hearing about it.

"SMALL THOUGHTFULNESSES."

By Helen Greeg Green.

Issued by the National Kindergarten Association.

"When I have children I intend teaching them some of those smaller thoughtfulnesses many parents overlook," Carol, planning a June wedding, announced, as we sat sewing for her trousseau.

"What, for instance, Carol?" gentianeyed Lynne asked.

"My young ones will be trained to leave a bathroom as clean and orderly as when they began using it." Carol was emphatic. Then, she added, with a grin, "I mean—that will be one of my goals. Inexperienced as I am in the art of rearing youngsters, I do know that nothing likes this can be accomplished overnight."

"That's a perfectly dandy goal, Carol!" a mother of three spoke up.

"My roommate in college always left an unwashed basin and tub for me, if she got there first."

"Mine, too! That's what gave me the idea," Carol confessed. "Some of the girls left the bathroom spotless. There's really no excuse for doing otherwise."

"And *my* children," Carol's twin sister added, "will learn a lot about keeping a house livable and attractive. When I'm away Joe, my husband, hasn't the least idea of what to do."

"I visited in a home where the husband was as clever as his wife at that sort of thing," I put in. "Before a dinner party Tom would go through every room, plumping pillows, straightening pictures, and arranging magazines neatly. He can cook a superlative dinner, too. And every Saturday he insists that his wife stay in bed an extra hour, and he takes her breakfast to her on a tray. 'She's a busy girl during the week—now I'll give her a chance to relax,' he'll tell you."

"That man was unusual," answered one who had not before spoken. "But if our sons are to grow into good homemakers they need to learn many of the 'small thoughtfulnesses,' as Carol put it, just as much as our daughters."

My friends were right. My husband, to be sure, had never done anything in the way of cooking until our marriage. But what fun we now have preparing our "cooperative dinners"! I dare anyone to fry chicken better than he does or to make creamier gravy. But he, too, is unusual!

Our neighbor's two sons have been taught to cook, sew on buttons, set and clear the table, wash and dry the dishes. And they can make a bed that invites sleep.

Training for marriage really should begin early. Boys and girls ought to take care of their clothes—brush the woolen ones, clean hatbands, wash socks and mittens, and shine their shoes. They should keep fresh, orderly, sweet-smeeling drawers for their things, and they should learn careful grooming as well as helpful homemaking habits.

If Martha and Jon learn to handle with consideration and to return quickly a borrowed book, to open and close drawers gently, to arrange flowers, to have a place for things and to keep their possessions there when not in use, to take care of their rooms, to help Mom around the house and Dad in the garden, they'll grow in emotional maturity along with their responsibilities.

It has been said, "Habit is a cable. We weave a thread of it each day until at last we cannot break it." The habits of happy homemaking should be well learned by boys as well as girls. One way to be sure that they obtain a good start is to teach them, through example and play, some of those "smaller thoughtfulnesses" at a very early age.

CHURCH WOMEN AT WORK.

(Continued from page 7.)

much to interpret Christ to the Mexican people, and brings us up to date with the six young missionaries who are working for us in Mexico today. Use this, if you have not already done so.

For the next three weeks on this page in The Sun you will find a write-up of a missionary couple and pictures of them. This will help to make more personal our study of Mexico. It is hoped that these will be used in the societies, either as "current events" or "reports from The Sun," as some societies have at each meeting, or as a part of your regular study of Mexico.

I pity that man who wants a coat so cheap that the man or woman who produces the cloth shall starve in the process.—*Benjamin Harrison.*

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

ELM AVENUE, PORTSMOUTH.

At the conclusion of the study of Genesis, the young people of Elm Avenue Christian Church have viewed wonderful and inspiring types of the believer and of the Lord Jesus in this "Book of Beginnings." If we were to choose outstanding examples of our increased knowledge, we might look at the lives of Jacob and his son, Joseph. Each of their lives are very fitting for the great lessons we find in them.

Jacob, the more spiritual of the two brothers, Esau and Jacob, was a zealous man, full of faith and desirous of the birthright"—which he obtained. How much more should we allow *our* spiritual man to exercise the desire of the "birthright" which is the new birth through the blood of Christ, without which no one may enter heaven. Then, Jacob was abundantly blessed during his natural life just as the believer today. However, because of sinful flesh, he failed God but, later, renewed his covenant. We, too, have an advocate for our sin, even Christ. In response to this advocate, we (as believers) obey Christ's teachings and receive our rewards in the end, just as Jacob finally repented.

In the life of Joseph, we see many truths which cause us find in him a type of the Saviour. Joseph was his father's favorite son, God so loved us he gave his *only begotten* Son that we might have everlasting life. This Joseph, betrayed and sold by his own brothers, had done no evil but rather had lived righteously in man's sight. Then, he went so far as to redeem his brothers from certain death and even provided a home for them simply because he loved his family. A gracious Saviour we have, who, without sin, was betrayed by his friends and family, yet redeemed them and all mankind (who will accept his blood) with a promise of an eternal home throughout all ages—and in his glorious presence! "How excellent is thy lovingkindness, O God!" Psalm 36:7a.

It's wonderful to know Christ in his power and in the truth of his Word. Whether our name is Jacob, Joseph or whatever it may be, we may each live a separated life unto God, to be used in glorifying Christ, the Word and in winning lost souls to the Lord Jesus.

REPORTER.

* * * * *

A CALL FOR QUICK ACTION.

This call for quick action to meet immediate *rehabilitation needs* in *Korea* is made to each local Pilgrim Fellowship group. It is from the United Nations Korean Rehabilitation Agency (UNKRA), The Heifers for Relief Committee (interdenominational), and CWS-CROP (the Christian Rural Overseas Program) is sponsored by Church World Service of which our own denomination is a member. The United Nations Civil Assistance Command for Korea (UNCACK) has asked the above agencies to meet this call at once by a "pilot" experiment. Other well known denominational relief agencies are participating and UCYM is being asked to assist.

1. *What is needed?* The first urgent request is for 200,000 hatching eggs, 1,000 pigs, 2,000 goats. They are asked to begin to replinish farm stocks depleted by the ravages of battle and foraging by advancing armies.

2. *How to help?* The channel through which local Pilgrim Fellowship groups can help is CWS-CROP, 308 West Washington Street, Chicago 6, Illinois. Set up some kind of quick project in your youth group to raise money to send for eggs, pigs, or goats. One group in the N. C. & Va. Conference is already planning a gift. *A case of 30 dozen hatching eggs is* $25.00. A half case or a whole one will help greatly. *A pig or a* bred before shipment to increase 'do even this much. The animals are bred before shipment in increase amount of rehabilitation. Cash gifts are desired now. Later "on the hoof" gifts can be made. Send your cash gift through your Conference Pilgrim Fellowship Treasurer marked specifically for "Korean Rehabilitation" to be sent to the above CWS-CROP address.

RELAX WITH MAX.

Since I now reside at my summer home, those of you kind people who send in news for this page should address it to: Max Vestal, Route 1, Asheboro, N. C.

* * *

I was reading an article the other day that said a preacher can't have a second hand car because he doesn't have the vocabulary to run one. Seems to me that it takes a lot more than a vocabulary.

* * *

Postman: "You have more postage than you need on this package."

Pattie Lee: "Oh, dear. I hope it won't go too far."

* * *

A flood is a river too big for its bridges.

* * *

Joe: "Dr. Reynolds and Professor Hook sat up all night the other night trying to figure out where the sun goes when it goes down."

Moe: "Well, what happened?"

Joe: "It finally dawned on him."

MEDITATIONS ON FAMILY LIFE.

(Continued from page 5.)

need through your church. On our table at home there is a little jar. It is being filled with coins which we put in at meal time. We cannot take food, clothing, hospitals, schools, and churches to distant lands, but our church and your church can by means of our missionary gifts which we place at the disposal of our respective missions boards. The church then becomes the long arm of the family that reaches literally around the world.

A much neglected service of the church is Christian literature. Are your church's publications on your library table? Do you encourage your family members to read these pages? They will pay big dividends in churchmanship and in personal living.

Further, what about a college for John or Mary out of high school? Your church has provided one—a good one. One concerned with the morals as well as the intellect of your children. A college is being supported by your church that seeks to undergird the democratic way of life by putting an emphasis on Christian

(Continued on page 12.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE OBLIGATION TO BE TRUTHFUL.

Lesson XI—June 15, 1952.

Memory Selection: *Thou shalt not bear false witness against thy neibhbor.*—Exodus 20:16.

Lesson: Exodus 20:16; John 18:15-27.

Devotional Reading: Philippians 2:1-11.

Reputation and Truth Are Sacred.

Home life is sacred—Thou shalt not commit adultery. Property is sacred—Thou shalt not steal. Private reputation, and truth, are sacred—Thou shalt not bear false witness. Like the other Commandments, or "Rules for Living" as we have been calling the Ten Commandments, this Commandment is basic to human society. There cannot be any enduring civilization, or sound and safe social life, unless truth, and private reputation have sanctity. Paul with inspired insight writes, "Wherefore putting away lying, speak every man truth with his neighbor; *for we are members one of another.*" Epesians 4:25. There you have it—because we are members one of another, because we are all bound up in the bundle of life, *the spoken or written word must have integrity and sanctity.* Else how can society survive?

Bearing False Witness.

Perhaps the first thing we think about when we read this Commandment is testimony in court. A man is supposed "to tell the truth, the whole truth, and nothing but the truth, so help me God." A court is a place where justice is supposed to be done. A court must have the facts. Witnesses must tell the truth. Thus it is that men are asked to take an oath, before giving testimony. Perjury has always been looked upon, and still is looked upon, as a grievous sin, a mortal blow against the security of society itself. The man who bears false witness against his fellowmen in court, does something worse than simply injuring his fellowman, and injuring even more himself—he strikes at the foundations of decent and orderly life. Perjury has social as well as personal effects. It is a deadly thing.

But there are several, in fact many, other ways of bearing false witness against one's neighbor. One can do it in a positive way. He can, out of court, tell a lie about another fellowman. He can slander his neighbor. He can ask an insinuating question about him. He can gossip about him. He can shrug his shoulders in connection with some remark about him. He can flatter him—some flattery is a form of false witness against one's neighbor. He can "run down" his neighbor, not with his cart but with his tongue. He can engage in controversy of a kind that amounts to false witnessing. He can tell half-truths about his neighbor.

A man can also bear false witness by doing nothing. He does not have to say a word. A lifted eyebrow, a suggestive gesture, and worst of all, silence when he ought to speak out in defense of another, are forms of false witnessing. Refusal to beart witness for a man may be as damaging and deadly as bearing witness against him. There are times when silence is not golden; it is criminal.

One of the most common and most dangerous forms of false witness in our modern world is *propaganda.* Its worst form is in what is called "the big lie." The theory, which alas finds confirmation in practice, is that if one tells a lie, especially a big lie, and tells it often enough, and long enough, people will believe it. Hitler did it. Stalin is doing it. Our own government is not entirely innocent of guilt in this matter.

There is a lot of it being done now in connection with the political campaign. Some of it will be done openly. Much of it will be done indirecently, and by innuendo. "Samer campaigns," "labels" "red herrings" are all forms of false witnessing. It is a breach of the Ninth Commandment.

Let no one think that this Commandment has no pertinency to our modern world. There is, alas, too little confidence in the spoken and written word in our life today. There has been too much dishonesty and duplicity in government circles, too many "secret documents" in doplomacy, too much distortion of truth, too much false advertising in recent years. We need a revival of respect for the sanctity of the spoken and written word, and of high regard for personal reputation.

Tragedy and Triumph.

The second part of today's lesson is a study in contrasts. There are two main characters, Peter and Jesus. Peter thrice denied his Lord, using on the last occasion, an oath. When he got on a "hot spot" he did not have the courage to tell the truth. It would have been bad enough if he had kept silent. But perhaps that would have been just as bad as what he did—blatantly deny Jesus. But who is there of us, who on more than one occasion, has not kept silent when we ought to have borne witness to our discipleship, or spoken a good word for Jesus, even though we may never have spoken against him?

And there was Jesus, standing before the highest religious and civil authority of the Jewish nation. He was "on the spot." He knew the consequences involved in telling the truth. But for this end had he come into the world and for this cause had he been born, that he might bear witness to the truth. It was all a part of the price that he had to pay to be the Saviour of the world. He was *The Truth.* O God to us may grace be given to follow in his train.

Based on "International Sunday School Lesson," copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEDITATIONS ON FAMILY LIFE.

(Continued from page 11.)

principles in education. This is another way your church is seeking to serve your home.

If dire tragedy should take the mother and father from a home. The church through its orphanages will provide a home for your children. No, it cannot take the full place of the home they left, but it will be a home motivated by love and mercy where character and citizenship are given priority.

Yes, the church seeks to serve the home, for it has always recognized the home as the basic unit of society. Christian homes mean strong communities, a responsible citizenship, and a better world. Jesus said: "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." The church and the home labor together to bring Christ to the generation arising in our midst. This is the greatest service that can come to it.

The Riggs Move to Kilanjunai . . .

Dear Friends of the Southern Convention:

This letter has been held up for over a week, entirely because of my fault. Fran had her part finished a week ago Saturday, and I promised that I would write something and mail all together during the week while I was down on the plains attending conferences. But the week sped by and I found myself with no typewriter and no time. Now I am up in Kodai again, with a little breathing spell before starting the new year's activities. But I will have to take a little time out from my energetic program of picnicking, napping, and day-dreaming, to get this on its way!

While on the plains I spent another two-day stint in Kilanjunai, and again I was swamped with patients. It certainly was satisfying this time to be able to promise them definitely that we would be moving there permanently, and I would have a chance to try to do something constructive for them. Their attitude leaves no doubt in my mind that we are wanted. At present it seems as if the most common preventable diseases, besides TB and leprosy, are the conditions arising from lack of care during pregnancy and delivery for the women, so that Fran is needed there almost more than I am. While there I was called to a village just a mile away to see a woman dangerously sick with post-partum infection. That is, it was only a mile across the fields by foot-path which I was able to cover in a few minutes by bike, guided by my new assistant who is a local Kilanjunai boy and knows the countryside well. The nurse had to go the long way around by bullock-cart, and did not arrive until we were almost through with the case. If Fran had been there she would have also been able to come easily by bicycle.

It is interesting that while there I was asked to see a young woman, in the terminal stages of what was probably TB. The family appeared cooperative, and were willing to come to the clinic to bring specimens for lab exam and to get medicine. But apparently, like so many of the Chinese country people, the idea had never occurred to them before to seek western medical help—even from one mile away! I asked my assistant if he thought there were other people in other villages simply lying at home and dying because of ignorance and indifference. He said that he was sure there were at least one or two in every village. As in the North Fukien countryside, I will be able to do something simply by putting in an appearance at least once in each of the villages in the immediate vicinity of Kilanjunai, and publicizing the fact that something can be done about disease. The list of such villages from which patients have come to the clinic for help since I have started visiting there now numbers over fifty.

Of course I don't mean to imply that all our problems and theirs will be solved just by moving there! I hope that I can do something with leprosy, because its treatment and prevention, compared to many other diseases, is relatively easy and cheap. All I have to combat is the resistance and apathy of the patients. But I will hardly be able to do much for TB, with no X-ray or free Streptomycin, and with BGG vaccine still not available yet. And there are plenty of "non-preventable" conditions requiring surgery which I have neither the facilities nor skill to handle.

In that connection a peculiar problem comes up. The nurse and pharmacist there continually put pressure on me to attempt "minor" surgical procedures which I do not feel competent to undertake, because, they say, if I don't, some village "quack" will try it and do an even worse job. They say that even the Government hospitals in the District to which I refer them have no more equipment or skilled personnel than we have here; and we can't afford to lose the income from such procedures when the budget is so precarious. Also I am urged to give inferior medicines because they are cheaper and the patients can afford them, whereas otherwise they would have to go without treatment. Is it better to half-cure a case of scabies with the old fashioned sulfur-in-vaseline, or should I prescribe the newer, more efficient drugs or combinations and have the patient go away disappointed because he is not willing to spend so much money on a condition not dangerous to life? And of course the medicines which the patients cannot afford to buy we can't afford to stock. All of India is accustomed to doing things the cheapest way, even if it is inefficient. How much should I compromise principles of good medicine to accommodate to this custom—born of stark necessity?

Also the staff there have had no vacation or time off for years. In China, the custom of stopping all normal activities of life for a few days or weeks at the time of Chinese New Year's in the winter made the problem simpler. Patients just did not get sick during that period, or if they did they refused to leave their home to go to the hospital for treatment because their holiday celebrations were more important. So it was perfectly feasible for a small hospital in the country to close up althogether for a short period and let that serve as the annual vacation for the staff. Here in some parts of India the small hospitals in the country close up altogether during the hottest part of the hot season, because, as with schools and other institutions, it is simply too hot to do good work. But the country people have no tradition of stopping their ordinary activities of living during that time, and sickness is apt to be more prevalent than at other times. I was urged to close down and give the staff a vacation and stay away for a month during May instead of breaking up my vacation with bi-weekly visits and making the rest of them stay on duty continuously. But one look at the crowd of patients besieging me last week finished that idea. It even takes a lot of hardness of heart to stay away two weeks instead of going there every week as I was doing in the spring.

While there this week I had the pleasure of arranging for the necessary house repairs, and they promised to have the work finished by the first of June, so I hope the way will be clear to move very soon afterwards. Fran spoke of the small size and simplicity of the house by our standards. But the plans for improving it to meet our needs only served to emphasize the tremendous gulf that still exists between our scale of living and that of the Indian villagers, and the futility of all our talk about simple living. If we transplanted a Park Avenue mansion there I doubt if it would be more dazzling in their eyes than what we will have.

Of course we found the same thing true in our Chinese mountain-top home too. We used X-ray film instead of glass in our windows and Chinese tung oil instead of paint for

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

We have three new children: Kenneth Ferrell, 9; Sandra, 7; and James, 5, his brother and sister. They are bright children. Kenneth made only high grades in his third grade this year, and Sandra was quite above average in being promoted to second grade. James is pre-school. They are lovely children, and good looking. Their father is dead. Their mother lives with her parents. Her father is an invalid, and her mother is not strong. There are two children under four—the minimum age at which we received them. "With the little help I get we cannot buy sufficient food for them," wrote the mother. Sandra wept bitterly when she learned that she was going home with me. "Mother, I have not done bad, why are you sending me away?" It was a hard question to answer and I came quickly to her rescue. It is not easy for anybody. But they came away happy as they could be under the circumstance.

Suppertime came while we were still en route. I stopped and ordered cornflakes and milk for each of them, and an extra glass of chocolate milk, and icecream. I offered them pie, but they said they were "too full." A little later as we rode along Sandra said: "That was the best supper I ever had." I laughed because that is just what I am always saying myself, when I have something I especially like. In her letter Mrs. Ferrell said, "God knows I love my children more than anything in the world and I do want what is best for them." Well, there is a chance that they may have the best of care and opportunities, but it is pretty sad after all. But she is a good, Christian mother, and she will come to see them, and they will be happy. Prayers will be said for them, and God is good. Sandra climbed up in my lap while she was weeping, and I told her that I would look after her, and I shall, to the best of my ability. So will I for the two brothers.

They were happy on their trip here, and I wish you could have heard some of the fine brave things such little folks said. James spoke up once on the way and said "I'll miss my little kittens." His older brother told him that he bet they had kittens at the Orphanage. We do. (Don't send any!) They talked pretty to each other. Sometimes I looked the other way, because I had to keep my eyes clear for driving. In fact all of us here have to keep our eyes clear, and our hearts and our heads clear, for going ahead.

Last Sunday as fine a citizen as I know about, a man with a real good position, a college degree, a lovely home and family, stood up before a large congregation and said: "I had a better chance at the Christian Orphanage than my parents could have given me had they lived." However, be it ever so humble there is no place like home, and very poor parents have done very great things for their children. At any rate let us thank God for the privilege of helping homeless, needy children.

You are doing well in befriending us here, and I am most grateful.

John G. Tbuitt,
Superintendent.

REPORT FOR MAY 29, 1952.

Donated Commodities for the Week.

Mrs. W. J. Norfleet, Holland, Va.: Clothing.

Mrs. W. P. Robinson, Chicago, Ill.: Clothing.

Builders' Class, Front Street Methodist Church, Burlington, N. C.: Table and Chairs.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$ 6,621.29
Eastern N. C. Conference:		
Antioch	$ 17.00	
Martha's Chapel	5.00	
Piney Plain	22.75	
		44.75
Eastern Va. Conference:		
Newport News S. S.	$ 14.50	
Windsor S. S.	10.50	
	24.50	
N. C. & Va. Conference:		
Burlington S. S.	$ 77.49	
Reidsville S. S.	30.00	
		107.49
Western N. C. Conference:		
Asheboro		25.00
Valley Va. Conference:		
Newport S. S.	$ 25.05	
Wood's Chapel S. S.	10.00	
		35.05
Collin's Grove Baptist S. S.		10.00
Total		$ 246.79
Grand Total		$ 6,868.08

Special Offerings.

Amount brought forward		$12,443.64
L. Glenn Fogleman, Gibsonville, N. C.	$ 10.00	
Garland Gray, Waverly, Va.	150.00	
Mrs. Fred C. Holland, Suffolk, Va.	1.00	
Pisgah S. S., Pisgah, Ala.	10.00	
Allen B. Cammack, Burlington, N. C., in memory of Mrs. Ora Deshong Somers	5.00	
Hart Bible Class, Sanford Church, to send a boy to Scout Camp	14.00	
Philathea Class, Suffolk Church, for Harvell boys	5.00	
Liberty Friends	30.00	
Mrs. C. C. Griffin, Reidsville, N. C., in memory of her husband	5.00	
A Friend, Elkton, Va.	5.00	
Mrs. M. C. Faucette, Brown Summit, N. C.	10.00	
Engineered Plastics, Inc., Gibsonville, N. C.	35.00	
Woman's Fellowship, Bay View Church	5.00	
Annie Gay Circle, Franklin, Va.	35.00	
Wenoca Club Variety Show	396.00	
A Friend	10.00	
Special Gifts	.81	
		726.81
Grand Total		$13,170.45
Total for the Week		$ 973.60
Total for the Year		$20,038.53

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

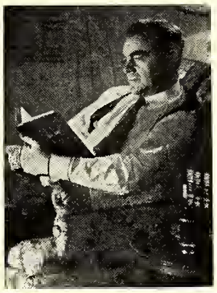
....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Have You Read?



Everyday Christians . . . for Better Youth Meetings. Kirk M. Dewey. The Pilgrim Press, Boston. $1.00.

This booklet for high school youth has been prepared none too soon. Many societies have been waiting for just such a publication.

Harry Thomas Stock has an intoductory chapter on "Better Meetings This Year," and Henry Rust concludes with a helpful chapter on "The Planning Retreat." Programs follow on such fresh and vital topics as "Tickets to Adventure," "Another Bible," "Jobs That Take You Places," and "Maim Street."

Get it for your Pilgrim Fellowship.

Race and Law Enforcement. A Guide to Modern Police Practices. Southern Regional Council, Atlanta, Georgia. 15c.

This very practical handbook deals with "Police and the Public." It deals with problems that may exist or arise in any community. This objective analysis of law enforcement will help any Christian to be a more intelligent and helpful citizen.

It stresses the fact that "policemen are symbols. They represent the official conscience of society. If they perform badly, they do so not just as men wearing uniforms, but as the embodiment of law in their communities."

Then it goes on to point out the fact that "In town after town over the South a new quality of law enforcement is emerging. Police officers are winning merited acclaim for averting mob violence, safeguarding unpopular prisoners, protecting the innocent, curbing illegal activities of hate groups, and in general enforcing the law impartially and humanely."

Such pertinent questions as these are raised: "Have we made known to police authorities our interest in sound police practices? Have we bothered to find out under what conditions our policemen are selected and do their work — qualifications, pay, training, recognition for service?"

Here is a valuable pamphlet for your Social Action Committee, Women's Fellowship, or anyone perplexed about law enforcement.

Epic of Faith. A 96-page book on world Lutheranism, has been published by the National Lutheran Council at 50c a copy.

Author of the volume is Dr. E. Theodore Bachmann, guest professor of church history at Luther Semianry in St. Paul, Minn., who in the fall will join the faculty of the new Pacific Lutheran Theological Seminary at Berkeley, Calif.

"Epic of Faith" presents an account of the work and history of the LWF and its predecessor organization, and the Lutheran World Convention. It also contains a survey of the heritage of the Reformation and factual information on the Lutheran Churches throughout the world.

Dr. Empie said that "Epic of Faith" contains information which pastors and laymen "ought to have at their finger tips for a proper perspective and understanding of the work of Lutheran World Action."

These Rights We Hold. Fred L. Brownlee. The Friendship Press, New York. $2.00.

This book deals with the struggle of minority groups for human rights, and, naturally, with those agencies which have assisted them. The author calls the roll of these groups—Indians, Orientals, Puerto Ricans, Negroes, Europeans — and sketches the nature of their struggle and the degree of their victory. The unfettering agencies are listed and described: Colleges, Mission Schools, labor organizations, industrial movements, Bill of Rights, organized Christianity.

This book helps us to understand that part of America which we normally overlook or understand superficially.

The limitation of this work is found in its abbreviated character. When used as a missionary study book, an unabridged edition should be provided for teachers.

RIGGS MOVE TO KILANJUNAI.

(Continued from page 13.)

the woodwork. But the mountain villagers were going through our house in a continual parade all the time we were there, gaping and fingering, because they had never seen any kind of finished woodwork or transparent window covering to keep out the cold winds. But here the standards of living are even lower than they were in Erh Shih Tu, so that although this home will be even simpler, the contrast will still be greater. We require two verandahs, but one only is customarily provided by the Mission for its pastors and doctors, and other Indian houses rarely have any. We turn up our nose at the two tiny 12 by 12 rooms inside our house. But they have cement floors, plastered walls, and tile roof, while the average Indian house has only one room, much smaller, with mud floor and walls, and thatch roof. We need extra space because we, like the Chinese, eat at tables, sleep on beds, sit in chairs, and possess a lot of clothing, dishes, and implements, whereas the Indians, who own almost nothing and do their eating, sleeping, and sitting on the floor, have no use for so much space. In fact they prefer their sleeping quarters small and windowless so that even on cold winter nights without bedding they can huddle together and keep warm.

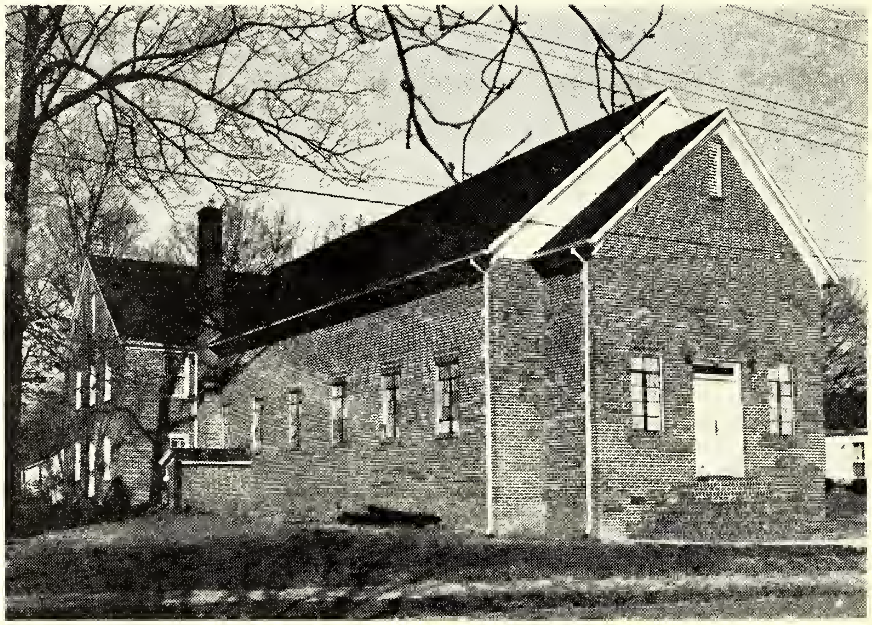
We lift our eyebrows at the outdoor bathhouse and latrine. But the Indians, even the women, use the nearest pond or mudhole for bathing, and a convenient field of roadside for a latrine. If you want a formaula for simple living, try that one! Of course it would be possible for us to go all the way and change completely to their level. But if we did we would have some difficulty demonstrating how we can prevent the spread of TB and leprosy by not sleeping crowded together in unventilated quarters. We plan to boil our dinking water and send to distant markets to buy vegetables, milk, eggs, and meat, in order to keep healthly and have energy to do our work properly. Even the most of the people cannot imitate us now, we hope that eventually some good will come from this demonstration having been made for them. Meanwhile I am sure that we shall profit by having had the closer look at their life, even though we are not yet literally sharing it.

Here, however, we are definitely living in luxurious style in this beautiful vacation spot and hoping that soaking up all the relaxation and pleasure of family life together and fellowship with friends will fit us better for Kilanjunai.

Best regards,

Ed Riggs.

The Church Continues Its Advance on the Home Front



Gibsonville, North Carolina, Congregational Christian Church

Presented above is a picture of the house of worship of the Congregational Christian Church at Gibsonville, North Carolina. The Gibsonville Church was organized in the fall of 1939, Rev. Harold Lowman being the first pastor, and at the meeting of the North Carolina and Virginia Conference, November 14 of that year, the church was received into the fellowship of the conference. The petition for membership was dated November 12, and was signed by 29 charter members. Since that time, this church has shown slow but steady growth, and at present has approximately 250 members. The present pastor is Rev. J. L. Stanley. We congratulate the church upon the completion of its new building.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

Volume CIV RICHMOND, VA., THURSDAY, JUNE 12, 1952 Number 24

"This We Do"

A COMMUNION MEDITATION

By WILLIAM ROBERT CATTON

"This do in remembrance of me."—Luke 22: 19.

THE COMMUNION SERVICE is something we DO, and it is important to do it. It is a simple thing to do. It is a profound thing to do. It is a brave thing to do.

The Communion Service is a memorial to a man, and to all that man was and did. One thing we "do," then, is pledge our loyalty to that man today. And loyalty means not just a pleasant nod in his direction, but the understanding of his purposes and the adoption of those purposes for our purposes in life. It is loyalty to the Christian program.

The Sacrament is a symbol of the death of Jesus, and when we take it we must come to realize how very much in earnest Jesus was, and how very much in earnest we must be if we are to work out his purposes in the world today.

The Sacrament, as a symbol of the death of Jesus, is the outward and visible sign of the eternal giving of himself for us that Jesus was and is. As we take the Sacrament to our comfort, we remember that God gave that we might have life. Our taking of the Sacrament is our taking of this gift; this gift of God, for our redemption.

All who wish to remember Jesus;

All who wish to become more loyal to him, and are willing to show this loyalty;

All who wish to be more in earnest about this business of Christianity;

All who wish to take the free gift of God's grace and love;

All of these are invited to take the Supper of the Lord, to be numbered among his dinner guests, to be his friends and comrades.

In a word, as we "do" this, we are seeking to become the "comrades" of Jesus.

News Flashes

Rev. Melvin Dollar delivered the baccalaureate sermon at the South Norfolk High School last Sunday night, June 8.

Students at present in seminary are Rev. Carl Wallace and Rev. C. Baxter Twiddy at Duke; Rev. William T. Scott, Jr. at Yale; William P. Tolley, Paul Varga, and Miss Dorothy Foltz at Hartford.

Congratulations of Rev. Clyde L. Fields on his graduation from the Duke Divinity School of Duke University in June, and Rev. John Graves who graduated from Hartford in May. Graduating from Elon College among our ministerial students this year were: Rosser Lee Clapp and A. Warren Matthews.

LONG'S CHAPEL.

On Sunday, May 4, Long's Chapel Congregational Christian Church observed Home-Coming and Memorial Day. At the 11:00 a. m. morning worship service Rev. John G. Truitt, D. D., Superintendent of the Christian Orphanage, delivered the sermon. A picnic dinner, on the grounds followed the morning service.

The afternoon service began at 2:00 p. m. and included an excellent program by boys and girls of the Christian Orphanage at Elon College; also a business session of Long's Chapel Cemetery Memorial Association.

A new room (used for the first time on this day) has been added to the church structure through the courtesy of Mr. and Mrs. Odell King.

INSPIRING MISSION PROGRAM.

On Sunday afternoon, May 18, a group from the Woman's Missionary Society of Winchester put on a most interesting and inspiring program at the Mt. Lebanon Christian Church near Shenandoah, Va.

The program was built around the theme: "Now—More Than Ever." Miss Virginia Mason was in charge of the devotional program followed by a business session in charge of Mrs. Cecil Whitlock, president of the society. Several members gave testimony to "What Missions Mean to Me." Various plans of work were discussed—Friendly Service, Interdenominational Cooperation and Young People's Work.

The Virginia Valley Woman's Conference voted to try the caravan plan this year and this meeting was the first. Several members from Bethel, including the pastor and his wife, were also present for the meeting.

After the meeting Rev. and Mrs. R. E. Newton invited the group to a delicious buffet supper where an hour of fellowship was spent together.

S. E. Madren.

HIGH POINT REVIVAL.

Revival services at High Point Church begun last Sunday, June 8. Rev. Clyde Fields of Ramseur is the guest evangelist. Services are being held each evening at 7:30.

If we have a great revival
It must come down from above;
Christ our Lord will not deceive us
If we truse his perfect love.
There are many souls in darkness—
Some are seeking for the light.
Jesus needs more faithful workmen
Who will serve him day and night.

Don't forget that Jesus called us
Not to luxury and ease;
But to render faithful service,
And our Master strive to please.
Have you talked with those about you
Of God's never dying love?
Have you told them of his power
That descended from above?

Faithful prayer is greatly needed
And more humble service too;
We should try in every effort
God's own holy will to do.
As we pray to God the Father,
And to Christ his only Son;
We should pray as Jesus taught us,
Not my will but thine be done.

Guy H. Veazey.

OUR ASHEVILLE CHURCH.

Rev. F. E. Ratzell, pastor of our Asheville Church is taking seriously the recommendation of the Southern Convention in the matter of evangelism. In his bulletin following the Southern Convention he made the following notation:

"Churches of the Southern Convention (of which ours is one) have started an ambitious program of expansion. Each church will try to add one new member each month for every 100 members on roll. These members should be in addition to those who come by letter; they should be received on confession or reaffirmation. For us this means twelve new members each year. Membership inlistment committee please note!"

In reporting the work of the Asheville Church, Mr. Ratzell says further, "One bright spot is the new Couple's Club, which now has a membership over 30." "An improvement fund has been started, and in one week $1,000.00 was raised to repair and fix up the building. Much more will be needed, and it is coming in, so that we have now nearly $1,500.00."

Congratulations to Mr. Ratzell and his fine Asheville Church.

DR. SANDERSON RETIRES.

Dr. Ross W. Sanderson, since 1945 Director of Field Research for the Congregationl Christian Board of Home Missions, retired on Saturday, May 31, after a distinguished career which has included pastorates in two states, executive posts with interdenominational Church Councils in Maryland and New York and his more recent assignment in New York City with The Board of Home Missions.

Because of his writing, committee service and field studies in states from Maine to California and in Canada, Dr. Sanderson has occupied a post of leadership in the ecumenical movement. Among his recent interdenominational research assignments have been the study of Protestant strategy in the Columbia River Basin and the Intermountain Area which includes Utah, Idaho and Wyoming.

During his service as Director of Field Research the denominational portion of Dr. Sanderson's time along research lines has been devoted to the study of Congregationalism in Montana, metropolitan Bos-

(Continued on page 15.)

VERY IMPORTANT NOTICE.

All material which is to appear in the July 3 issue of The Christian Sun must be in the publication office at 1536 E. Broad Ctreet, Richmond 19, Va., not later than the morning of Tuesday, June 24, as the office will be closed June 28 to July 7. Please keep this in mind when preparing materials for publication. There is no June 26 issue.

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

GENERAL COUNCIL DELEGATES.

The following persons have been designated as unit delegates to the General Council meeting, Claremont, California, June 18-25, 1952:

Miss Susie D. Allen, Raleigh, N. C.; Mrs. Edna Breska, Petersburg, Va.; Miss Pattie Lee Coghill, Elon College, N. C.; Miss Carolyn Ellis, Chapel Hill, N. C.; Mrs. Clyde Fields, Ramseur, N. C.; Mr. Martin T. Garren, Greensboro, N. C.; Dr. Roy C. Helfenstein, Richmond, Va.; Dr. R. L. House, Southern Pines, N. C.; Dr. and Mrs. F. C. Lester, Asheboro, N. C.; Rev. J. E. McCauley, Waverly, Va.; Mrs. Ben McIntyre, Elon College, N. C.; James W. Madren, Fancy Gap, Va.; Miss Virginia Mason, Winchester, Va; Mrs. N. Mitchell, Reidsville, N. C.; Mr. R. Wayne Morton, Burlington, N. C.; Mrs. Maynie Neal, Winston-Salem, N. C.; Dr. N. G. Newman, Windsor, Va.; Rev. R. E. Newton, Luray, Va.; Mrs. J. S. Rollings, Sr., Suffolk, Va.; Mr. Cyrus Shoffner, Liberty, N. C.; Rev. and Mrs. Wm. P. Smith, Haw River, N. C.; Miss Louise Sparks, Ruffin, N. C.; Mrs. G. W. Spratley, Dendron, Va.; Mrs. Carl Wallace, Louisburg, N. C.; Rev. Orville White, Tryon, N. C.; Mrs. W. B. Williams, Newport News, Va.; Mr. Curtis Young, Durham, N. C.

All of the above except Mrs. F. C. Lester and Mrs. W. P. Smith are unit delegates.

The delegates at large are as follows:

Rev. S. E. Madren, Elkton, Va.; Dr. L. E. Smith, Elon College, N. C.; Rev. W. Millard Stevens, Norfolk, Va.; Rev. Lanson Granger, Newport News, Va., and Supt. Wm. T. Scott, Elon College, N. C.

WANT A PLACE FOR A PICNIC?

MOONELON IS THE PLACE.

We invite our Congregational Christian Churches, Sunday schools, Classes, Young People's Groups, etc. to use our Convention Assembly Grounds (Moonelon), near Elon College, N. C.

Picnic tables are available, and we hope that the swimming pool can be in operation by the last of June. We regret that Moonelon cannot be used by individuals—but only groups from our Congregational Christian Churches. We invite groups to spend day or afternoon working on the grounds to make our property more attractive and useable.

For permit to use Moonelon, or to arrange a "work" party you should contact Rev. J. L. Neese, Box 456, Elon College, N. C. Rev. and Mrs. Neese are making their home at Moonelon for the summer and would be glad to see you. We regret that we must limit the use of Moonelon to Congregational Christian groups this summer. We hope that another summer we will have our buildings complete and the property can be used by other groups. Individuals are requested not to ask for permission to use the facilities—only groups are permitted.

We have a number of under graduates preparing for the Christian ministry at Elon College. However, it can be seen from the list of graduates of seminary we are still falling short a good number of ministerial students being prepared for the Christian ministry. We urge our churches to give consideration to the encouragement to our very fine young men to enter the Christian ministry. If we are to have ministers for our pulpits and pastorates we need to list a number of young people for this high Christian thought.

W. T. S.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor	Robert Lee House
Managing Editor	John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $............... for which please send The Christian Sun

( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

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Address ....

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( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S *Desk*

A SUPERB TRIO

The trio is an ideal form of music. It is not subject to the multiple conflicts and clumsiness of the chorus. Three individuals can learn to adjust and blend their voices in a most pleasing manner. Through study and discipline the voices are synchronized with a rare degree of proficiency. There are no mediocre or superfluous voices. Each has a clearly assigned responsibility and the three working together achieve a musical effect far transcending that of solo performances.

Commencement reminds us of another superb trio: the home, the school, and the church. Working together, they can overcome discord and liberate new harmonies in the community.

The home provides the raw material (no doubt some teachers would accept this apt description). The home provides the talent; namely, the talent to be trained and the wherewithal to finance that training. The trio is crippled without the effective cooperation of this member. Parents must establish a schedule and adhere to a routine in which school work can be accomplished. At times the music of this party may be light and gay and again it may be slow or somber. Surely the moods will vary. Occasionally the tempo may be that of a dirge. The home would certainly correspond to the contralto part, reflecting all the deep emotions and yet covering a vast range from pathos and defeat to victory and celebration. Here is the basic and indispensable member of the trio.

The school is the second member of the trio. Today its facilities are improved and it is able to do superior work. A director or supervisor of music with bands and glee clubs and music appreciation gives music a new status in the community. Music textbooks of today make music far more interesting and understandable than those of previous generations. Great things can be done in music where the young people are non-compartmentalized denominationally. This member of the trio usually takes the leading part. It will help lead the trio to even greater excellence.

The church is quite at home in this trio. It has been in the business a long time, longer than the school, and almost as long as the family. It has been guilty of an occasional sour note, but it has inspired, reproduced and kept alive sweet melodies. Appropriate settings in chapels, churches, and cathedrals have been created for the rendering of masterful compositions.

A boy ran out the front door one day and someone asked where his brothers were. "Oh," said he, "they are in there playing a duet. I finished my part.

An effective trio requires cooperation. No one can run out on the other two. While one may carry the melody for the moment, the others stand by for their cue, and all are essential for the climax. Teamwork, rather than solo performance, is the order of the day in every walk of life.

The church can weave its sweetest melody by carefully utilizing the resources of the home and the church. Few churches have dared to do this to the limit. The church can garner the vocal and instrumental harvest of this rich sowing if it will create the proper setting for worship, organize its musical program, and provide the necessary leadership.

AGAIN, FATHER'S DAY

Father's Day, June 15th, is dedicated to the theme, "Happy Families Make Peaceful World," in the belief that closer father-child relationships will help build a peaceful, democratic world. Within the family, the character of future citizens is formed.

As Ralph Waldo Emerson said in his essay, "Civilization," "The true test of civilization is not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out." This "kind of man" is first a child in the family. In the family, he learns the values with which he guides his entire life. The father has a great responsibility for the instillation of those values. But, as Dr. O. Spurgeon English and Constance J. Foster say in their book, "Fathers Are Parents, Too," published recently by G. P. Putnam's Sons, (The father) "has allowed himself to be unseated. Under the pressure of serving as breadwinner, he has often lost sight of any other goal or purpose in life. He has failed to understand his psychological role, play it faithfully, and appreciate its full significance in the growth and development of his children. . . our ability to cope with this troubled world would be enormously increased by an effort on the part of fathers, especially, to gain more insight into the needs and developmental requirements of their sons and daughters."

Father's Day was founded in 1910 by the Spokane Ministerial Association through the inspiration of Mrs. J. B. Dodd. The National Committee urges that the observance of Father's Day include not only honoring fathers but also include the dededication of fathers everywhere to the teaching of good democratic citizenship to their children.

Stewardship Resources

By T. K. THOMPSON

The Southern Convention Meeting at Durham gave two addresses to the subject of Christian Stewardship. At the request of the editor, I am noting down through the pages of THE CHRISTIAN SUN, some of the stewardship resources that I would have mentioned had I had a third hour to speak.

Christian tithing is growing widely in interest throughout all of the denominations. This is true of the Congregational denomination and people interested in this subject should write to Dr. Stanberry J. Nichols of the Fellowship of Tithers, Medina, Ohio. They should ask for the leaflet, "We Tithe—Will You?" which gives stewardship testimonials from those who have enjoyed the experience of Christian tithing. The Presbyterians have recently published the classic, "Christian Tithing a Privilege," by Robert E. Speers. This is available from the National Council of Churchs' Office, as are other materials listed with the initials, "N.C.C.," after them. In this new attractive format Dr. Speers' Leaflet costs $3.75 per hundred.

"Immortal Money," by Jay T. Stocking, a classic stewardship leaflet, is now available in new format and should be widely used again in this generation. This costs $2.50 per hundred. (NCC).

The best single book in the field of stewardship is, "Stewardship in the New Testament Church," by Holmes Ralston. This is largely an explanation of St. Paul's attitude on stewardship, and it offers the basis for any possible sermon and much fruitful reading by lay Christian people. It is available in paper covers for $1.00 from the John Knox Press, Richmond, Virginia.

The best single book on stewardship teachings of Jesus is, "The Stewardship Parables of Jesus," by Roswell C. Long, published by Abingdon Cokesbury in paper for $1.00.

Dr. Raymond Dudley, of the American Board of Commissioners for Foreign Missions, has done an outstanding job in collecting the materials on the secret of growth in the churches of the mission fields. The book is entitled, "The Growing Edge of the Church." It costs 50c and is available from Agricultural Missions Incorporated, 156 Fifth Avenue, New York. Dr. Dudley discovered that self-support and lay evangelism are the two keys to success in the mission field. Perhaps they are likewise the keys to success in the home base countries.

Income is derived from the use of property and this presents the Christian steward with the philosophy of handling of property. This is a very serious matter and is adequately dealt with in a book entitled, "Christianity and Property," edited by Joseph T. Fletcher. This is a serious study on the Christian attitude toward property by a number of scholars in the Episcopal Church for the most part. It is published by Westminster Press and is available in cloth at $3.00.

Emile Brunner is one of the outstanding Theologians of our day and his two-volume Gifford Lectures on "Christianity and Civilization" have many fruitful suggestions about stewardship. Especially is this true of the chapter entitled "Wealth." These different lectures are easier reading than many of Brunner's earlier works.

Nels Ferre is one of the most stimulating theologians of our Congregational Christian Fellowship. He has written a brief practical book, "Strengthening the Spiritual Life." This discusses the practice of Christianity in a family. The last chapter is devoted largely to stewardship and to tithing and is very useful for lay readers. It is published by Harpers and is $1.00.

Children and youth are of vital importance in a stewardship program. The best work in this field is being done by the Presbyterian Church, U. S. A., with their "Youth Budget Plan." Those who wish copies of the "Manual of the Youth Budget Plan," should write to my office in the National Council.

Audio-visual aids are of first rate importance in teaching stewardship. The best recent production in this field is "Seek Ye First," a film strip with record (with both 78 r. p. m. $10.00; and 33 r. p. m., $9.00; which is for the training of new members in Christian descipleship and stewardship as they join the church. If we do not train the new members, the chances are that we shall be having as many inactive persons on our rolls as come into membership in our church. This film strip is available from the Department of Unified Promotion, Presbyterian Church, U. S. A., 156 Fifth Avenue, New York 11, N. Y.

Stewardship naturally comes to a focus at the time of the Every Member Canvass, but it should be a year-round emphasis in the life of the church and to that end, this article is dedicated.

Meditations on Family Life

By REV. HENRY E. ROBINSON

II—"PARENTHOOD."

First of all let me say what should be perfectly obvious, but is often forgotten, that parenthood is a sacred office created and ordained by God as the means by which the next generation is brought into the world. No obligation or responsibility can come to any of us that should be undertaken with greater care, greater sincerity, and deeper devotion. Those who are unwilling to go through the heartaches, trials, disappointments, monatonus routines of rearing a child to maturity through fifteen or twenty long and often lean years should not seek to become parents. But let me say quickly, that some if not most of life's deepest satisfaction can only come through these same trials and heartaches which are associated with rearing children.

The highest term which Jesus could find in our language for God was "Father." The highest honor he could pay to his fellowman was to call him "brother." Yet these are family terms, for in the family our true relationships are manifest both to God and to one another. When we forget that parenthood is sacred and place parental duties on merely the physical level, something beautiful disappears from life and all manner of evils creep in. To be sure, as parents we seek to give our children food, clothing, shelter, medical care, and an education. But our higher privilege is to give them something that brings meaning into human existence, that gives a sense of value and perspective. We call this strange quality by the name of character. It is hard to define, but it is, oh, so evident whether a person has it or not. If we succeed in giving our children all the material possessions of life and

(Continued on page 12.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE FRANCIS ASBURY PALMER FUND.

This fund was established by the late Frances Asbury Palmer of New York City. During Mr. Palmer's lifetime he was a members of the Presbyterian, Christian and Congregational Churches. He was a successful business man in New York City and a devout Christian. He gave assistance to the establishment of the Memorial Christian Temple in Norfolk, Virginia. He was not a college graduate himself but was greatly interested in Christian higher education. He was instrumental in the beginning of an endowment fund for Elon College. He contributed $10,000 on the condition that the church and friends raise $10,000. The condition was met and an endowment fund for the college begun.

At Mr. Palmer's death, he set up a fund of more than $1,000,000 to be administered by a Board of Trustees. The trustees were to give suport to ministerial students of the Christian Church and others. He also directed that support should be given to Starkey Seminary, Lakemont, New York, Defiance College and Elon College. During the depression it was necessary to allocate practically all of the income to Starkey Seminary to keep that school going. For the past two years money has been allocated to Defiance and Elon. Last year these two institutions received $2,000 each. The same allottment has been made for the current year, and will be paid during the summer. Income from the fund is increasing.

The financial condition of Lakemont Academy, successor to Starkey Institute, is improving which will allow an increased sum for distribution to other causes. Mr. R. H. Long, son-in-law of the late Dr. Martin Summerbell, is secretary-treasurer of the fund. Rev. W. E. Baker and L. E. Smith are trustees of the fund.

The annual meeting is held on Friday before the third Sunday in May. The support given Elon College by this fund is not only of great assistance financially but it is greatly appreciated because of the memory and association with the college of the late Dr. Martin Summerbell and Frank S. Child. These two men were interested in Elon College and the ministerial students enrolled at Elon.

There are a number of foundations in this country that could be interested in Elon College to the extent of giving financial assistance if these foundations were approached by individuals who know Elon College and are acquainted with the directors of these foundations. This is a possible source of support that should be cultivated. Anyone naving relation to or personal knowledge of such foundations would render a good service by communicating with the trustees or directors in interest of the college. At an early date the Executive Committee of the Two and One Half Million Dollar Campaign for the college will constitute a committee for this purpose.

FINAL WORD TO THE SENIORS.

As has been President Smith's custom for many years, he had a final word for the graduates just preceding the benediction and closing the entire commencement program. This short message was printed and placed inside the Bibles that were awarded to the graduates, and is herewith presented:

THE CLASS OF 1952.

During these four years of study, research and preparation you have been blessed with the quietness of our campus, the facilities of our college, the scholarship and thoroughness of our faculty, and the friendly atmosphere of our institution.

These have been yours while much of the world has suffered severly from the backwash of terribly destructive wars. Many people of the earth have been torn from their homes, driven from their countries and made to wander in strange lands to eke out an existence as best they can. Your own land is threatened with social upheaval, political stringencies, and economic stress.

This is the kind of world into which you are graduating; to which you go when you leave this campus. Go—go into this world of ours as if you had the answer to all of its problems; as if this is the fulfillment of the dreams of youth. Go as if God had matched you to this day. Who knows but that he has entrusted you with the ability, the leadership, the courage, and the power to bring order out of chaos, plenty out of poverty, comfort out of sorrow, and peace out of war. Go, and God be your companion and the man of your counsel as you face the storms and opportunities of this your day.

SCHOLARSHIP FUND HONORS DR. NED F. BRANNOCK.

Dr. Ned F. Brannock, veteran of more than forty years service as a member of the Elon College faculty, was honored during the 1952 commencement when announcement was made of the establishment of a scholarship fund to bear his name as a tribute to his service.

The scholarship fund, which was started by a number of his former students in tribute to his long service to the college, was announced at the annual Alumni Banquet by Prof. Earl Danieley, who stated that the interest from the fund will be used each year to aid some worthy senior student in the field of chemistry in carrying out a research project.

Dr. Brannock, who is thus honored, is a native of Alamance County who graduated from Elon as a member of the Class of 1899. He later pursued graduate study at Elon, at the University of North Carolina, at Johns Hopkins and at Columbia University, having received the Master of Arts degree from Elon and the Master of Science degree from Columbia. He also received the honorary Litt. D. from Defiance College.

After some years of work in North Carolina public schools, he returned to Elon in 1908 for work in the academic department and then became head of the chemistry department of the college, a post he has held to the present day.

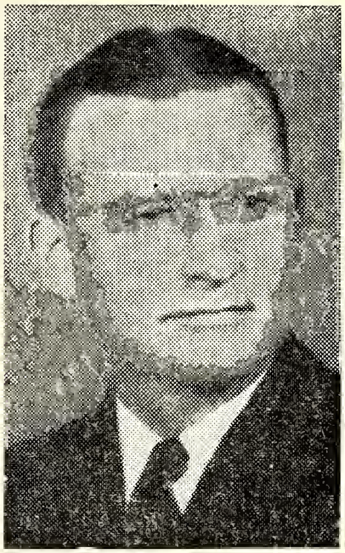
APPORTIONMENT GIVING.

We are all hoping for the day when the members of our Sunday schools and churches will think of the money they give to Elon College not as gifts but as investments—investments not in houses, lands, stocks, and bonds, but in men and women, in human life that will pay dividends not in dollars and cents but in character and conduct. Elon College is an educational institution. This is our business. Our principal responsibility is, however, not simply education, but education with the Christian element. Our purpose is not only to insure the development of mental facilities, but to build character that will function

(Continued on page 15.)

Elon College Confers Honorary Degrees Upon Three Congregational Christian Ministers

During the recent Commencement Elon College, in addition to conferring Bacalaureate degrees upon 96 graduates, also conferred the degree of Doctor of Divinity upon three Congregational Christian ministers: Rev. Wyatt Millard Stevens of Norfolk, Va,. Rev. Martin Leland Goslin of Evanston, Ill., and Rev. Duane Nathan Vore of Suffolk, Va. In conferring these degrees, the following citations were read:



DR. STEVENS

WYATT MILLARD STEVENS.

Ordained minister of the Gospel Congregational Christian Church. Born in Randolph County, Alabama. Educated in the public schools of his native state; Southern Union College, Wadley, Alabama; Elon College, Elon College, North Carolina; Duke School of Religion, Durham, North Carolina; and Yale Divinity School, New Haven, Connecticut. Has served as pastor of churches in North Carolina, Alabama, Connecticut, and at present is pastor of the Christian Temple, Norfolk, Virginia.

Has served his denominations as representative to local conferences, national and inter-national councils as secretary, superintendent, and currently as president of The Southern Convention of Congregational Christian Churches.

Mr. President, it gives me pleasure to present the Reverend Wyatt Millard Stevens as candidate for the honorary degree of Doctor of Divinity.

MARTIN LELAND GOSLIN.

Born in Philadelphia, Pennsylvania, became a resident of Oklahoma City, Oklahoma, in early childhood. Was educated in the public schools of his native state. The University of Oklahoma, Boston University School of Theology, Boston Graduate School, earning B. A., M. A., and S. T. B. degrees, with magna cum laude in all schools. Studied in the University of Edinburg, Edinburg, Scotland as Robinson Fellow for Christian study which included Oxford University, Oxford, England, and travelled throughout Europe and the Middle East.

Has taught Biblical literature and public worship at Boston School of Theology, Andover Newton Theological School, is the author of various articles appearing in academic and religious periodicals. Is the author of "How We Got Our New Testament," and a "Book of Worship for Free Churches." Was a member of the Congregational Christian Seminary for Worship for the General Council.

DR. GOSLIN

Has served as pastor of influential churches in Oklahoma, Massachusetts, New Hampshire, and at present is pastor of the First Congregational Christian Church of Evanston, Illinois. Has served his denomination and general causes of Christian Education as educator, lecturer, leader, in conferences and conventions and has served on important committees for conference and council meetings of the Congregational Christian Church.

Mr. President, with pleasure I present Martin Leland Goslin as candidate for the honorary degree of Doctor Divinity.

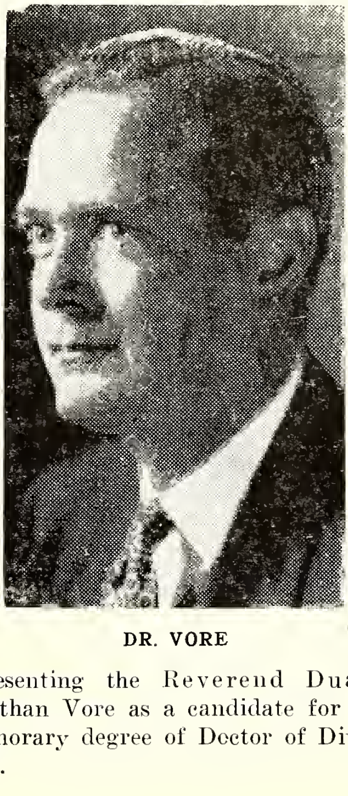
* * * * *

DUANE NATHAN VORE.

Born in West Milton, Ohio. Educated in the public schools of his state, Elon College, Elon College, North Carolina, B. A. degree; Yale Divinity School, New Haven, Connecticut, B. D. degree. During World War II he served as a chaplain in the United States Navy for 23 months.

He is a convincing preacher, a successful pastor having served churches in North Carolina, Virginia, Connecticut, and Michigan. Now pastor of First Christian Church, Suffolk, Virginia. Has served his denomination as delegate to conferences and national council meetings. Prominent in social, religious, and fraternal circles.

Mr. President, I take pleasure in presenting the Reverend Duane Nathan Vore as a candidate for the honorary degree of Doctor of Divinity.



DR. VORE

Church Women at Work

With Emphasis on Missions
MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

A LETTER TO SOCIETY LEADERS.

Dear Friends:

How many women of your group are planning to attend the School of Missions at Elon College, July 8-11? It's just a month away, so here are some suggestions for your consideration:

1. Come yourself if possible (special recognition of this year's presidents). See that your woman's organization is represented.
2. Get your organization to pay the expenses of at least one car.
3. Contact someone of your group who can drive.
4. Then by *personal contact* fill the car, trying to get leaders or future leaders of your organization interested in going. They will have a good time, receive a great blessing, and it will pay wonderful dividends next year to your women's group.

You and I both know that everybody's business usually is nobody's, and things won't get done. As the president or a leader of your organization may we urge you to take the responsibility of having a good representative group to attend the school from your church.

If your leaders who would love to come have small children, get someone of your group who cannot come to keep the children for them. That would be a real service.

In other words, let's leave no stones unturned to make this the most worth while school we have had thus far. To do that, we must do two things:

1. Have a good program to offer, qualified leaders and teachers.
2. Have the women present.

The first of these, we feel we have. Now let's all get together and fill our dormitories to overflowing.

The cost is only $10.00 for registration, room and board, from Tuesday noon to Friday noon.

The teachers and leaders are:

Bible Study (Book of Colossians), Miss Lucy Steele, Peace College, Raleigh, N. C.

Continued on page 9.)

MEET THE HAYES FAMILY.

In Guadalajara, Mexico's second largest city, we have a fine missionary family to represent our denomination—Malcolm and Lois Hayes and their two small children. The Hayes went to Mexico in 1946 as representatives of the American Board, although Mr. Hayes had worked there previously for several years with the Quakers.

Mr. Hayes is a native of Illinois. His parents were workers abroad with the Y. M. C. A. He graduated from the University of Nebraska in 1941, with special training in music. He worked with the American Friends Service Committee in Mexico from 1941 to 1943 and in Civilian Public Service camps from 1943 to 1946.

MR. AND MRS. MALCOLM D. HAYES

Lois Kleinschmidt Hayes was born in Nebraska. She also graduated from the University of Nebraska with a degree in commercial art. After teaching that subject for a year she became the office secretary of our South Dakota Conference. Later she did the same type of work in the Southern California Conference.

Dr. Alden Clark of our board wrote about Mrs. Hayes after a year in Mexico: "She has become accustomed to awaking to the ringing of the bells in the many Catholic churches; to seeing a small store on each corner instead of a gasoline station; to boiling all her milk and water; to using no canned or ready-mixed goods and to greeting and bidding farewell to friends by saying 'Buenos dias' and 'Adios.' One week's activities include choir practice every night except one in preparation for a big Sunday concert conducted by a young Congregational Christian Church leader, Arturo Villilobos; a young people's Christmas party at her home with popcorn balls as a special treat; a school program for the benefit of other children in a poor rural school across town; international party one evening; and a school program for the students."

Mr. Hayes teaches in the Instituto Colon, our school in Guadlajara. He is choir director and pianist at the local church, and he is the mission treasurer, which carries with it many responsibilities. He frequently visits the churches of the four west coast provinces, which are our special concern.

One of the great contributions of the Hayes' household has been its willingness to welcome groups of children, young people or adults for evenings of music or discussion.

* * * * *

A BUS RIDE IN MEXICO.

By MRS. MALCOLM HAYES.

Among Molcom's duties is that of managing the school bus, which in the course of its daily run picks up nearly a third of the pupils of the school, mostly of the kindergarten age and first and second grades. Parents send their children to our school for one of several reasons. Its teaching standards, including discipline, are much higher than those of the public schools which are at times overcrowded. There are many private schools, but the Instituto Colon is the only one where the children are not exposed to and drilled in the Catholic doctrine (even though teaching religion in schools is illegal in Mexica).

If you would like to see Guadalajara—not its tourist attractions—but its back streets, etc., you should get on the bus some chilly December morning at 6:30 and ride with it for two hours from one side of town to the other. First we stop for the young son of the pastor of one of the Nazarene churches. Further on a little brown-eyed seniorita about four years old gets on to ride over an hour before she arrives at school. Next we stop for a chubby youngster who lives in one of Guadalajara's tenements—a "vecindad," literally a "neighborhood." It consists of apartments of three small rooms built around a narrow court which opens into the street by a single door. One apartment houses as many as a dozen people. Later we pull up in front of a house near the Country Club in one of the new building areas of fine homes. Then a daughter of one of the leading doctors gets on.

We keep going, sometimes picking up one child, sometimes two or three from one family. Many are children of former pupils of the school. Two come from German families, and their blue eyes look strange among all the black-eyed children. Some are the children of church families—two of them are great grandchildren of a woman who recently had a service at the church in remembrance of her fiftieth wedding anniversary.

* * * * *

THE HAYES VISIT THE COUNTRY.

Besides local responsibilities, Malcom tries to do visiting in churches which stretch over a distance equal to that from Boston to Denver. The program to mold men's lives is still the basic motive for our missionary work, and it is from these churches that we must find people with Christian ideals to move to posts of leadership in all phases of our work.

One of Maucolm's most interesting visits was to the region of Ameca, about 50 miles from Guadalajara. His companions were Marcelino Alvarado, a young man who is our colporteur (Bible distributor) and had visited the region before; and Elena Ortiz, the religious education worker of our field. Our first destination was Alta Vista. The people first heard the Gospel some fifteen years ago, and today Alta Vista is one of the rarities in Mexico—a Protestant community. Because of poor bus connections, we did not arrive until 9 p. m. But here, as in all rural sections, the eagerness for the Bible and its teachings is so great that they sent out word of our arrival, and a group of a dozen assembled for a service which began at 10:15 p. m., after we had been served supper.

The following afternoon we took the bus to the village of Ipazoltic, an Indian name referring to the lime deposits there. Here we stayed in the home of a family who has dedicated a small room as a chapel. That evening a group of 25 walked from a town three miles away to attend the service.

In this area there is a circuit of five villages which have never had regular church services, but where there are great possibilities if it were possible to do an intensive work. But there is no leader to send.

A NOTE OF THANKS.

Our Women's Board sent a gift to be a part of the larger gift that the women of our denomination gave to Mrs. Berta McClintock, retiring secretary of women's work. Here is her note of thanks:

My dear Friend:

You and the members of your board had a share in the beautiful recognition gift presented to me at the Midwinter Meeting in January.

I want to tell you about the wonderful trip I am planning, which the gift of money will help make possible. I am joining the European Seminar sponsored by the Council for Social Action and led by Dr. Reissig and Tom Keehn. I can't quite believe it is true, but I have actually signed up!

We sail on July 9 on the *Queen Mary* and visit England, Germany, Switzerland, France, Italy — and I hope to visit our American Board work in Greece while the others go to Yugoslavia. I have never been to Europe nor have I visited any American Board mission, so this will be a great event in my life.

I shall feel that I represent you each day as we meet church and government leaders in these different countries. I wish you could actually be with us. Whether your part in my gift was a letter in the very precious Book of Memory or a share in the money, this note brings my deepest gratitude.

Faithfully yours,
Berta McClintock.

A LETTER TO LEADERS.

(Continued from page 8.)

Foreign Mission Study (Africa), Dr. John A. Reuling, 14 Beacon St., Boston, Mass.
Home Mission Study (Human Rights), Mrs. Charles Bingham, Westfield, N. J.
Literature, Miss Pattie Lee Coghill.
Teaching Methods for the Sunday School, Miss Lelia Anderson.
Program Planning, Mrs. Richard Jackson.
Worship, Mrs. W. B. Williams, Mrs. Carl Wallace, Mrs. C. H. Dawson.
Dining Room Hostess, Mrs. L. W. Vaughan.
Fellowship Chairman, Mrs. R. A. Whitten.
Business Manager, Mrs. M. F. Hall.
Registrar, Mrs. J. H. Booth.
Pianist, Mrs. T. H. Mackintosh.
Organist, Mrs. E. L. Smith.
Hostess, Mrs. George Colclough.

Registration, Tuesday, July 8, at 1 o'clock, West Dormitory. Program begins at 2:30 in Whitley Auditorium.

Mrs. John G. Truitt,
Chairman, School of Missions.

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ELON PROFESSOR VISITS MISSION FIELD.

Dr. W. W. Sloan, professor of Bible, and Mrs. Sloan, professor of Spanish at Elon, left Elon College the evening of Commencement Day for a visit to mission work throughout Africa and the Near East. Dr. and Mrs. Sloan flew Tuesday night from New York to Paris. From there they went to Lisbon, Portugal, and Friday flew from Lisbon to Monrovia, Liberia around the hump of Africa. From there their plan is to visit the Gold Coast, Nigeria, French Equatorial Africa, Angola where our own Congregational Christian mission is located, the Belgian Congo, Kenya, Ethiopia, the Anglo-Egyptian Sudan, Egypt and the two Palestine nations of Jordan and Israel. On their return they will spend a few days in Spain where Mrs. Sloan spent five week three years ago.

Dr. and Mrs. Sloan expect to get back to Elon College August 29. The Christian Sun has asked them to send reports of their experiences from Africa from time to time. Since the foreign mission study subject for this coming year is Africa, doubtless both Dr. and Mrs. Sloan will be invited to speak in many churches of the Southern Convention next fall and winter.

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Mrs. Wisseman has sent a list of Friendly Service needs to all women's socities. One of the immediate, urgent needs is the supplying of Child Care Migrant Centers. Listed are the needs. These things do not need to be new, just so they are clean and in working order. If your class or Junior Society helps with these projects please write Mrs. Wisseman or me so it can go into The Sun.

Supplies for Virginia go to Rev. Isaac Henderson, Cheriton Labor Camp, Cheriton, Virginia.

And North Carolina to First Baptist Church, Elizabeth City, N. C.

So many of the strawberries, string beans, and potatoes that we eat are picked and harvested by these migrant workers. They are "strangers in our states" and there are many children with them. Let's share!

3 sets salt and pepper shakers.
4 plastic table cloths—white.
2 dozen dish towels and 3 cloths.
4 hot pan lifters.
Linoleum (need to measure the floor).
Sheets or curtains to partition infants from toddlers.
3 baby pens.
12 baby baskets.
6 baby beds.
1 baby scale.
1 baby bath tub.
6 pots.
4 training chairs.
1 rocking chair.
4 low tables.
4 benches or small chairs.
1 kitchen table.
2 kitchen chairs.
1 refrigerator.
1 food cabinet.
Clothes line and clothes pins.
2 water pails.
1 water cooler.
1 large container for heating water.
1 double boiler.
1 two-quart sauce pan.
1 three-quart sauce pan.
1 skillet.
2 dish pans and rack.
4 muffin pans.
2 baking dishes.
2 platters.
1 toaster.
1 juice reamer.
1 can opener.
2 paring knives.
1 butcher knives.
2 large cooking spoons.
1 server or pancake turner.
1 large cooking fork.
2 pitchers—water and milk.
36 bowls for soup and cereal.
36 mugs or cups.
36 sauce dishes.
3 large bowls for serving.
36 spoons.
36 forks.
12 knives.
2 sugar bowls.
2 cream pitchers.

Can't send but one item? Well, send it. Each one will help make a pleasant summer for some wandering child.

A PLEA FOR THE DREAMER.

By Janice A. McDonald.

Issued by the National Kindergarten Association.

Until yesterday Mrs. Jones thought that her son, David, was dull. When she had a long talk with his teacher and found that his mental test proved him to be one of the brighest children in the class, it stunned her.

"David is a dreamer," Miss Samuels said. "He never causes us trouble. He's a nice child."

Mrs. Jones frowned.

"He's miles away when I call on him," Miss Samuels continued. "He never volunteers, but when I call on him he has a good answer."

"But he should pay attention in class! I'm going to get after him!"

"We must help David without upsetting him, Mrs. Jones. If we are not careful we may force him to retire more and more into a life of fancy and imagination. Dreaming in itself isn't bad. Many 'dreamers' of the world have done and are doing great things, in every line of endeavor, by first dreaming and then acting."

"But he has to learn to *live.*"

"I've watched David on the playground," Miss Samuels said. "He stands and watches the boys playing ball or sometimes plays with the younger girls."

"I'm largely to blame," Mrs. Jones confessed. "I have never encouraged him to play with the boys in our neighborhood. They are so rough, and most of the neighbors' children are little girls."

"I see," Miss Samuels said.

"His father is athletic," Mrs. Jones added. "He naturally wishes that David were, too. When he plays with him he keeps after David to *try* to catch, to kick, to run fast—"

"David dreams because of a feeling of insecurity," Miss Samuels said. "Don't you see? He would like to participate on the playground, but he is sure that achievement would be hopeless for him. He dreams in the classroom because he thinks he doesn't measure up there, either."

"But how can we get David to stop dreaming and wake up!" Mrs. Jones persisted.

"Dreaming is good in its rightful place," Miss Samuels answered. "But we can work together to help David to wake up and still be happy. Think of the many successful people who have used their imagination to enrich their own lives and to help others.

This was so. Mrs. Jones brightened. David might become a great man!

"I wasn't always attentive," Mrs. Jones thought to herself later. "*I* was forever cooking up ways to make mischief!" But it was hard to accept the fact that David's dreaming came from insecurity. She *loved* David. So did Bob. Yet, she began to appreciate, if the boy wasn't athletic, he shouldn't be punished for it, nor should he see his parents distressed because he wasn't sufficiently practical. She, too, in such a situation, might seek refuge in dreams.

What if David's dreams were, now those of a wistful child, wearing seven-league boots and carrying a wand? With help he might some day have dreams that would prove worth-while and bring tangible results.

Approval by his parents and teachers and successes at home and at school are what David needs now. He might never play ball or run well, but if Daddy can enjoy David's antics and encourage him to 'play the clown' now and then, the father-son relationship will be bettered, and David will improve emotionally through having fun with his father.

Patience is necessary, in dealing with a dreamer, but small, frequent doses of praise and encouragement will work wonders. When David does something well, it should be praised; and if he merely *tries* to do so, he should be commended.

GOVERNOR SCOTT OPENS 1952 PROGRAM OF CROP.

"CROP is an indirect approach to liberty," said Governor W. Kerr Scott, Honorary Chairman as he opened the 1952 CROP (Christian Rural Overseas Program) voluntary relief campaign at a meeting of the State CROP Committee in the Agri-

(Continued on page 15.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

ELON Y. P. CONFERENCE.

1. Two registration blanks for the Elon College Young People's Conference to be held June 29 to July 5, were sent to each pastor and Sunday school superintendent a few days ago. Write for additional ones if you need them. Timothy Chang and Jose Debuet will be present at all of these camps and conferences. In fact, we feel that the programs this year are unusually fine. Early registrations will be greatly appreciated.

2. Would any of you like to have Jose Dabuet for a visit in your church and community for a day or two any time between June 13-24? If so, let me know at your earliest convenience.

3. A check for this year's contribution to Jose's expenses arrived this week from a church in Eastern North Carolina and one from a church in the North Carolina and Virginia Conference. It would be fine if others of you could make a contribution as soon as possible if you have not done so this year. Eastern North Carolina contributions should be sent to: Miss Hilda Grey Johnson, RFD No. 2, Clayton, N. C.; North Carolina and Virginia to: Miss Mary Wisseman, 315 N. Edgeworth St., Greensboro, N. C.; and Western North Carolina to: Miss Frances Sanders, RFD No. 1, Pittsboro, N. C. This will be greatly appreciated.

4. Rev. and Mrs. J. L. Neese will be at Moonelon all summer and it is hoped that many of our church groups (not individuals) will come for meetings or picnics there. Write *Dr. W. T. Scott, Elon College, N. C.* for a permit and be sure to state the date which you wish to come.

You will be interested to know that Philip Mann, President of the Southern Convention Youth Fellowship; and Curtis Young, President of the North Carolina and Virginia Youth Fellowship; will represent us at the meeting of the National Council of Pilgrim Fellowship at Claremont California, June 25-July 2.

A happy and worthwhile summer to you all.

Sincerely,

Pattie Lee Coghill.

GETS FELLOWSHIP.

Nancy Pritchett of Brown Summit had received a six-month traveling fellowship which is to take her to Germany in June as a representative of the North Carolina 4-H program under sponsorship of the International Farm Youth Exchange. The Women's College student will be one of a number of American young people receiving fellowships. A biology major, she had been an outstanding 4-H leader since her high school days. She has won numerous state and national awards, including a $300 scholarship at a national meeting in Chicago.

Nancy is a member of Apple's Chapel Church and has been active in our Congregational Christian student group at W. C. She is the daughter of Mr. and Mrs. L. Fran Pritchett. She attended Monticello High School.

* * * * *

RELAX WITH MAX.

Here's one for any of you who may be thinking about getting married.

The old Puritans had these quaint rules for the selection of a good wife:

A good wife should be like three things, which three things she should not be like. She should be like a snail to keep within her house; but should not be like a snail to carry all she has on her back. She should be like an echo, to answer when she is called; but she should not be like an echo, always to have the last word. She should be like a town clock, always keeping time with regularity; but she should not be like a town clock, speaking so loud as to be heard all over the town.—*India Digest.*

Girls, if your boyfriend ever calls you a snail, an echo, or a clock, you won't know whether it's a compliment or not, will you?

* * *

Page Painter and I went in to the Burlington Church for supper last Sunday evening. The Durham Youth Fellowship was being entertained by the Burlington group. This was a very fine meeting in their very beautiful new educational building. Many of our churches are now building new Sunday school rooms, etc. All of us at the Southern Convention meeting admired their new building at Durham. This new building is an indication of the new life that is in our churches. Have you noticed, too, that all of these building churches have active Youth Fellowships.

* * *

A good farmer is known by his good, well-cared-for fields and not necessarily by his front lawn. Neither is a Christian known by the front he puts up, but by the Christian works he does.

* * *

Well, I'm back on the farm now. Hope that only a few of the hayseeds fall into this.

* * *

You didn't go to church last Sunday? That's bad. If you don't go next Sunday, that's inexcusable.

MISSION INSTITUTE AT HARTFORD.

Under the provision of a recent grant from the Carnegie Foundation, The Kennedy School of Missions, Hartford, Connecticut, was host over Memorial Day (May 29-31) to a study conference involving members of its faculty and a guest list of 36 Muslim area experts.

The subject was "Islam at Mid-Century" and the group considered the Christian obligation in contemporary Mohammedan areas.

The Kennedy School is one of four that make up the Hartford Seminary Foundation, an interdenominational university center of religious studies, with work entirely on the graduate level. According to President Russell Henry Stafford of The Foundation, this Kennedy School conference and others like it are a means of increasing "the efficiency of our service to the major Protestant Foreign Mission Boards in this country and Canada, and several in Europe, which regularly use our facilities for preparing their serious career candidates for high efficiency in their fields, and for directing their experienced missionaries on furlough in research projects bearing upon the areas in which they serve." Over 60 Mission Boards have sent appointees to Hartford.

In the free discussion session, typical questions considered were: Where, and to what extent, can Christians and Muslims find common ground for action, theological study and worship?; How should the continuing Christian missionary obligation to Islam understand its own past?

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE SIN OF GREED.

Lesson XII—June 22, 1952.

Memory Selection: "*Thou shalt not covet.*"—Exodus 20:17.

Lesson: Exodus 20:17; Luke 12:13-21, 29-34.

Devotional Reading: Psalm 15.

Last, But Not Least.

The Commandment, "Thou shalt not covet," is the last of the Ten Commandments; but it is not the least. Indeed, it is second only to the First Commandment—"Thou shalt have no other gods before me," and in a sense stands on a par with even that great Commandment. It is the most direct threat to this Commandment. Covetousness threatens the supremacy of God, it puts things ahead of God.

Furthermore, here is a commandment which deals with the inner spirit. We have seen how, generally speaking, the Ten Commandments deal with the act, as opposed to the teachings of Jesus, which deal with the spirit. But this Commandment is all of one piece with the teachings of Jesus. It goes behind the outward act to the inner spirit. One does not have to commit an act to break this commandment; he has only to have the spirit of covetousness.

A Nasty Thing.

Covetousness is a nasty thing. The Bible shows again and again how by setting our hearts upon that which is another's we degrade ourselves. *Time and again it links covetousness with uncleanness.* Paul knew what a nasty thing covetousness is—he puts it with fornication, uncleanness, passion, evil desire. He says, "No fornicator, nor unclean person, nor covetous man." The desire to possess and enjoy that which is another's—and that is what covetousness is—is the same dirty desire, whether its object be another man's wife, or his possessions, or his fortune, or his reputation, or his business.

Furthermore, Paul knew full well, how this commandment went deeper than any of the other commandments. It was the searching character of this commandment that made it play such a significant role in his religious experience. He could listen to the other commandments with untroubled conscience, but this one probed deep into his conscience, and left him writhing. He thought he was reasonably successful with the other commandments, but with this one, well sin "wrought in me all manner of coveting," he writes. And it was his inability to deal successfully with this commandment that made him conscious of his need of Christ to save him from this sin.

An Unnamed Sin.

This sin of covetousness, this nasty sin, how often do you head it mentioned? How often do you hear it condemned? When was the last time you heard a sermon against it? It seems to be the sin we are afraid to mention. We say all kinds of bad things about men, or we brand them with bad names, liars, thieves, gluttons, adulterers, prostitutes, etc., but we seldom say they are covetous. And yet it is the commonest of sins. There are none of us who are not guilty of this sin in one way or another. It may be an unnamed sin, but it is a universal sin.

What's Wrong With Covetousness?

Covetousness, as used in this lesson, means inordinate, or unlawful, desire. It is the hankering after that which belongs to another, but to which we have no right. It is also to desire more than one needs. It is to put the secular above the spiritual. It puts gain above God. It is to be concerned more with material values than with human values.

And like all wrong things, it has its penalties. It kills contentment. The covetous man tends to fix his gaze on what he does not have rather than upon what he has. It makes a man feverish, fretful and wretched. Again, covetousness leads to wrong-doing. It is a fountain from which there flows many a poisonous steram. Covetousness leads to lying, to stealing, to adultery, to bearing false witness, even to murder. Worse still, covetousness is idolatry—the Bible itself says so. And as idolatry, it kills the finer things of life. The fact that the wages of sin is death is nowhere more plainly spelled out than in what happens to the spirit of the man who is covetous.

Danger.

Jesus knew the perils of covetousness. "Take heed and beware of covetousness," he says, both in words and in substance, again and again. He saw the subtle danger of covetousness and the serious damage of covetousness. Material things were perilous stuff. Where a man's treasure was, there was his heart also likely to be. He had a particular concern for rich folks. He knew how hard it was for them to enter into the Kingdom of Heaven.

Thou Shalt Covet.

"Thou shalt not covet anything that is thy neighbor's." Covetousness in the sense of inordinate or unlawful desire, is forbidden. But there is a covetousness that is encouraged. Or to put it better, men are urged to covet some things. Paul puts it thus: "But covet earnestly the best gifts." All of the finest and best things of life, purity and truth, and honesty, and faith and hope and love, and humility and patience, and goodness—these and a hundred other things are to be coveted, to be greatly desired, to be sought after. Jesus was saying this is another way, when he said, "Blessed are they which hunger and thirst after righteousness, for they shall be filled."

A Cure for Covetousness.

"Wherein sin does abound, grace does much more abound." One can conquer covetousness by refusing to fix one's attention on the forbidden. A man must refuse to look longingly at that which he cannot have. But even this negative way of dealing with covetousness has its limitations. One must learn to fix his attention, not on what is forbidden, but on what is permitted, by the expulsive power of a new affection. Inasmuch as covetousness is a thing of the inner life, the inner life must be set right. The only sure way is through a commitment to Jesus Christ. This is the victory which overcometh covetousness.

Based on "International Sunday School Lesson," copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEDITATIONS ON FAMILY LIFE.

(Continued from page 5.)

fail in the transmission of character we have dishonored them and disgraced ourselves. Of this you may be sure, the joy and honor which may come to you as parents will not be measured half so much by the material successes of your children as by the character which has been nutured in their lives.

This is not to say that parents alone are responsible for the behavior of their children, but I suspect we have far more to do with what our children become than we may ever suspect. A certain teacher was perplexed because one of her pupils used very profane language, and used it quite naturally. There wasn't very much she could do about it because that child learned it at home. The language we use, the clothes we wear, the thoughts we think, the habits we acquire are all largely traceable to the patterns we found at home. We are shaping the tomorrows of our children by the way we are living in our homes today. May I plead that you seize every opportunity to shape the thought and spirit of your children, for the days are fleeting and one morning, not so far away, you will awake to find them out of reach and your influence spent.

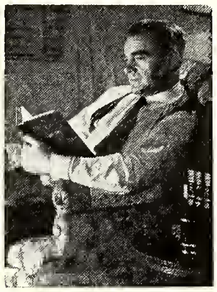
Let me plead also that you undertake all the duties of a good parent personally, and that you not shift these duties on to other people or agencies. I heard a parent the other day blaming the school because her child had bad manners. Someone else may blame the church because some boys or girl is immoral. Another mother loses the affection of her child having turned over the rearing of that child to a nurse that she might be free for more important social obligations than the drudgery of child rearing. The school, the church, the tutor, the nurse, may each do a job and have a place, but no one of them or all of them can do the job of the parents. None can give a child the affection that feeds its very life save the mother and father. To transmit that love we must live with our children, play, work, talk with them across the months and the years they share our dwellings.

Somehow we must give them a faith to live by. No this cannot be delegated to the pastor or Sunday school teacher. It is the privilege of the parents to plant and nurture in the lives of their children. It is trite to say we cannot give them what we haven't got. I was calling in the home of a young mother one day and she said she wanted her little girl to go to Sunday school because she wanted her to have a faith in God—something that she herself never had found. My heart went out to that little child, for the odds were mightily against her.

Parents and children can sing together, read the scriptures together, pray together, share their problems together, and above all establish a basis of understanding so that no matter what the problem, it will be a fit subject for discussion in the family circle in an atmosphere of mutual respect and freedom. Bring, don't send, your children to Sunday school and church. Your very presence speaks volumes to your child. It shows that for you religion is important, important enough to take your time as well as the time of your child, I notice that when children get in high school, those who drop away from Sunday school and church are usually those whose parents do not bother to attend.

No, I can offer no method of character building which carries with it a warranty guarantee. But of this I am sure. As parents we have the biggest job in all the world. It is the most important job in all the world. It is training our children in the way they should go, that when they are old they shall not depart from it. It is our job, not someone else's. But it is a task, the successful execution of which will bring the greatest, possible satisfaction to us as individuals and in the long run be of the greatest service to our communities and to the world.

Have You Read?



The Ecumenical Movement, by the Leonard Hodgson, D. D., The University Press, The University of the South, Sewanne, Tennessee, 1951, 50 pp.)

The three lectures cover the development of ecumenical thought and organization from 1910 to 1950 in a lively manner and with significant interpretation. Final "reflection":

"We are witnessing the opening of a new period in Church history . . . what constitutes the novelty is not the particular form of organization which has appeared in the World Council, but the new type of interest in one another which has grown up in our divided Churches. The fact that the Holp Spirit has moved the Churches to feel this interest and to seek to devise forms of organization in which it can find expression is the underlying reality of the whole Ecumenical Movement. . . .

"That the great need of the Ecumenical Movement at the moment is that it should be more fully shared in by the general membership of our various Churches. I have spoken of the growth in mutual understanding that can only come by personal intercourse. . . . It is only through personal intercourse that one begins to learn what other ways of holding and practising the Christian faith look like and feel like from within. It is only by learning that, one can begin to understand them. And it is only by growth in such understanding that we can begin to find the way to that Church unity for which we hope and proy. . ."

Rufus Speaks to Our Time. An Anthology, Edited by Harry Emerson Fosdick. The Macmillian Company, New York. $4.00.

Rufus Jones was a recognized spokesman for the Quakers. He was a representative of one of the most dynamic and virile religious groups in Christendom. During his long and robust ministry he redeemed the time by teaching, lecturing, preaching and writing.

Dr. Harry Emerson Fosdick has gone over his voluminous writings with the fine-tooth comb of a mature and devoted scholarship, selecting thirteen chapters which reflect the clarity and range of Rufus Jones' thinking.

There are many reasons for studying Rufus Jones. He was a philosopher, a theologian, a reformer, an apostle of the Inner Light. One finds in his writings the authentic spark of inspiration and revelation. Our generation had best study him, lest the mystic become extinct.

Dr. Fosdick has rendered a fine service by compiling and commending these writings. Here are two great names linked together. In his succinct introduction Dr. Fosdick says: "I understand what one of his students meant when he said, 'He lighted my candle.' " Well, anyone who helped light such a prophetic candle as Harry Emerson Fosdick deserves wide and careful reading. Here then are chapters with penetrating insights into the meaning of God, Science, Conscience, Prayer, Mysticism, Church, Quakers, Immortality.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

You will miss four of our children who are no longer at the Orphanage. Their friends and classes should take notice. They are: Janet Beers, Clarence ("Corky") Williams, Lewis Simpson, and Margaret Simpson. We are very proud of each of these children. They have made good records here. Janet is working with Western Electric, Burlington, N. C.; Corky Williams is employed in an A & P super market, Wilmington, N. C.; and the two Simpson children are returned to their mother who has reestablished her home in Burlington. We have done well by each of these and they have done well in the training and home which has been given them. I wish to thank all—and there are many—who have done them special favors.

Last Sunday we gave our children's program in two churches: Liberty (Vance) and Mt. Auburn. The people were generous in both these fine churches. We had dinner at Liberty (Vance), and gave our program in the afternoon at Mt. Auburn, after the program we were shown the Bugg Island dam basin and the dam itself and given picnic supper. The children and their helpers were all thrilled at the sights. I christened two babies at Liberty (Vance) for the minister there, one of our finest young ministers who is as yet only a licensiate, Warren Matthews. I invited both these churches, as I do everywhere to come visit us one Sunday, bring along a picnic lunch, and see all our children and the improvements being made.

I hope our women will come July 8 to the School of Missions at Elon, and that they will visit the Orphanage. The women are doing so much for the children here. And they are collecting coupons of all kinds for our help. We wish them to see first-hand what it is all about.

Fayetteville Church came to see us early this week: Rev. Kenneth Lindner and Mrs. Lindner and three of their ladies. They took one of our children home with them for a week's vacation, and when they bring her back they have engaged to take a little boy for a week. There are so many friends asking for children for vacation we have to divide in some cases their two weeks into one week at a place. People are so good to these children and all of us here are trying to teach them to appreciate it. That is one of our easiest jobs, because they have such nice times.

Since I began this letter a representative of one of our neighboring firms walked in and presented a $300.00 check to the Orphanage, as a designated gift. It is to be used as a part of the Johnston Hall improvements.

I wish you could see our wheat and oat crop. It looks good, and I do hope we shall be able to harvest it in good condition. Sometimes we have a wet season at harvest time and since grain is allowed to get so ripe now days before it is harvested we suffered some loss on it year before last.

Now let me thank you again for the good report this week. When you realize it takes a little more than a thousand dollars per week the year round you can easily see why we are glad to hear from every Sunday school and every friend often. I am very happy with this report and appreciate it more than I can tell you.

John G. Truitt,
Superintendent.

REPORT FOR JUNE 5, 1952.

Donated Commodities for the Week.

The Willing Workers Class of Garner Christian Church: Clothing.

Mrs. J. A. Campbell, Burlington, N. C.: Clothing.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,868.08
Eastern Va. Conference:		
Liberty Spring S. S. ...	$ 20.00	
Oak Grove S. S.	5.00	
Portsmouth, First S. S. .	16.30	
		41.30
N. C. & Va. Conference:		
Greensboro, First	$ 143.06	
Mebane	5.08	
		148.14
Western N. C. Conference:		
Antioch (R) S. S.		17.50
Valley Va. Conference:		
Timber Ridge		20.00
Total		$ 226.94
Grand Total		$ 7,095.02

Special Offerings.

Amount brought forward		$13,170.45
Mr. and Mrs. Nelson Jackson, Tryon, N. C., in memory of Mrs. Mellen Chamberlian Martin ..	$ 10.00	
Dr. & Mrs. R. E. Brooks, Burlington, N. C., in memory of Mrs. James P. Montgomery	5.00	
Gasoline Refund	40.00	
Wenoca Club Variety Show	23.00	
Chester H. Roth Co., Interest	30.00	
Dorcas-Twiddy Class, for Betty Leigh	10.00	
Mr. and Mrs. Harry Ollerhead, Chapel Hill N. C., in memory of Loula Joyce Ashworth	10.00	
Mr. and Mrs. Harry Ollerhead, Chapel Hill, N. C., in memory of Elizabeth Moring Boone ...	15.00	
Children's Program. Mt. Auburn Church	205.84	
Berea (N. C. & Va.) Ch. .	130.00	
Young People's Class, Reidsville Church, for Phyllis Morningstar ..	5.00	
Walter Williams High School, breakage deposit	25.00	
Special Gifts	216.18	
		725.02
Grand Total		$13,895.47
Total for the Week		$ 951.96
Total for the Year		$20,990.49

Truth when not sought after rarely comes to light.—*Holmes.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..
Address..

LAYMEN MEET IN THIRD BIENNIAL SESSION.

Following is a report of the third biennial session of The Laymen's Fellowship, held at Durham, N. C., April 29, 1952:

Over 200 Laymen of the Southern Convention met in the dinning hall of the education building of the Christian Church in Durham for a banquet meeting. A very interesting program was prepared by our chairman, Mr. Geo. Colclough. Those taking part on the program were Mr. Walter A. Graham, our National director, and Dr. Vere V. Loper of Berkley, California, the Moderator of our General Council, who conducted a very impressive installation service.

In the bussiness session there were three matters that were discussed and voted, which need to be called to the attention of all the laymen of the Convention:

1. Permission of the Southern Convention was asked to raise $25,000 for the physical development of Moonelon. This request was granted by the Convention and the necessary organization was set up to do the job. Many of our laymen have had the opportunity to see this property, which has been given to our denomination by Mr. and Mrs. W. W. Sellars, and feel that we should improve it so that our church and its agencies will be able to use it. When this property is developed it will be a Convention Center for Young People's Conferences, Laymen's Meetings, etc.

2. It was voted to have a mid-winter meeting at Elon College.

3. The Recommendation for Finances was that each member of the Laymen's Fellowship pay to their conference treasurer $1.00 per year, of which 50c is to be sent to the treasurer of the Southern Convention Laymen's Fellowship.

The following officers were installed for the coming biennium:

W. B. Williams, chairman, 1253 24th St., Newport News, Va.

J. Earl Danieley, vice-chairman, 17-B Glen Lenox, Chapel Hill, N. C.

S. H. Pell, secretary-treasurer, Rt. 1, Ramseur, N. C.

Local Conference Chairmen:

Virginia Valley—K. B. Dofflemeyer, Elkton, Va.

Eastern Virginia — G. C. Mann, Cypress Chapel, Va.

Western North Carolina — S. H. Pell, Route 1, Ramseur, N. C.

North Carolina and Virginia—S. L. Mauldin, 317 Corona Street, Winston-Salem, N. C.

Representatives at Large:

Virginia Valley—C. A. Pugh, 529 Loudoun Street, Winchester, Va.

Eastern Virginia—L. G. Robinson, 3711 Argall Avenue, Norfolk, Va.

Eastern North Carolina—Rex Powell, Fuquay Springs, N. C.

Western North Carolina — Hubert Beane, Route 1, Asheboro, N. C.

North Carolina and Virginia — B. B. Fort, Route 8, Greensboro, N. C.

S. H. PELL.

DR. SANDERSON RETIRES.

(Continued from page 2.)

ton, Mass. and Cleveland, Ohio. Of particular interest and helpfulness has been his recent study of our Congregationl Christian Churches in the Southeast.

In the "Appreciation" which recently was spread upon the records of The Board of Home Missions, Dr. Sanderson was praised for his "technical skill and wide experience" as well as for his "gift of keen insight" and interpretive ability along with "a literary excellence that has in many respects been unmatched." Dr. Sanderson, said the Appreciation, "has helped us to see our inadequacies, to strengthen our established work, and to behold unmet opportunities."

At the Midwinter meeting of the Missions Council in Cleveland last January, Dr. Sanderson declared that we live today "in the time of Great Migration"; that Americans are not only more numerous but they have been moving about in such large numbers that "scatteration" has become a part of our national problem. He said: "If we build shopping centers and erect television aerials and leave out our church sites and let people grow up in easy, pagan secularism, we shall by no means be a missionary church. The time will come when Iron Curtains will have crumbled or will have been battered down. The time will come when we will be sending a host of technicians to serve as colleagues for the leaders of the younger churches overseas. We shall do this only if we have strong new churches at the home base where millions of migrant Americans happen to be living at the time."

NEWS OF ELON COLLEGE.

(Continued from page 6.)

within the principles of Christian living, giving due consideration to individuals of all classes, conditions, and races, and exercise its power and abilities for the building of a Christian civlization wherein God shall be supreme and His spirit shall guide in all the ways and walks of life. It should be a pleasure and a privilege to contribute for such high purposes.

Previously reported		$4,750.16
Eastern N. C. Conference:		
Henderson	$ 50.00	
Eastern Va. Conference:		
Johnson's Grove	$ 10.00	
Norfolk, First	30.00	
Valley Va. Conference:		
Winchester S. S.	$ 8.34	
		98.34
Total		$4,848.50

GOVERNOR OPENS PROGRAM.

(Continued from page 10.)

culture Building, Raleigh. "We want to help the man when he is in distress and down and out. Let us not take this program lightly. It is a Christian thing for Americans to do for persons when they are in need and in distress," he went on to say. "Let us not get tired of well doing," he urged.

Rev. Jeff L. Norris, pastor of the Macedonia Lutheran Church, Burlington, reporting on conditions overseas as he saw them in Germany and Austria, said: "Housing and living conditions are beyond description. Men, women and children are literally stacked on top of each other. The church agencies seek to meet such conditions by feeding the refugees, setting up homes for the aged and orphanages for the children. They look to Americans who can give them a measure of peace in their plight."

State CROP Chairman, L. Y. Ballentine, Commissioner of Agriculture, presided. Organization and campaign plans were outlined by the State Director, Rev. Carl R. Key, Durham. A goal of 69 carloads of farm commodities such as peanuts, corn, wheat, soy beans, milk and cotton, was adopted. Sixty counties will be worked intensively and the others given opportunity to organize. The committee was especially interested in the following figures presented by Mr. Key: the amount of food required to feed one refugee every day for a whole year—4 bushels of wheat—one-half of bread; 100 pounds of fluid milk—one and one-half glasses of reconstituted milk; 2 bushels of soy beans—3 bowls of soyflake cereal; 2 bushels of corn—1 large bowl of relief cereal; each 25 pounds of raw cotton — 27 shirts or 625 medical bandages, or 125 vests; and a 100 lb. bag of peanuts—one ounce of peanut butter a day for a year.

Young Missionaries Will be Commissioned

AT THE GENERAL COUNCIL

THURSDAY EVENING, JUNE 19

IN CONSECRATION SERVICE

BY THE AMERICAN BOARD

Missionary at Work in Turkey

A NUMBER of newly appointed missionaries will participate in the American Board Consecration Service at Claremont on Tuesday evening, June 19. This service will include the usual processional of flags and Board representatives.

The speaker at this evening program will be Mr. Kiyoshi Togasaki, editor and publisher of the Nipon Times, the English-language newspaper in Tokyo. Mr. Togasaki was born in San Francisco and graduated from the University of California. He is the chairman of the Board of Trustees of the Japan International Christian University.

Miss Martha Lee Dunbar, of Chico, California, and for the past three years a teacher of English in the Junior High School of Oroville, California, has been appointed for three years of service in Turkey, as a teacher of English and Science.

Miss Carol Elizabeth Egly, who is graduating from Pomona College, Claremont, California, this month, has also been appointed for a three-year term as a teacher of English in Turkey. Miss Egly expects to sail for her new work in the Near East around August 15. She will be assigned to the American Collegiate Institute at Izmir, Turkey, founded in 1877 by the American Board. This school stands on an olive and pine tree covered hill overlooking the city which is known best by Bible students as Smyrna. Its student body is made up chiefly of Turkish girls from middle-class homes, although it has some 50 scholarship students.

Mrs. Mattie Compton Claiborne of Berkeley, California, has been appointed a teacher of Home Economics and Science for three years in the American Collegiate Institute. Some of the fruits of her sociological studies are found in her book, "A Study of 109 Juvenile Delinquents of Almeda County." She is a member of the American Association of University Women; the League of Women Voters; the Berkeley Health and Visiting Nurses Association, and the Berkeley Interracial Committee.

Mr. and Mrs. A. Donn Kesselheim of Buena Vista, Colorado, have been appointed for a five-year term in the American College at Tarsus, Turkey. A World War II veteran, Mr. Kesselheim served with the United States Navy in the Radio Material School, specializing in radio, radar and sonar. Right now he is teaching in the Colorado State Reformatory in Buena Vista, Colorado. The American School at Tarsus, Turkey, where the Kesselheims will teach, was founded by the American Board in 1887, and some 200 Turkish boys between the ages of 12 and 20 are given there, not only thorough grounding in the three R's in preparation for business or entrance into institutions of higher learning, but in character building.

Miss Helen Louise Morgan, a member of the faculty of Macalester College, St. Paul, Minnesota, has been appointed for a three-year term as a teacher of English in Turkey. Miss Morgan, who expects to sail overseas around August 15, will teach in the American Academy for Girls in Scutari, which is a suburb of Istanbul. The American Academy, a spot made bright in history by Florence Nightingale, is on the Asiatic side of the Bosphorus, where Asia and Europe meet face to face, and the cultures of the east and west mingle.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, JUNE 19, 1952 NUMBER 25

Don't Quit!

When things go wrong, as they sometimes will;
When the road you're trudging seems all uphill;
When the funds are low, and the debts are high,
And you want to smile, but you have to sigh;
When care is pressing you down a bit,
Rest if you must, but don't you quit.

Life is queer with its twists and turns,
As everyone of us sometimes learns,
And many a failure turns about,
When he might have won had he stuck it out.
So don't give up, though the pace seems slow;
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup;
And he learned too late, when the night slipped down,
How close he had been to the golden crown.

Success is failure turned inside out,
The silver tint of the clouds of doubt,
And you never can tell how close you are;
It may be near when it seems afar.
So stick to the fight when you're hardest hit;
It's when things seem worst that you mustn't quit.

—Author Unknown.

News Flashes

Rev. Ernest F. Brickhouse, pastor of our Hopewell, Virginia, Church, was a visitor at the publishing office this week.

The Hopewell, Virginia, Church had a home-coming service on last Sunday, June 15. Rev. D. D. Nash, former pastor of the church gave a history of the church. Several charter members were present for the occasion.

There will be no Christian Sun published on June 26. However, the July 3 issue will be put in the mails early, as the office of publication will be closed from Friday afternoon, June 27, to Monday, July 7.

The General Council is in session at Claremont, California, this week. The Southern Convention is well represented by laymen and women as well as ministers. Interesting happenings at the council will be given space in coming issues of The Sun.

REVIVAL AT MT. AUBURN.

The revival meeting at Mr. Auburn Congregational Christian Church will be held beginning first Sunday in July and lasting through the second Sunday. The Rev. J. U. Fogleman will conduct the services.

The public is invited.

Mrs. Eugene Wilson,
Church Secretary.

W. N. C. LAYMEN'S RALLY.

A Conference-Wide Rally of Laymen will be held at the Town Hall, Ramseur, N. C., on Saturday, June 28, at 7:00 p. m. This will be a supper meeting of Laymen, the meal will be furnished by the Pleasant Ridge Christian Church Ladies for a minimum charge.

We are planning a program of fellowship, music and inspiration. This will be an important meeting as there will be a report made of the Southern Convention Meeting of Laymen held at Durham recently. We would like to have all the men of our churches to be present regardless of whether there is an organized Laymen's Fellowship in the local church or not. We have had some new groups to organize since our last meeting at Liberty. This is most encouraging. Let's see what will be reported June 28 at Ramseur. There is still time to get started, how about it?

Mr. J. Earl Danielly, of Chapel Hill, will be the guest speaker. Mr. Danielly is vice-president of the Southern Convention Laymen and an outstanding layman.

A good meal, good fellowship, good quartet, plenty of group singing; what else could be added to make for a better evening than all this, plus your presence. Be sure to come.

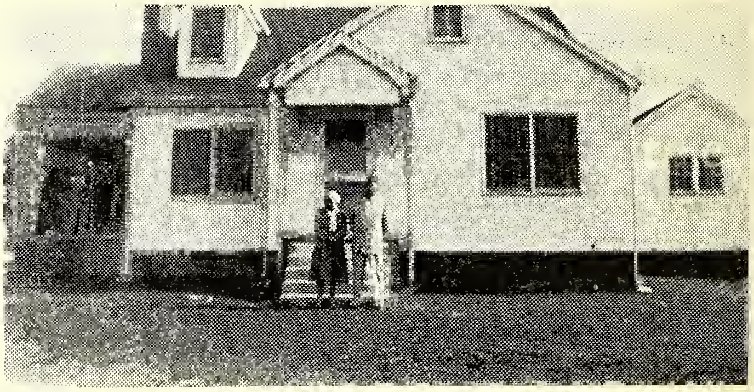
Sybrant Pell,
Chairman of Laymen's
Fellowship.

TIMOTHY S. CHANG.

People of the Southern Convention will be happy to know that Timothy Chang has just received his Bachelor of Science Degree in Poultry from North Carolina State College, Raleigh, North Carolina. He graduated June 8, 1952, with high honors and won a scholarship to Ohio State University for graduate work in Poultry.

Timothy received his Bachelor of Divinity Degree at Duke Divinity School, Duke University, Durham, North Carolina, in 1951 and made a good record for himself there also.

Last summer Timothy worked with a Young People's Carvan visiting churches within the Southern Convention and was very widely acclaimed for his good personality and helpfulness. This summer Timothy will work part of the time in our Summer Camps and Conferences and everyone will want to see him and congratulate him on his achievement. Congratulations, Timothy, from the Southern Convention. We are proud of you!



THE NEW PARSONAGE AT HANK'S CHAPEL

HANK'S CHAPEL PARSONAGE.

Rev. and Mrs. R. T. Grissom are happy in the new parsonage at Hank's Chapel. The corner stone was laid May 20, 1950. Now the parsonage is complete with eight rooms, two baths, a breeze-way and garage. The church is proud of the new and modern parsonage, for it brings to them for the first time in the history of the church a resident pastor. The next thing on the agenda for the church is the addition of Sunday school rooms and a modern heating plant.

CONGREGATIONAL SEMINARY ELECTS PRESIDENT.

Bangor Theological Seminary in Maine has just elected as its new President, 39-year old Frederick W. Whittaker, Ph.D., product of the "Bangor Plan" of theological education which provides an opportunity for mature men to pursue both college and seminary studies for the Christian ministry after experience in other vocations.

Dr. Whittaker entered the Seminary in 1939 after ten years in the business world. He leaves the post of Waldo Professor of Ecclesiastical History and Dean of Students at Bangor to take this new responsibility of leadership being the second alumnus chosen for this office.

Dr. Whittaker has been active in denominational affairs, serving as a member of the Committee on Free Church Polity and Unity of the General Council, a member of the Social Action Committee of the Maine Conference and chairman of the Ministerial Standing Committee of Penobscot Association of Congregational Christian Churches. He will take over his new post as president of Bangor Theological Seminary, the oldest school of its kind in New England, on July 1.

Labor and trouble one can always get through alone, but it takes two to be glad.—*Ibsen.*

DEATH BY ACCIDENT CLAIMS FORMER MISSIONARY AND MOTHER OF SOUTHERN CONVENTION MINISTER.

Mrs. Elmer W. Galt, who with her husband was made an Emeritus Missionary, May 13 after 42 years in North China, died in Shenandoah, Iowa, Sunday evening, May 18 following an automobile accident. The Galts were enroute to California to attend the General Council and visit friends.

Funeral services were held Wednesday, May 21 in Shenandoah with interment in the Cummings lot at Tabor, Iowa, following committal services.

Born in Tabor, Iowa, Mrs. Galt was a graduate of Tabor College, B. A., Class of 1904 and taught five years before marrying Rev. Elmer W. Galt.

Mrs. Galt began her service under the American Board in China in 1910 a year after her marriage. Except for periods of temporary absence from the field Mr. and Mrs. Galt were stalwart members of the North China Mission from this date until retirement. She lived in Paotingfu, Hopei, Fenyang and Peking. Wherever she went her home was a center of hospitality and warm friendliness. She specialized in work among women both along evangelistic and industrial lines.

From 1941 to 1946 Mrs. Galt was in the United States because of World War II. Then she went back to China and served with her husband until 1951 including nearly two years in Peking after it was taken over by the Communist Government.

The Galts returned home from China by an indirect route visiting their daughter Mrs. R. D. Modak in Bombay, India, and also their son Rev. Ralph M. Galt in Virginia. They had planned to settle down in Grinnell, Iowa.

Mrs. Galt leaves her husband Rev. Elmer W. Galt, two daughters Miss Edith J. Galt, M. N., temporarily on the staff of Western Reserve School of Nursing and Mrs. R. D. Modak of Bombay, India, and a son Rev. Ralph M. Galt, who recently came to the Shenrock Parish in the Virginia Valley Conference.

The following telegram was sent from Boston headquarters:

"The American Board and your many friends both here and in China extend heartfelt sympathy to you and family in the sudden passing of Altie to that better land. We are grateful to the Heavenly Father for her wonderful and sacrificial life, devoted to his work in China and America."

CHURCH-RELATED COLLEGE HONORS MISSIONARY.

Rev. Darley Downs, Congregational Christian missionary under the American Board of Commissioners for Foreign Missions in Japan since 1919, was recently awarded the degree of D. D. *honoris causa* by Olivet College, Olivet, Michigan.

Mr. Downs, who is en route back to Japan where he served as Executive Secretary of the Council of Cooperation and Inter-Board Missionary Field Committee, is a graduate of Denver University and Union Theological Seminary.

In the citation accompanying the honorary degree Mr. Downs was described as "a distinguished missionary interpreter of Christianity to the Japanese people, and a representative of the American people in terms of practical good will in the Orient in war and peace for over 30 years."

Mr. Downs served in many capacities in Japan including the directorship for many years of a language school in Tokyo. When World War II forced him from Japan he was transfered by the American Board to Dansalan, Philippine Islands for temporary service. Here he was interned by the Japanese for two and one-half years being in three different camps including the infamous Los Banos in which, because of his skill in the use of the Japanese language, he acted as interpreter and liaison person winning the life-long gratitude of his fellow prisoners and saving many lives by his calmness and intelligent work.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
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From the EDITOR'S *Desk*

ROADSIDE MEDITATIONS

On this trip to California, our car, a modern miracle of highway performance, becomes our portable parsonage. Oh yes, we decided not to take the kitchen stove, but it is amazing the items of necessity and convenience which can be included in a motor trip. Every state has developed remarkable provisions for the ever-growing caravan.

Driving across the United States is an exhilerating experience. After driving from state to state, one comes to a new understanding and appreciation of this vast, virile and versatile stronghold of democracy.

Faith is just as necessary as gasoline on a motor trip. The passengers, even the back-seat drivers, must have some faith in the driver. The driver puts his trust in the road-map, the manufacturers of his mechanical mobile, as well as the filling-station operator. The modern highway is a monument to faith and a proving ground for democracy.

Considerable wisdom can be gleaned from the roadside class room. Burma Shave reminds its passing classes that "substitutes can do more harm than a city fellow on a farm." And it is worth many miles of travel to find such an honest statement as this: "Welcome to Stanton, Texas, home of 3,000 friendly people, and a few old sore-heads!" Vary the figures a bit, and this might be an appropriate sign for our churches.

Browsing *with the* General Council's Executive Committee

A Digest has been made of the main considerations and actions of the Executive Committee of the General Council for the biennium. This Digest is in the hands of all delegates to the General Council, but there are items of concern for our entire constituency. A cursory browsing arrested attention on these points.

You will be pleased to learn that the Committee on Denominational History was commended for its endeavors to establish an historical society and was requested to take into consideration the need for maintaining the study of Christian as well as Congregational history. It is gratifying to know that the committee is endeavoring to carry out this mandate. In the light of this directive, it is imperative that we exercise greater care in developing and preserving denominational data in the Historical Room at Elon College. Copies of The Christian Sun are on file at the Congregational Library in Boston. One major effort of the committee is to stress the value of anniversary celebrations, with emphasis and remembrance of the life and labor which have gone into the organization and the building up of the Church and the long usefulness of its ministry through the years.

Widespread interest should greet the announcement that the Scottish Congregational Union has issued an invitation and the next meeting of the International Congregational Council will be held in the historic city of St. Andrews, June 20-29, 1953. According to the schedule for the nomination of delegates, the Province of the South will be entitled to three. The last meeting of the Council, it will be remembered, was held at Wellesley College.

There are a growing number of elderly people in our churches which we dare not evade. Consequently, the Board of Home Missions has accepted the Executive Committee's invitation to sponsor a study of gerontological concerns within our fellowship. Dr. Samuel Kincheloe of Chicago Theological Seminary is leading the preliminary survey committee. The editor is planning to devote an issue of The Sun during the summer to this problem.

It will be interesting to note the outcome of the vote that the officers of the General Council be instructed to canvass its employees to determine how many of such employees concur in the desire to be covered by the insurance system established by Title II of the Social Security Act. A poll of our ministers is being taken by the Annuity Fund and the Department of Ministry to determine what percentage prefer to be under Federal Social Security coverage.

The Executive Committee keeps an open door to all representatives of our fellowship who have a grievance or a proposal. Considerable attention was given during the biennium to the problems of the Council for Social Action and the Committee on Free Church and Polity.

The editor helped nominate this important committee and has, therefore, a double interest in their proceedings. The indications are that they have acted regularly and wisely.

"Islamic Revival in Turkey"

A Digest of a Report in "International Affairs," for January, 1952

By PROFESSOR BERNARD LEWIS

After outlining the three different policies pursued by Turkey since the nineteenth century—that of pan-Islamism, Ottomanism, and pan-Turkism, which were tried successively and abandoned or modified as the basis of empire or nation, Dr. Lewis states, that "the Turkish Republic, while rejecting the wider claims of pan-Turkism, adopted the Turkish nation as the basis of identity of the Turkish" lay state, in which "religion, though not actually suppressed, was made a strictly private affair." The secularist reforms of Ataturk included "the abolition of the fez and disappearance of the veil, the change of the alphabet, the adoption of the Gregorian calendar and of Sunday as the official day of rest, the taking over the evkaf (religious endowments) by the state, the restriction and then prohibition of religious education, the adoption of European civil and penal codes in place of the reformed Islamic law of the preceding period, the reduction and eventual elimination of the power of the religious hierarchy of the *ulema*," and the dissolution and banning of *tarikas*, the great dervish brotherhoods, the impounding of their assets, and the prohibition by law of their holding of prayer-meetings.

But in spite of the secularization of the state in terms of the separation of Islam from it, "in some respects the participation of the non-Muslims in the public life of Turkey actually decreased after the establishment of the Republic, although their legal status on paper was higher than ever before. Certain forms of discrimination—for example, non-Muslims were called up for military service but did not bear arms and were not commissioned, while the number of non-Muslims in the civil service dwindled rapidly. . . . Significantly, religion still appeared on identity cards and other official documents."

The revival is characterized by the display of Arabic texts on the walls in cafes, shops, taxis, and other public places, as well as their open sale in the streets; and ever-increasing scale of the publication of religious books and pamphlets; the reappearance of old gentlemen with beards and berets, both symbols of a special interest in religion, in many places; a considerable increase in mosque attendance; a sharp rise in the number of pilgrimages to Mecca, and the increased attention given to them in the popular press, though discouraged by the government; the many signs of a resurgence of the *tarikas*, which had gone underground throughout the Republican era, in spite of the repressive measures of the government against them.

The revival has gone beyond the stage of private and public manifestation of religious experience and worship, and introduced changes in the status of the secular state created by Kemal Ataturk. Early in 1949 religion was re-introduced in Turkish schools, as an optional subject. In October of the same year the Faculty of Theology was reopened as a department in the state university, to promote the study of Islam on the level of higher education. In October of the following year, 1950, religious education was made compulsory for the fourth and fifth grades in the primary schools, though provision was made for parents who wished to have their children exempted from the study of religion, to do so. Other legal measures in 1950 in the interest of religion were: the permission of the recitation of the call to prayer in Arabic. which had been banned earlier in favor of Turkish; and the introduction of the reading of the Koran three times a week into the Turkish State Radio program.

At present the religious forces associated with these changes are demanding for the return of the *evkaf* to the Department of Religious Affairs, which, when granted will greatly increase the power of the survivors of the *ulema*, the body of the learned doctors of Moslem religion and law in Turkey. Since the establishment of the Republic the Department had come to represent a shrunken remnant of the office of the Sheik-ul-Islam and the Ministries of *Sheri'at* and *Evkaf*. If the revival continues to grow in strength and momentum at the present rate, says Dr. Lewis, it is not impossible that even such reforms may be endangered as relate to the resoration of the *evkaf*, the resurgence of the *tarikas*, the return to the Arabic alpabet, and the repeal of the social legislation since the founding of the Republic.

The revival of Islam in Turkey has also taken the form of anti-Christian, anti-missionary, anti-American, anti-Western, and a pro-fascist turn. In 1940 a group of religious-minded Turks, led by Eshref Edib, who in the Young Turk era had been editor of the *Sebil-ur-Reshad*, a Moslem periodical, protested vehemently against the previous year's decision of the Turkish Ministry of Education to publish a new, revised Turkish edition of the *Encyclopedia of Islam*. They charged that this work was not really an encyclopedia of Islam but *against* Islam, the work of Christian missionaries, aimed at least in part in helping missionaries in their proselytizing efforts and undermining the basis of the Mohammedan faith. Actually, the *Encyclopedia* was a great international cooperative enterprise prpared by a group of European Orientalists, and containing the best scholarship could offer in Islamic studies at the time it was published. The articles that were out of date were to be revised or re-written by Turkish scholars, many new articles were to be added, and the whole work kept on the same high level of scholarship as the original publication. The opposition carried on its criticisms and attack first through letters and articles in the Turkish press, and then in a periodical which they themselves published. The following year, in 1941, they started the publication of *Turk* Islam Ansiklopedisi, a rival work of their own, written from a strictly Muslim point of view. "Each fascicule of their encyclopediod was accompained by a magazine supplement containing violent and often scurrilous criticisms of the current fascicules of the other encyclopedia" which were meanwhile being issued by the Ministry.

One of the three major groups of periodical publications "has been well described as 'Boulevard Fascism with religious coloring matter,'" says Professor Lewis. The outstanding example, he says, is *Buyuk Doghu* (Great Orient), "a rather scurrilous periodical . . . edited by the poet Necib Kisakurek." It is "clericalist, nationalist, and royalist, and appears to be a Turkish calk on the *Action Francaise*." This, as well as the third major group of publications, is of particular interest to Armenians. The latter group consists of journals with intellectual pretensions, one of which, the *Sebil-ur-Reshad*, "purports to be a revival of the journal of the same name published under the

(Continued on page 11.)

Meditations on Family Life

By REV. HENRY E. ROBINSON

III—"WHAT CHILDREN CAN CONTRIBUTE TO THE HOME.

In the first place each child born into our homes is a living miracle. It is a new creation which is the gift of God. Before the child, parents stand in awe and wonder scarcely believing that so great a gift from God is possible. I shall never forget the feeling I had the first time I became a father. It was a strange new feeling composed of an admixture of pride, responsibility, and joy. The first gift the child brings to the home is a sense of wonder—wonder inspired by God through the gift of new life. This gift of wonder we should never lose. It is close akin to awe and reverence. It is peculiar to the human race. No other creature possesses it.

The second gift the child brings to the home is close akin to the first, it is growth. What a thrill parents experience when the baby takes its first step or says its first word. Soon it gains full use of its body and talks almost like an adult. Then comes school and college—how great the progress of the mind. John begins to do examples in math that stump the old man. Mary brings home a stylish dress made in home economics that makes men sit up and take notice. All along the line we watch with just pride the growth of our offspring—growth of body and mind. Then in a hard test of character we see a boy or girl choose the had right over the easy wrong. A great satisfaction comes to the heart of that parent for here is growth of spirit, the highest growth of all. The child may not realize that he makes so rich a gift to the home, but parents would rather have the fruits of character in their children than silver and gold.

Children can bring to the home the gift of courtesy. There is, indeed, no rule or law that demands that courtesy be a part of the home. Yet courtesy lifts life to a higher plane. It turns life from existence to a thing of respect and beauty. It reflects the culture and tradition which we feel should result from centuries of living together. I recall once going up a mountain side for an Easter sunrise service. The young people all rushed on ahead to see who could reach the summit first. Trudging up the mountain path was an elderly woman unassisted. She was the faithful superintendent of the little village Sunday school. Somehow that service lost its spirit of worship when the simple courtersies of life were overlooked. With little acts of remembrance embracing the simple courtesies — the acts given—not demanded—children can bring great joy to the home and begin then and there to lay the foundations for a happy and prosperous home of their own.

Children that are normal and happy bring a natural enthusiasm into the home which parents weighed down by the cares of life are apt to lose. A little child with a simple toy radiates joy and gladness beyond our belief ofttimes. Have you seen the face of a boy who has made his first bird house or soapbox derby? That enthusiasm shed abroad is contagious. It is a real contribution to the life of the home that should be seized as a pearl of great price.

Children and youth are by nature optimists. They look on the future with great hope and anticipation. We adults are prone to see the future in terms of forebodings, doubt, strife, and fear. Youth looks at the future with an invincible belief that the world of tomorrow will be better than that of today. We of this generation with two world wars and a major depression to our credit have left much to be desired. If youth can bring to this tired old world the spirit of hope and optimism, they have made a rich contribution which will leave the world better for their having come to it. There is an old argument underway as to whether the homes of today are better than the homes of yesterday. If our homes today are better, it is because the youth of yesterday were optimistic about the future. If the homes of tomorrow are better than the homes of today it may well be because of this indomitable spirit of optimism which youth brings to the environment.

Wonder, growth, courtesy, optimism, vision are rich gifts which are truly real though they must be classed among the unseen values in our homes. Our children bring these values to our homes. Let us not discount them or sell them short. What a drab and dreary world this would be without the sense of wonder, the mystery of growth, the lift of courtesy, the invigoration of optimism and enthusiasm!

Their children can make a final contribution, which while of a very material nature, certainly should not be overlooked. The opportunity to make this contribution usually comes in the mature years when our parents have reached old age and their care and comforts become the responsibility of their children. There is no law of the state that demands that children care for their parents. Because of this many shirk this duty and let the state or local welfare agency do what it can for the aged. I fell in conversation with a verly lonely old gentleman in a rest home. I asked him if he had a family. Yes, he said, "but they never come to see me anymore." There he was left by his own children, to die almost unmourned. In contrast to such thoughtlessness and ingratitude I want to pay the highest tribute to the many homes that have been opened to receive aged relatives in their time of need. Often that is done at not only expense of money, but cost in time, effort, and energy. The daily schedule of such homes is rearranged and altered to meet the needs of these elderly folk. Surely God will richly reward those who by time, money and effort contribute to the happiness of their kindred by these acts of unselfishness. Surely this is obedience to the fifth commandment: Honor thy father and thy mother.

AMERICAN BOARD COMMISSIONS BIBLE TRANSLATOR.

Mr. and Mrs. Robert Loomis of Belmont, Massachusetts, have just been appointed as career missionaries in the South Seas by the American Board. Mr. Loomis will specialize in Bible translation work in the Micronesian Islands to which they hope to sail in late June or early July.

After he finished college Mr. Loomis began the study of Russian because of his interest in the Siberian Tribes and then took up graduate work in anthropology. His master's thesis is on "Value Systems and Their Manifestations in a Paleo-Arctic Siberian Tribe."

His interests in college were wide. He went in for wrestling, orchestra, Chapel choir and Bible translation. He was a Hi-C Club leader and church school teacher as well as head of a "Foreign Mission Fellowship."

The Lomises were commissioned at a service held in Park Street Church, Boston, on Sunday, June 1.

News of Elon College

President L. E. Smith, Elon College, N. C.

VACANT ROOMS.

On October 18, 1911 Miss Ella Brunk and I were married. In September, 1912 we entered Princeton Theological Seminary, Princeton, N. J. In September, 1913, in addition to my work at the Seminary, I entered Princeton University and matriculated for the Master's degree. In May, 1915, I was graduated from the Seminary and that year was awarded the Master of Arts degree from the University. In May, 1925, I returned to the seminary for my class reunion. With this one exception, neither Mrs. Smith nor I had been back on the campus of either the University or the Seminary.

On May 31, 1952, we returned to the Seminary and University, not for a class reunion or particularly to see old friends, but to see the Seminary and University and to walk some of the paths that we walked 37 years ago. A lot can happen in 37 years. There are only two professors living who taught in the Seminary during our stay there. They were both present and we were delighted to see them. There were only four members of the class of 1915 present. It was interesting and somewhat alarming what time treking over 37 years will do for an individual.

On Monday morning—Alumni Day—I walked across the Seminary grounds, strolled into Stuart Hall where the classrooms are. There was no one in the building, that I saw. I walked into all the classrooms in which I sat for lectures and instruction. As I stood alone in these empty rooms it did not seem that I was alone. Those who taught me years ago seemed to be present. The rooms echoed with their voices as they enunciated historical facts, philosophical truths, and Christian principles by which we were to be guided during the future years of our lives. Of course, I did not see these eminent instructors of years past with my natural eyes, nevertheless, they were present and still speaking.

Those days meant much to me. My years at Princeton Seminary have been an inspiration from that day to this, and have meant much to those whom I have served in the pastorate, in congregations, in conferences, and on the campus of Elon College. After all, empty rooms do speak. Their voices will not be silenced. I know now about how some of the Elon College graduates feel when they, after many years, return to find only the grounds and buildings that are familiar. After all, the true alumnus is not devoted simply to the individuals, class, and college mates, but his devotion is to the institution that is permanent and abiding — dedicated to the education of those who seek its campus and halls of instruction in preparation for the greater things of life.

My return visit to Princeton gives me a new appreciation of Elon College. My hopes for its future are heightened and my ambitions for its continued growth is increased. May God bless those who have attended Elon College and guide those who should that they may enter as the years pass.

APPORTIONMENT GIVING.

President Smith is attending the meeting of The General Council of Congregational Christian Churches in Claremont, California, and will be gone until the latter part of June. He asked me to send a record of all offerings received on apportionment for the college while he is away to The Christian Sun.

I should like to add this extra word. Sunday, June 29 is another fifth Sunday, and this gives our Sunday schools and churches an opportunity to express their interest in the college. Since Dr. Smith is away I think it would be fine indeed if we would welcome him home with a generous report of offerings received on this fifth Sunday. It will be a great encouragement to him, and Elon College needs your support during these summer months. Thank you for your cooperation.

Mrs. W. L. Williams,
Secretary to President Smith.

Previously reported		$4,848.50
Easter N. C. Conference:		
Fayetteville	$ 3.00	
Eastern Va. Conference:		
Rosemont	$ 100.00	
N. C. & Va. Conference:		
Ingram	$ 18.00	
		181.00
Total		$5,029.50

THE SUSTAINING FUND.

To further express the interest of the church in Elon College during these trying days and economic stress the Convention, in biennial session at Durham, North Carolina, on May 1, 1952, voted to continue the Sustaining Fund for Elon College during the ensuring biennium. During these years of threatening war the government has, out of necessity, resorted to the "draft" to insure necessary personnel in all branches of military preparation and operation to carry on the Korean War and safeguard our country from any possible invasion or aggression.

This action of our government has taken, and is continuing to take, students enrolled in Elon College and many of high school level before entering college. Elon College operates quite largely on income from students. When our students are drafted the college sustains a loss—economic and otherwise. The members of the church, alumni and friends of the college everywhere should realize these facts and since they do not have to go to camp or to war should count it a privilege to contribute to help make up the loss sustained by the college.

These are the facts that caused the Convention to establish the Sustaining Fund for the college. In the Convention action each church is asked to receive an amount equal to $1 per member annually for the college. Under the new regulation enacted these contributions are to be sent to the Convention Office, Elon College, North Carolina. The Convention is to receive all such offerings, give credit to the church making the offering, and forward directly to the Elon College Business Office.

It is needless to say again that Elon College needs this support from the church very badly during these summer months. We do have summer school but all that the summer school is expected to do is to pay its own way. Regular salary checks, necessary bills, and the purchase of coal for the ensuing winter all must be met during the summer months. If the churches would please come to the rescue through the Sustaining Fund now it would be of double value to the college. It is hoped that pastor and people will heed this appeal and respond as generously as they possibly can.

During the last biennium a total of $12,057.87 for the Sustaining Fund

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Reports on Christian Work In Latin American Lands

By **DR. PHILIP JONES**, Associate Secretary
The World Council of Christian Education

Dr. Jones reports on a recent visit to five Latin American countries, during which time he attended the third Congress of Latin American Evangelical Youth.

Brazil has a vigorous and rapidly growing Protestant minority. The cooperative work centers in the Confederation of Evangelical Churches, which has a paid staff of five executives. In this it is unique; no other country in South America has even one fulltime paid staff member. This lack is one of the greatest deterrents to the advancement of the work the churches can do together.

One of the staff members of the Confederation is the Rev. Eldo Caldeira de Andrade, secretary of the Concil of Religious Education. The annual rally day of the Sunday schools produced an offering of 100,000 crubeiros (U. S. $3,450.00) for the work. Sample copies of the best published Christian Education materials are being sent to several members of the Christian Council in Portuguese West Africa and Portuguese East Africa, with the hope that some of them might be suitable for use in these lands. Portuguese is, of course, the language of Brazil as well.

Argentina is a country with an active and aggressive Protestant community, which does its cooperative work through the Confederation of Evangelical Churches of the River Plate, with Dr. Jorge Wenzel as its half-time executive secretary. It has a Council of Christian Education, with Mr. Paul Andress giving one-third of his time as its secretary. He had done the most effective job in South America of distributing "Pictures for Children Everywhere." Every church has a set. This Council, too, has done a unique job with the commission reports from the Toronto World Institute on Christian Education; popularizing them and translating them into Spanish for the use of local churches.

This part of South America is fortunate in have an exceptionall good seminary in the Union Theological Seminary in Buenos Aires, which serves several denominations and several countries. Its courses in religious education are excellent. It is just beginning in religious education to help persons in the hinterland.

Uruguay, one of the smallest of South American countries, is also recognized as the most democratic and socially progressive, with a high level of education. These national qualities are reflected in the work of the evangelical churches. Their Christian education programs and youth work are of high quality, against a background of pervasive secularism. Christian literature is of a high order. Two Uraguayan periodicals are known all over Latin America: "La Idea," the journal of the Federation of Evangelical Youth of Urguay, and "Aree Iris," a children's magazine of exceptional quality.

In Chile, cooperative Christian work suffers from the fact that it has to be carried on in the spare time of extremely busy people. Although there is an Evangelical Council, it does not yet make the contribution that the Confederations make in the great countries of the east coast. The Rev. Pedro Zottele, the Council's President, gives active leadership to many other endeavors of cooperative work in Chile.

I was present at the annual meeting of the National Evangelical Council in Peru. This is a remarkably representative body which is doing a far reaching job of Christian cooperation in that country. Much of its fine spirit is due to the splendid leadership given by Dr. Herbert Money, its secretary. Dr. Money is also the Vice-Director of the Peruvian Bible Institute: he and his wife are both on its teaching staff. This Institute has recently moved into two splendid new buildings which they hope are only the beginning. The Institute, like the Council, is a coooperative venture of a number of Christian bodies working in Peru, and is the bright hope for trained leadership of the Church there.

To Study American Chinese Churches

The first study of its kind on Chinese Christian churches in this country and the communities they serve is being made this summer for the National Council of the Churches of Christ in the U. S. A. The study will be followed by a national conference, the first in this country, of Chinese pastors and interested church executives.

The survey, sponsored by the National Council's Departments of the Urban Church, of Racial and Cultural Relations and of Research and Survey, will be made by the Rev. Dr. Peter Y. F. Shih, on leave from his job as pastor of the Chinese Christian Church of New England, in Boston Mass.

Dr. Shih, a graduate of Nanking Theological Seminary and former dean of West China Union Theological Seminary, will work on the study from now until September, visiting nearly fifty Chinese churches in 25 U. S. cities from New England to California.

About half the churches to be surveyed are in California. The cities to be visited include. Tucson, Ariz.; in California, Bakersfield, Berkeley, Locke, Los Angeles, Oakland, Sacramento, San Diego, San Francisco and San Mateo; Washington, D. C.; Augusta, Ga.; Chicago, Ill.; New Orleans, La.; Baltimore, Md.; Boston, Mass.; Detroit, Mich.; New York City; Cleveland, O.; Portland, Ore.; Philadelphia, Pa.; Houston and San Antonia, Texas; Norfolk, Va.; and Seattle, Wash.

Pointing out that there are more than 100,000 Chinese in this country, of whom about 3,000 are Christians, Dr. Shih said the main purpose of the survey is to determine how the work of the Chinese Christian churches can be strengthened and expanded in the communities they serve, and how they can be more effectively related to the larger communities.

A noted scholar in Chinese history and classical literature, Dr. Shih has been pastor for the past five years of the inter-racial and undenominational Chinese Christian Church of New England, in Boston.

After his graduation from the seminary in Nanking, he was for three years pastor of the largest Christian church in Hangchow, preaching to

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Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

DR. REULING TO BE AT SCHOOL OF MISSIONS.

"Recent political developments in Africa have increased the already great sense of frustration under which most Africans labor. The present temper of the African people is such that if they are deprived of the Christian leadership which they need and for which they are asking, they can easily become a menace to themselves and the rest of the world," says Dr. John A. Reuling, Secretary for Africa and Mexico of the American Board. Dr. Reuling will lead the Foreign Mission Study at the School of Missions to be held at Elon College, July 8-11.

Dr. Reuling has made two extensive executive tours of Africa since 1946 and one to Mexico in the spring of 1951.

During his visit to Africa Dr. Reuling did earnest research into the conditions and problems of Portuguese West Africa, Southern Rhodesia and the Union of South Africa. He saw the results of the current scramble by world powers for military bases, for agricultural and mineral products to be used in peacetime industries, or for war preparation which has caused a tremendous economic boom in most countries in Africa.

"The financial benefits of this boom, however, have been non-existent as far as the Africans are concerned. There is more and more demand for their labor and the devices for forcing them to work are many, ranging from outright conscription to ex-propriation of their lands. The price of basic articles of food and clothing has increased greatly but the wages that they receive remain in many cases at pre-war levels or from 15 to 20 cent a day depending upon the particular country."

Because he is a layman, Dr. Reuling's message appeals to the man in the pew. He is a member of the National Committee of our Laymen's Fellowship. For 12 years he was an educator among the Bantus of South Africa serving on the faculty of Adams College, called the "Hampton of South Africa."

When in 1941 the health of his two children, both born in Africa, made return to Africa impossible, Dr. Reuling was called to the presidency of Northland College, Wisconsin, where he served with distinction through the difficult war years. But his heart was still in Africa and when asked to become Secretary for Africa by the American Board he accepted the call. In 1946 he made his first administrative journey back to the field and his second in 1949.

DR. JOHN REULING

Nebraska born, Dr. Reuling spent his early life in Wisconsin and was educated at Michigan State College and Cornell University. Both in America and in Africa he was active in the Boy Scout movement and founded several troops among the Bantu boys. For over 10 years he was Commissioner of the Coastal District of Natal and assisted in numerous Gilwell Training Courses for Scoutmasters.

In spite of the disheartening economic and political situation, many African leaders are hopeful for the future, says Dr. Reuling. They are particularly desirous that the Christian forces of the outside world will help them gain knowledge of the skills which the Twentieth Century demands. These will aid them in solving their own problems.

"Almost without exception African leaders ask for the aid of churches rather than secular agencies," says Dr. Reuling. "Having proved to their own satisfaction that mere knowledge without spiritual and moral stiffening is self-destruction. If world Christian forces rally to assist and lead the Africans in their development they have the possibility of making a tremendous contribution to World peace."

MR. AND MRS. MAURICE BLUM

MEET THE BLUMS.

Our newest representatives in Mexico are an interesting couple, Mr. and Mrs. Maurice Blum. They were appointed as missionaries in January, 1951, to do educational work in Guadalajara, Mexico, for a term of three years. Both of them are members of the Society of Friends.

Maurice Blum has an interesting background. He came from a Jewish family with a French, German, Polish and Rumanian heritage. Although

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A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

N-A-V-A-J-O.

A new and eloquent ambassador for the Navajo Indian will soon be making the rounds of motion picture theatres across the country. Even before its world premiere in New York City on February 20, the Film, "Navajo," was accorded the distinction of an award at the Edinburgh Festival of Arts; *Parents' Magazine* commended it as a top-ranking family picture; and it was cited by the Protestant Film Council as "a valuable contribution to understanding as well as an artistic production."

Like its spiritual antecedent, "The Quiet One," "Navajo" takes its audience into the mind and heart of a small boy. Little Son of the Hunter is played by Francis Kee Teller, an eight-year-old Navajo, just now rounding out his second month at the government school at Chinle, Arizona, where the film was made. His own mother and sisters and his grandfather share the spotlight with him; the only professional actor in the cast is the producer, Hall Bartlett, twenty-eight year old Yale graduate and Navy veteran, who doubles as the teacher in the government school. Yet there is not the faintest touch of exploitation of the Navajo. The story is handled with consistent taste, dignity and fidelity to Navajo history, tradition and culture.

Why does Little Son of the Hunter hate and fear the white man. Why does he resist learning the white man's tongue? The answer emerges as the audience watches him tend his sheep on the weirdly beautiful messa; hears his foster grandfather, Gray Singer, the Medicine Man, tell him of the brave resistance of their people against Kit Carson and the white man's army; follows him over cliffs and into canyons haunted by spirits of Navajo dead.

There is no human villain in the picture. The antagonist is the conflict of two cultures. The story of the child caught between them, of his final realization that the white man is his friend, is told with credibility and compassion.

Asked to define ways in which the church today may best serve Indian needs, Dillon Myer, Commissioner of Indian Affairs, suggested to the Division of Home Missions at Buck Hill Falls in December that the church help to find foster homes for the 8,000 Indian orphans and children of broken homes. Perhaps this honest documentary picture of the Navajo today may stimulate church groups to some practical steps in accordance with Mr. Myer's suggestion.

I was in Navajo country in 1940 and am having that privilege again. Their hogans are interesting, their costumes fascinating, but many are their troubles. Perhaps this film will help bring the relief described.

EVERY CHILD A PARENT'S PROBLEM.

By Leli Munsell.

Issued by the National Kindergarten Association.

Every child has his own special disposition, which he must be helped so to govern as to bring about the highest good under each set of circumstances. In this sense every child is a problem to his parents. The wise parent recognizes this fact and tries to act upon it.

Said a father, "I can never be thankful enough that I recognized the difference in my three boys when they were very young. The eldest could be governed through his affections; the middle one had to be controlled by firm discipline; the youngest could be reasoned with." But it is never as easy as this, and there is danger in making any such sweeping decision. Each child requires day-by-day study, and the parent should be ready in every case to meet the need of the moment.

Helen and her sister, Blanche, were quite different. Helen—overflowing with self-confidence—was always attempting something new. One evening, after she had been especially trying all day, her mother said, "Helen, you have been so troublesome I don't know what to do with you."

Helen was thoughtful for a moment, then she answered, "I believe I'd leave it with God."

Her mother repressed a smile, but she decided there might be something to the child's advice. She did leave it to God, by way of earnest prayer. An idea came, which she at first feared might be attended by risk, but she tried it. In a "secret" confidential talk with Helen she suggested that she help Blanche to do things—Blanche, who was always holding back, because she had no self-assurance.

That was a task exactly to Helen's liking. She set about it with energy. She coaxed and cajoled and pushed Blanches into doing things that Blanche had said she couldn't do. Sometimes these projects were not exactly prim and proper, but her mother seldom made any objection. Helen was finding an outlet for her bounding energy, and Blanche was definitely gaining in self-reliance; moreover, Mother was winning Helen's confidence. Helen began making occasions for "secret" talks with her mother about some of her plans, and that gave a chance to advise, approve, or reject.

Mother became sure of the benefit to Blanche one morning when a group of children were in the back yard entertaining one another with their favorite pastime of "true-story telling." Blanche never had been able to bring herself to take part in this, and that morning, as usual, she declared she had nothing to tell.

Helen called her to one side. "Yes, you had a good story," she said. Tell them about the baby robin that fell from his nest and how we climbed up and put it back, and how the mother bird scolded and then came back and fed it." Thus prompted, Blanche went back and told the story and received not only generous applause but a big boost to her ego.

Then there were the brothers, Howard and Ralph. "Howard was always sure he was right," said his mother. "At first, the only way you could convince him he was wrong about anything was to let him find it out for himself. Sometimes this caused him to feel deeply humiliated, sometimes he was even hurt; but I knew he was learning his lesson, and so I let him go his way. Ralph, on the other hand, was too unsure of himself—always wanting me to decide for him. I had to push him out, gently but firmly, and make him decide for himself. I really used the same teahnique in each case, but for difference reasons."

Two children are seldom exactly alike in temperament. The alert parents will always be awake to the varying manifestations of each disposition and, so, always ready to give the needed help.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

UCYM PLANNING CONFERENCE.

June 29 to July 5 are important dates for the United Christian Youth Movement. They cover the Southeastern Regional Planning Conference which is to be held at Lincoln Academy, Near Gastonia, N. C.

There are three reasons given why the young folk of all denominations will want to be represented at this conference. They are:

1. The planning of follow-up programs to the "Call," like Youth Evangelism and Weekend Work Camps.
2. Developing better leadership for carrying on the work.
3. The enjoying of Christian fellowship and fun.

The regional conference covers ten Southeastern States, and representatives are expected from each of these states. The Congregational Christian Churches of North Carolina are asked to have at least five representatives present, and those of Virginia should be as well represented at this meeting.

The total cost of attending the conference will be around $34.00, as follows: Registration, $7.50; Room and board, $16.50, and books and incidentals, $10.00.

We would suggest that since Supt. Scott and Miss Pattie Lee Coghill are both at Claremont attending the General Council, those desiring further information regarding this meeting contact Miss Catherine Wike, the president of the Christian Youth Council of North Carolina, Box 6637, College Station, Durham, N. C.

YOUTH GROUP WILL CONDUCT WORSHIP SERVICE WHILE PASTOR IS AT COUNCIL.

Dr. Roy C. Helfenstein, pastor of our Richmond Church, left Richmond on Sunday evening, making the trip to Claremont by airplane that he might reach there in time to participate in the pre-council meeting of the Committee on Free Church Polity and Unity, of which he is the chairman of the Southeast Panel. He will also attend the pre-council Seminar on Evangelism and Spiritual Life.

The Youth Fellowship of the Richmond Church will have charge of the worship service on General Council Sunday, June 22, the pastor having written the sermon and prayers for the service.

Dr. Helfenstein expects to return by plane in time for the Fellowship Dinner and the quarterly conference of the church on Friday evening, June 27.

WAKE CHAPEL BAPTISM.

The Wake Chapel Congregational Christian Church was the scene for the baptism of 35 persons, Sunday afternoon, June 8. Rev. Fred Register, pastor of Wake Chapel, Amelia, and Plymouth Churches, conducted the service. Many of those receiving the sacred sacrament were young people. Below is the total group, some of whom found it impossible to attend this service. These will be baptized at a later date.

By Profession of Faith: C. T. Pugh, Mildred Jones, Fay Jones, Mrs. Jarvis Stephenson, Virginia Wade, Ernestine Wade, Claiborn Wilson, Mrs. Benson Cotton, Mrs. Hursel Dean, Judie Pleasant, Nackie Blanchard, Linwood Daniel, Ashley Hall, Blyde Cannady, Jerry Mills, Newell Garrison, Jimmy Stephenson, Sarah Cannady, Cynthia Stephenson, Jane Grace Stephenson, Phil Jones, Ella Wayne Russum, Tom Tyndall, Fay Tunstall, Ellis Cook Powell, Kenneth Powell, Peggie Beckwith, Patsy Beckwith, Kitty Lane Johnson, Melinda Powell, Dickie Powell.

Daily Vacation Bible School: Bobby Dean, Jimmy Greggory, Raymond Wall, Betty Jane Garden.

RELAX WITH MAX.

I was very happy to visit in our Amelia and Plymouth Churches a couple of Sundays ago. The people were most kind, and I hope my sermons weren't too unpleasant. Rev. Fred Register and I were graciously received into the home of Mr. John Jones for lunch. While there the following incident happened:

Little Johnny Jones, age seven, was drawing pictures to entertain Fred and me after we had finished our very fine dinner. He handed one of his drawings over to Fred, and the following conversation ensued:

Fred: "Say, this is pretty good. What do you call it?"

Johnny: "That's a mule in a barn."

Fred: "Is that right? Where's the mule?"

Johnny: "You can't see him; he's in the barn." (Johnny pointed to the door in the side of the building he had drawn.

* * *

How many of us have done the favors that have been asked of us. How many of us have done twice as much as has been asked? "Whosoever shall compel thee to go a mile, go with him twain."—Matt. 5:41. Wonder if this isn't the key to "getting the most out of life."

* * *

About the same number of sunsets and sunrises come into the lives of each of us. Pity is due the person who seen only the sunsets.

* * *

Concerning the office and writing of Pattie Lee Coghill, Mrs. Earl Danieley has written the following poem.

If I were financially able,
There are many things I would do.
For you office I would buy a table
And a typwriter just for you.

* * *

Uncle Jake, the town character, was eighty years old.

"Don't you hate to grow old?" he was asked.

"Heck, no," says he. "If I wasn't old I'd be dead."

* * *

Clem (visiting Texas): "What sort of bird is that over there?"

Texas Zeke: That's what we call a Bird of Paradise.

Clem: "Pretty long way from home, isn't it?"

ISLAMIC REVIVAL IN TURKEY.

(Continued from page 5.)

Young Turks," with most of its contributors the "survivors of that period," who, incidentally, are "also responsible for many of the religious books which are appearing." The journals in this group as a whole also are "clericalist rather than religious in any real sense. They are xenophobe, usually anti-Western, often anti-Christian, treating most of what they discuss from a rather crude political point of view." And what is of the utmost significance for the welfare of minorities there is that "these journals appear to enjoy the support of the Department of Religi-

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRIST'S NEW COMMANDMENT

Lesson XIII—June 29, 1952.

Memory Selection: *"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."*—John 13:34.

Lesson: Mark 12:28-34; John 13:34, 35; John 15:10-14.

Devotional Reading: I John 4:7-21.

This scribe thought he had Jesus. He could hardly have asked a question that was packed with more dynamite than the question, "What commandment is the first of all?" There were hundreds of laws and prohibitions, some called "weighty" and some called "light." Jesus could easily have made a mistake. Which indeed, of all the laws or commandments was the first, or greatest, which stood at the head of the list?

Without a moment's hesitation Jesus replied, in effect, "The first, the highest, the greatest commandment is *Love God.*" Love him with all your mind, your heart, your soul, your strength. That is not only the first commandment, it is the foundation of all the other commandments. Obedience to law is meaningful only as it is obedience based on love. On this law are based all the other laws as well as the teachings of the prophets.

Second in importance is the law *Love Your Neighbor*, love him as you love yourself. And of course Jesus used the word neighbor in its widest and most inclusive sense. All the commandments and laws are fulfilled in the law of love. Love is the fulfilling of the law. Indeed men do not need more laws, but more love. Men do not need restraint from without, but a right spirit within.

"There is no other commandment greater than these." None more greatly needed than these. And none more grievously broken than these. The fact is, my friends that we do not love God and we do not love our fellowman. Our greatest lack is a lack of love. Love would transform the world. Love never fails. We need to learn how to love if we are really to live.

This command to love, takes in a lot of territory, and includes a lot of people. Kirby Page suggests a partial list as follows: "Negro children at play, for of such is the Kingdom of heaven; a white mother nursing her child as God yearneth over his children. A Mexican laborer along the railroad tracks. A son of God who delivers your milk. Your brother, the mail carrier. Your sister across the counter. Your kindsman, the traffic officer. The quarreling couple across the court. Your competitor down the street. The agitator who threatens your security. A young girl drinking at the bar. A cripple on the sidewalk with his pencils. A fire-truck driver clanging his warnings. The nun in her somber garb. A venerable old man. A muderer. A gossip with her whisperings and insinuations. The person you most fear." And the list could be prolonged indefinitely.

This matter of loving our fellowmen is not an elective in the school of Jesus; it is a required subject. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." It is high, most of us cannot attain it. We can only pray that God will teach us how to love one another.

And more. Love is the badge of discipleship. "By this shall all men know that ye are my disciples, if ye have love one for another." Not whether a man is a member of the church or not, not how often he attends services, not how much he gives to worthy causes, not whether he says his prayers, or does good works, but does he love, is the supreme question. Love for one's fellowmen is the badge of discipleship. True followers or disciples of Christ are identified by the spirit of love which they have for one another and for all men. Christ claims us as his own when we love our neghbor and obey his commandments.

Obedience to his commandments is another test of our love for him. "If ye love me, ye will keep my commandments." And thus we shall abide in his love. Thus, too, shall we find an inexpressible joy, a joy that shall be made full.

This love is practical. It is not always, indeed seldom dramatic. It does not make the headlines. But it mainfests itself every day on every village street, in little deeds never reported and often soon forgotten. To love as Christ loved is to let our love be a practical thing and not a mere sentimental thing. Love talks by doing, and does instead of merely talking.

The world needs nothing more than love. Think what a difference it would make in the homes of our nation if love found expression in the home. Think what a difference it would make if the spirit of love found expression in all our racial differences, or in the relations between groups and classes. What a changed world this would be if nations were goverened by the spirit of love and good will in their attitudes toward, and their dealings with each other. The world is dying, and going to pieces for lack of love. There is only one force or factor powerful enough to save us. It is the love of God shed abroad in the hearts of statesmen, scientists, teachers, politicians, capitalists, workmen, and churchmen, and in the hearts of every one of us.

Based on "International Sunday School Lesson," copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEET THE BLUMS.

(Continued from page 9.)

his family was a fairly devout Jewish one with high ethical standards, the boy early in his teen years felt something lacking in his spiritual concept of life and God. His search for this ended after high school, college, and four years in army life, with an acceptance of the Christian faith.

Mrs. Blum was Clementina Martinez, born in Victoria, Tomanlips, Mexico. She was educated at the Normal School at Mexico City and at the University of Mexico there, and also did work at Wilmington College in Ohio. There she met her future husband, for he is also a graduate of Wilmington College.

Both of them have teaching experience—Mrs. Blum in Mexico as well as in the United States. They are being supported by the American Board of Commissioners for Foreign Missions and the West Coast of Mexico Commission of the Congregational Conference of South California and the Southwest—quite a mouthful if they have to report in terms of such names!

We shall be interested to watch this unusual couple at work in Mexico in an area where more missionaries are desperately needed.

AN OPEN LETTER TO CHURCH MEMBERS WHO DRINK.

Dear Fellow Church Member:

I have to write this letter as this subject has been on my heart for many a year, and I am writing it in a spirit of prayer and humility. It has been prompted by conversations with hundreds of ministers and laymen. It is mentioned at every young people's meeting where the Problem of Alcohol is discussed.

It is my observation that social drinking is increasing among church members in many denominations. Our pastors are burdened by this fact. They report that it is doing something to church members who drink. It either neutralizes their witness as Christians or makes them tolerant and complacent about the alcohol problem, and their zeal for the Kingdom is diminished. Some of them write me letters stating that, the idea of total abstinence from all alcoholic beverages as a sound Christian practice is unrealistic, that moderation should be the goal, and that only excessive drinking or drunkenness is wrong.

I believe they fail to see the fallacy of this argument. If moderation were the cure for the alcohol problem, there would not be six million problem drinkers, including four million alcoholics. These unfortunate people say that they would like to drink moderately; but it has been demonstrated that they have to have more than good advice before they can stand on their feet again.

Another observation is, that the majority of drinking-church members are unaware of the nature of alcohol. Beer, wine and whiskey contain ethyl alcohol. A bottle of beer, a glass of wine, or a shot of whiskey contain approximately the same amount of alcohol; it goes quickly into the blood and is pumped through the heart to the brain, where it acts as an anasthetic in small amounts—giving the drinker a false feeling of well being. In larger amounts it acts as a narcotic. Once in the blood, nothing can stop it from acting upon the brain. No human being, no matter what his status is, can prevent himself from becoming drunk if enough alcohol gets into the blood, or can keep his brain cells that give him reason, judgement, sonscience and self-control from being affected. Alcohol is a depressant. It treats church members exactly like non-church members when it gets into their blood. Some people are very susceptible to alcohol and cannot control their drinking. There is no way to ascertain beforehand who these people are.

I am also convinced that those who are engaged in the manufacture and sale of alcoholic beverages are definitely gunning for church members. They know that there are 35 million people of drinking age who do not drink. They are willing to spend tens of millions dollars annually for newspaper, magazine, radio and television advertisements to influence these nondrinkers to drink.

The so-called social drinking church member gives the liquor interests great encouragement. They know that these people will not interfere with their business, will not write letters to their Legislators, or promote a local option campaign. They say—(the liquor interests) "you must be wrong about total abstience as a sound Christian practice because many of your church members use our products." They realize that the drinking church member is their best advertisement.

These same interests deplore drinking among young people, yet they beam their ads., to make drinking so attractive, that young people will break the law to obtain beverages and become "Men of Distinction." Our youth are greatly influenced by the adult church member who drinks.

Do we not believe that every church member has a witness to make for Christ. Truly are we not "our brothers' keeper?" Are we not advised to be not conformed to this world. Is not the word of God still our guide and rule for living? "By their fruits ye shall know them." The Christian law of brotherhood is, "It is food not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak."

My concern is that our witness be from a clear brain and a pure heart.

Respectfully yours,
Wayne W. Womer,
Executive Secretary, Virginia Church Temperance Council, Inc.

ISLAMIC REVIVAL IN TURKEY.

(Continued from page 11.)

ous Affairs" of the present government.

The situation developing in Turkey is quite serious because, says Dr. Lewis, Islam is too firmly intrenched in the emotional, social and cultural life of the Turkish people. Although there is obvious opposition in university circles to the rising tide of clerical reaction in the land, their dislike of the present form and leadership of the movement "should not mislead us into thinking that they have done with Islam itself. . . . In the civil service, in the army, and even in parliament piety is fashionable, and while by no means all favor the full program of the reactionaries, many feel that both for moral and political reasons some restoration of Islamic belief and practice is necessary for the health of the Turkish people. . . . Perhaps one of the strongest elements supporting the revival is the class known in Turkey as the *esnaf*—the artisans and small shopkeepers in the towns. They are generally very fanatical, and, like the peasants, many of them are connected with one or another of the *tarikas*."

The leaders of the religious revival "are mainly men of the older generation, survivors from the Young Turk period," (the generation which introduced the theory and practice of genocide in modern times, from whom the Nazis got their inspiration to liquidate entire peoples and nations.) Some of the members of the present ruling party "have lent their support to far-reaching demands for a complete reversal of the Kemalist reforms." In fact, no political party in Turkey today could dare to ignore the movement, "perhaps even to oppose it."

There are those among the intellectuals who would allay our fears of the ominous significance of the present for the future, but Dr. Lewis believes the basis of the revival is too deeply intrenched in Turkish character and culture to be lightly brushed aside. "After a century of Westernization, Turkey has undergone immense changes—greater than any outside observer had thought possible. But the deepest Islamic roots of Turkish life and culture are still alive, and the ultimate identity of Turk and Muslim in Turkey is still unchallenged." And while the path the revival will take is still not clear, it is plain that "if simple reaction has its way, much of the work of the last century will be undone, and Turkey will slip back into the darkness from which she has painfully emerged." Dr. Lewis concludes with the hope that this may not be the path that the revival will take. But on the basis of all the facts he has presented and their incontrovertible implications for the future, it is obvious that the hope expressed by him is a rhetorical device and not a reflection of a hope-inspiring situation.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

The Rev. and Mrs. Ralph M. Galt, New Market, Virginia, are having two of our boys — Billy Proctor and Charles Ward, visit them for two week's vacation. What good times they will have with these friends and their children! What a beautiful country and what sights they will see. How different it will be to sit down three times a day in a family circle, yes, and be a part of a real family! They will help do the chores, for they are good little workers. They have been asking me now every day or two when do we go. I am going up to Timber Ridge for their home-coming services, and will drop them off at New Market. For the trip over the week end I am taking John Crumpler and Richard Bridges, both to let them see the country and to have somebody to come back with me Monday. They are excited, too, about their trip. It takes so little to make a child happy, and I am never happier than when I am making somebody else happy.

Big news this week is that a good Burlington citizen very graciously remembered the Orphanage in his will in the amount of $1,000.00. He was a good Methodist and left also a bequest to the Methodist Orphanage. It was such a generous thing to do and is so greatly needed. This generous Christian was Mr. M. B. Smith. I shall greatly miss him every Monday evening at the Burlington Rotary club. He was always so wholesome and kind it was an inspiration to see him. He served his community, his church and his family well, and many enterprises will yet be blessed by the good life he lived.

Mrs. Nancy Whitt, one of our most efficient matrons, is a patient at the Alamance County Hospital. She has had a major operation, and is at this time getting along fine. Many of you will remember her as the house mother at the Baby Home. If you wish to mail her a get well card send it to the Orphanage, and we shall see that she gets it promptly.

What a good report we have for you this week! So many people have been so kind. I am sure everyone of them have been happy in all they have done. We are in need of this good help as we are running on a hand-to-mouth basis with no surplus and it keeps us stepping. But these children have not suffered for anything, and I do not believe they will have to. They have done nothing that causes them to be placed in the predicament they find themselves in. At least they are giving us a chance to show sheer unselfishness and human kindness, and so many people are doing it right along.

Roy Black made an exceptionally good record last week at Camp Crabtree. He was elected the best all-around boy, and also the best athlete at camp. Well, why shouldn't he? He makes top grades in school, and he is just as fine a fellow as his freckles and cheeks of tan will let him be! It seems to me that in so many ways every child here has a chance to develope the best there is in them. May our heavenly Father help us to see that they develop in wisdom and stature and in favor with God and man. Again I thank you everyone for your generous help.

John G. Truitt,
Superintendent.

REPORT FOR JUNE 12, 1952.

Donated Commodities for the Week.

Mrs. Ashby Foltz, Luray, Va.: Clothing.

Mrs. H. G. Ballinger, Guilford College, N. C.: Clothing.

Mrs. J. L. Burford, Winston-Salem, N. C.: Clothing.

Mrs. J. H. Johnson, Norfolk, Va.: July-August Issue of The Upper Room.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$ 7,095.02
Eastern N. C. Conference:		
Ebenezer	$ 37.00	
Liberty (Vance)	40.15	
Liberty (Vance), Children's Program	101.00	
Mt. Auburn	6.25	
Pleasant Union	50.00	
Wake Chapel	107.89	
		342.29
Eastern Virginia Conference:		
Norfolk, First		22.09
Western N. C. Conference:		
Pleasant Cross S. S.	$ 10.07	
Pleasant Union S. S.	14.14	
		24.21
Valley Va. Conference:		
Winchester S. S.		8.34
Total		$ 396.93
Grand Total		$ 7,491.95

Special Offerings.

Amount brought forward		$13,895.47
Maude Hedley Bible Class, Rosemont Church, for Angelle Haith	$ 10.00	
Wenoca Club Variety Show	33.00	
Burlington Mills Foundation	300.00	
Elder Con. Christian Ch., Dadeville, Ala.	4.07	
Mr. and Mrs. Allen Gant, Burlington, N. C., in memory of Mr. M. B. Smith	10.00	
Mr. and Mrs. R. Wayne Morton, Burlington, N. N., in memory of Mrs. James P. Montgfiomery	5.00	
I. F. Craven, Ramseur, N. C.	10.00	
Progressive Bible Class, Newport News Church, for Wayne Knight	5.00	
Woman's Fellowship, Bay View Church, for Ben Black	30.00	
Mrs. Joseph E. Gant, Burlington, N. C., in memory of Mr. M. B. Smith	10.00	
Mrs. F. L. Rogers, Fayetteville, N. C.	25.00	
John Morrison Bible Class, Rosemont Church, for Jo Ann Arnold	20.00	
Woman's Fellowship, Bay View Christian Church	23.00	
Special Gifts	110.60	
		595.67
Grand Total		$14,491.14
Total for the Week		$ 992.60
Total for the Year		$21,983.09

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

GRAHAM.

Whereas God, in his infinite love has called home our sister and co-worker, Mrs. Mollie Thompson Graham;

We as a church and individuals desire to record our appreciation and sorrow in our loss.

Therefore, Be it resolved:

1. That Union Christian Church, of which she was a most loyal and faithful member, has lost one for whom it deply mourns.
2. That we extend our warm sympathy and earnest prayers to each member of her family.
3. That a copy of these resolutions be sent to the family, one be placed on our church records, and one sent to The Christian Sun for publication.

Respectfully submitted,
Mrs. LESSIE LEE ALDRIDGE,
Mrs. KENNETH REGISTER,
Mrs. WILLIAM BOWLAND,
Comittee.

SOUTHEAST VISUAL AIDS WORKSHOP HELD.

By ERNEST J. ARNOLD.

The Southeastern Regional Audio-Visual Workshop held on the Emory Campus May 5-9 was pronounced a complete success. The attendance was larger than anticipated, all expenses were paid with a balance placed in reserve, and a unanimous request, made by all participants, for a second such event in 1953.

The Workshop was more than a meeting to consider the resources in the Audio-Visual field. That it was a religious experience was attested by a director of Christian Education from Louisiana who expressed "the fervent hope that the National Council of Churches conduct another Audio-Visual Workshop in the South again next year." Continuing, she said: "I personally felt the one just concluded a most rewarding one. While I fully expected 'to get the facts,' I am far more grateful for the spiritual uplift and the broadening fellowship experiences."

The Workshop considered such problems as use and sources of motion pictures, graphic materials, and radio recordings and how to produce visual materials in the individual churches. A premiere demonstration was given of the first 16mm filmstrip projector. Several hunderd Audio-Visual aids were previewed and demonstrations were made of all visual aids equipment. A special feature of the five-day program consisted of field trips to Television Stations, Film Libraries and production centers for recorded radio programs.

Leadership credit cards offered by the National Council of Churches were awarded the majority of the delegates.

BOOKS AND PAMPHLETS OF ECUMENICAL INTEREST.

ECUMENICAL FOUNDATIONS: A History of the International Missionary Council and its Nineteenth century background by William Richey Hogg. (Harper & Bros., New York, 1952, 466 pp. $5.00.)

BIBLICAL AUTHORITY FOR TODAY, edited by Alan Richardson, Canon of Durham, and Wolfgang Schweitzer, Secretary in the Study Department of the World Council of Churches. A World Council symposium on "The Biblical Authority for the Churches' Social and Political Message." (The Westminister Press, Philadelphia, 338 pp., indexes $4.00.)

YOUR CHURCH AND YOU, *by* Fred P. Corson. An Interpretation of the Member's Obligation to the Church and its Responsibilities to Society. (John C. Winston, Philadelphia, 1951, 171 pp. $2.50.)

ECUMENICAL STUDIES: Evangelism in France (58 pp. 40c); ESCHATOLOGY AND ETHICS (24 pp. 20c); THE BIBLE AND THE CHURCH'S MESSAGE TO THE WORLD (4 pp. 10c) (from World Council Office.)

MAN-WOMAN RELATIONSHIPS. A study outline prepared by the Commission on the Life and Work of Women in the Church. (Student Christian Movement, London. Order from World Council office, New York. 32 pp. 20c.)

EVERY OCCUPATION A CHRISTIAN CALLING, by John Oliver Nelson. (Association Press, New York, 1951, 15 pp. 10c.)

TRAGEDY AND FAITH IN KOREA, by Horace H. Underwood. (Friendship Press, New York, 1951, 55 pp. 50c.)

SUSTAINING FUND.

(Continued from page 7.)

was received by the Convention Office. Since January 1, 1952, the following churches have responded in the amounts listed:

Eastern N. C. Conference:	
Beulah	$ 25.00
Morrisville	6.00
Mt. Auburn	150.00
Southern Pines	15.33
Youngsville	30.00
Henderson	200.00
Western N. C. Conference:	
High Point	$ 26.00
Pleasant Ridge	12.00
Ramseur	12.00
Sophia	4.00
Eastern Va. Conference:	
Berea (Nans.)	$ 190.00
Berea (Norfolk)	263.00
Dendron	30.00
Hopewell	37.00
Isle of Wight	15.00
Johnson's Grove	40.00
Mt. Carmel	24.50
Christian Temple	854.00
Rosemont	600.00
Norfolk, Second	30.00
Oakland	200.00
South Norfolk	103.50
Suffolk	240.75
Windsor	100.00
N. C. & Va. Conference:	
Asheville	$ 27.00
Burlington	376.60
Carolina	6.00
Elon College	75.00
Ingram	15.00
Pleasant Grove	50.00
Union(N. C.)	100.00
Union (Va.)	55.00
Winston-Salem	50.00
Concord	20.73
Valley Va. Conference:	
Winchester	$ 150.00

Up to March 1, 1952, a total of $2,130.50 was sent to the Elon College Foundation Treasurer. Since March 1 all money has been retained by the Convention Office which amounts to $1,982.18, and will be deposited by the college when received.

TO STUDY AMERICAN CHINESE CHURCHES.

(Continued from page 8.)

more than a thousand people every Sunday. From 1935-1939, he was in this country and in Canada, studying as a missionary fellow at Union Theological Seminary in New York City, and speaking to American audiences as a Chinese missionary to America under the sponsorship of the World Fellowship for Christian Evangelism. He returned to the U. S. in 1947.

Although a few surveys have been made of Chinese churches or of foreign language churches in single denominations, church leaders believe this to be the first comprehensive study made of Chinese Christian churches in the U. S. They include Baptist, Methodist, Reformed, Congregational Christian, Evangelical, Presbyterian, Lutheran, Church of the Nazarene, Protestant Episcopal and a number of interdenominational and undenominational churches.

You May Share--Now!

June 10, 1952

Dear Friends:

We all appreciate the fact that the freedom and development of western nations came to us through the spiritual heritage of our forefathers. The basis of religious, political and economic freedom lies in the Judaeo-Christian teachings, tradition and development. We seek first, as we have been taught, the Kingdom of God and its righteousness, but these other things are added unto us.

We cannot give the spiritual basis of life to others, or preserve it for ourselves, except through the teachings of the Gospel, both here and abroad. If we keep unto ourselves our faith and our freedom, both will wither and die on the vine. Christianity lives by growing.

Your missionaries carry out the spirit of the Great Commission by telling the world about Christ and by healing the sick, enlightening the ignorant and helping all sorts and conditions of men with the myriad problems of living in this, or any other, age.

Missionaries are the one group in the world who are spreading the Christian Gospel and way of life. Men and women of other lands are, through the service of the missionaries, being led by the spirit of Jesus Christ to become part of the world fellowship of Christians through whom human brotherhood will be strengthened. These missionaries and those who learn from them are the builders of the Kingdom of God.

You may share in this great Christian effort through your American Board. The contributions you make enable your missionaries to carry on this splendid work.

We trust that you will be as generous as you can possibly be.

Cordially yours,

DAVID McKEITH, Jr.,
Executive Vice-President.

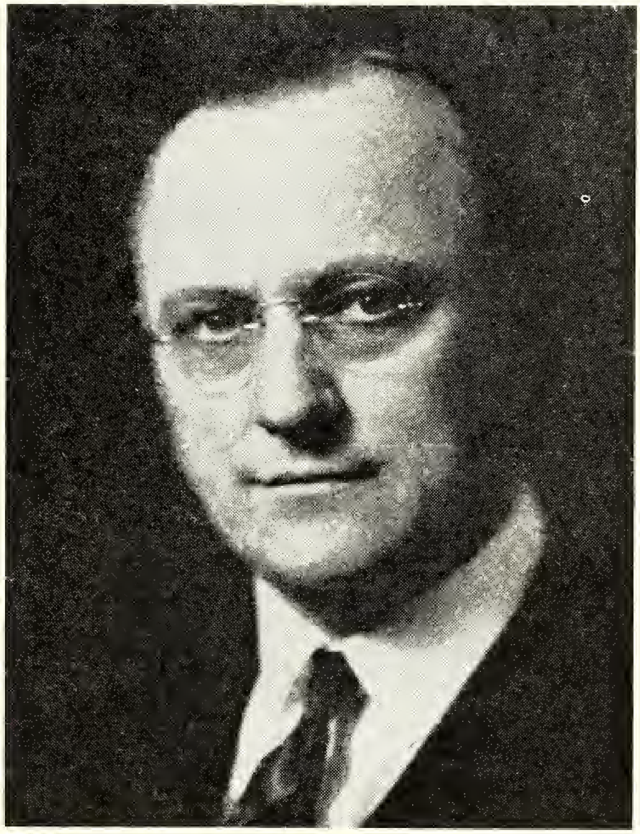
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, JULY 3, 1952 NUMBER 26

New Moderator of the General Council



DR. ROBERT CASHMAN

A layman is elected Moderator of the General Council every other biennium. The person chosen for the next two years is an administrator, churchman and professor. A specialist in church efficiency, he will strengthen the lay forces of our churches and outline a more effective program for our heterogenous organizations.

The Moderator, Dr. Robert Cashman, is an official of the Bryn Mawr Community Church of Chicago, with nearly 3,000 members.

Dr. Cashman sends the following message to readers of THE SUN:

> *As we face the great opportunities before us in the coming biennium, let us strengthen our churches for greater service to our communities. Yours may not be a wealthy church, but it can be a healthy church if it continues to grow in numbers and in spiritual power.*
>
> *The program of every church should include not only a preaching and pastoral ministry, but a strong organization of the laymen whose promotional and administrative talents will be used generously to undergird the spiritual program of the church. This will include finance, publicity, the care of properties, organization and good public relations in every department of endeavor.*
>
> *We cannot separate our financial responsibilities from the spiritual interests of the church, any more than we can separate the body from the soul. Both must work together for the glory of God and service to our fellow man.*
>
> *In a spirit of renewed consecration, therefore, let us go forward with vision, courage and perseverance to solve the problems before us, and thereby help to bring the world to Christ in this generation.*

THE CHRISTIAN SUN hails the new Moderator and eagerly awaits his visit to The Southern Convention.

News Flashes

We wish for each of our readers a safe, happy and glorious Fourth of July.

Congratulations to the First Church of Greensboro, N. C. which occupied its new structure for the first time on Sunday, June 22. The consecration service was held at 3:00 p. m. and open house was observed 4-7 p. m. Dr. W. E. Wisseman is the minister.

LONG'S CHAPEL.

A successful Daily Vacation Bible School was conducted at Long's Chapel from June 2 to 6 each afternoon. Highly creditable work was accomplished by the boys and girls with a most commendable program being presented on Sunday morning, June 8. Teachers and helpers included: Rev. and Mrs. E. J. Clawson, Mrs. Elton Rudd, Mrs. Harvey Squires, Mrs. John Foster, Mrs. Hugh Foster, and Mrs. J. T. Fonville.

E. J. Clawson, *Pastor.*

LEADERSHIP AT VIRGILINA.

In a recent election in the town of Virgilina, Virginia, the mayor and the six councilmen elected are active churchmen. The mayor and four of the six councilmen are members of Union Congregational Christian Church of Virgilina. Mr. G. W. Pollard, mayor is Chairman of the Board of Deacons, member of the Official Board, and Secretary-Treasurer of the Sunday school of Union Church. The councilmen who are members of Union are: R. W. Glasscock, Treasurer of the Official Board; C. B. Wilkins, Fniancial Secretary and member of the Official Board; Maurice Daniel, member of Official Board, and E. A. Tuck, though not serving at the present is an official capacity, is a faithful supporter of his church.

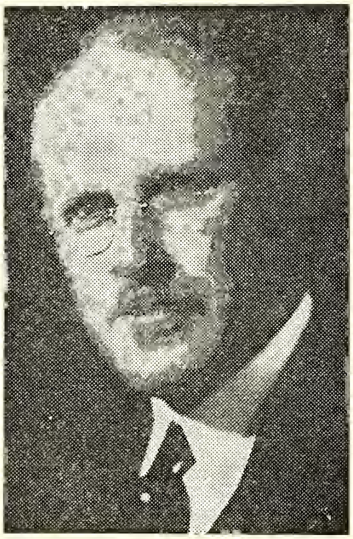
A member of one of the other local churches jocularly says that to hold an office in the town of Virgilina one has to be a democrat and a member of the Christian Church. We are glad that our church does furnish a part of the Christian leadership for the civil offices.

Our hearts rejoice that the mayor and the councilmen of Virgilina are churchmen and active in their local churches. Would to God this fact were true all over our country!

ECUMENICAL LEADER HEADS MISSION COUNCIL.

Rev. Henry Smith Leiper, M. A., D. D. of New York City, internationally known churchman, has just been elected Minister and Executive Secretary of the Missions Council of Congregational Christian Churches and will assume his new duties on September 1.

Born in Belmar, New Jersey and educated at Amherst College, Union Seminary and Columbia University, Dr. Leiper has been an "Ambassador-at-large" from the churches of America, travelling extensively in both the Orient and Occident and at times practically commuting between the U. S. A. and Europe. In 1951 he went to New Zealand and Australia at the invitation of church leaders there. He was one of the leaders in setting up the interdenominational overseas relief program of the Protestant churches during World War II.


DR. HENRY SMITH LEIPER.

(Continued on page 7.)

DR. ROBERT CASHMAN—MODERATOR.

Dr. Robert Cashman was born in Sioux Falls, South Dakota, in 1886. After and education in public schools and five years in business, he was called to Chicago in 1908 to work with the International Sunday School Association.

On January 1, 1923, Dr. Cashman was elected Business Manager of the Chicago Theological Seminary. A year later, he helped lanuch a $1,000,000 campaign in the Middle West for much-needed buildings and endowment. This project was successfully completed at the end of three years.

Dr. Cashman originated a course for ministers on the Business Administration of the Church, out of which grew the writing of two books, *The Business Administration of a Church* and *The Finances of a Church* (Harper & Bros.), and the publication of numerous articles in religious magazines on practical phases of a minister's duties. He was honored with a Doctor of Laws degree by Bradley University in 1950.

RURAL PASTOR GETS HIS "WINGS."

The Rev. Harold Heckman will fly, not with the wings of an angel, but in a new Piper plane to serve members of his far-flung mountain parish.

It formerly took Mr. Heckman, a Congregational Christian and the only pastor in Powder River County, southeastern Montana, as long as a whole day to perform a marriage ceremony, including his travel time.

The plane was purchased by the Montana Conference with the help of the Board of Home Missions after the needs of the parish were surveyed by the Town and Country Department directed by Dr. Thomas A. Tripp.

what so proudly we hailed

Station B-U-S {Claremont Reporting}

By MARTIN T. GARREN

From the Southern Convention 74 persons traveled by bus from Burlington, North Carolina, to Claremont, California, for the meeting of the General Council.

This party, at times, felt that it was emulating the pioneers of covered-wagon days, particularly when a tire on one of the buses blew out on an unpaved road in Arizona, and again when the busses were forced to ford a stream, also in Arizona, because the bridge across the stereeam was unsafe. Later, however, when the members of this cross-country company were forced to open their bags to prove that they were not carrying Japanese bettles into California, they realized that these are modern times. Actually they had all been thankful before that for the modern convenience of the air conditioning on the buses, especially when they stopped at a service station in the desert region and saw the thermometer in the shade registering 116 degrees.

Except for necessary travel late at night occasioned by a late departure from Burlington and slight motor trouble enroute, most of the people on this westward trek thoroughly enjoyed themselves. There were some inconveniences attendant to the difficulties of feeding and housing such a large group, but everyone took these irritations in stride.

There was much good fellowship on the trip. Many of the people formed new friendships, and all gained a new respect for the problems and trials of others. All in all, most of the members of the party considered the trip one of the high adventures of their lives.

The two buses on which this group traveled, left Burlington on the morning of Wednesday, June 11. That night the group stopped in LaGrange, Georgia. Thursday night found the party in Ruston, Louisiana, and Friday night was spent in Snyder, Texas. On Saturday the group stopped in El Paso, Texas, and made a trip across the border to Jurez, Mexico. Sunday night was spent in Flagstaff, Arizona. From there the trip to Grand Canyon was made, and the group stayed at the auto court at Grand Canyon. On Tuesday night the somewhat travel-weary party arrived at Claremont. The delegates to the General Council, along with several interested in the workings of the Council, stayed at Pomona College; while the others went on into Los Angeles.

The memories of the trip are many. It would be difficult to enumerate all of the high spots. There were the incidents like finding the dude ranch in Arizona which was recently described in *Life* magazine. Here many of the group ate while a tire was being changed. Most of the group were glad to have the side trip to Mexico, but they were depressed by what they saw. The varying scenery across the country and the changing modes of living were of great interest to everyone. The fine hospitality received everywhere was a source of pleasant surprise to all. The bigness of Texas and the grandeur of Arizona's Grand Canyon, with its changing colors at sunrise and sunset, will long be remembered, as will the bleakness of the desert. The daily worship services and vesper services were an inspiration to everyone.

All on the trip were lavish in their praise of Miss Coghill, who did a tremendous job in organizing, promoting and directing the tour. It is impossible to state the extent of the hard work she put in to make the trip possible. Everyone on the buses, however, knows now that her patience is inexhaustible.

There was much praise, too, for the skill and patience of the two drivers. They performed a difficult job exceedingly well.

Those on Bus No. 1, were:

Miss Marian Foust, Reidsville, N. C.
Rev. J. E. McCauley, Waverly, Va.

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor .... Robert Lee House
Managing Editor .... John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $............... for which please send The Christian Sun ( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

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From the EDITOR'S *Desk*

CAROLINA *to* CALIFORNIA

Our tour of 3,000 miles across country confirms the truth oft repeated in song, "This is my Father's World." No state is without its peculiar interest, charm and variety. And, it may be added, no state is without glaring imperfections. But even the desert is teeming with animal if not human life, and the variety of cacti offer rare specimens of beauty and hardihood.

The goal of our westward tour was California, "The land of the lemon and the home of the nut." California is a big state, the second largest in the nation, 770 miles long and an average of 375 miles wide. It is chock-full of interesting places to see and things to do. San Diego County, for instance, is as large as the state of Connecticutt. Imperial Valley is a superb example of modern engineering. The great All-American Canal carries the Colorado River into the Valley and a desert-land lying 49 feet below sea-level is transformed by irrigation into a vast agricultural empire.

What about our churches in California? The Conference of Southern California boasts 144 churches with 45,000 members. The largest church has 4,513 members with an annual budget of $232,600. The Northern California Conference has 100 churches with 30,000 members. These conferences are progressive and alert, and many new churches are being established in both conferences.

Weather. To pass through the Mojave Desert into coastal California has been likened unto the transition from Purgatory to Glory. It is certain that those who have experienced the rigors of the desert will henceforth be more appreciative of the salubrious weather which they normally enjoy. Of course California makes the fatastic claim that they enjoy all four seasons of the year every day during the summer: spring in the morning, summer at noon, fall in the evening and winter at night. What a climate!

REFLECTIONS *on the* GENERAL COUNCIL

The General Council is the official body representing 5,620 churches with 1,241,477 members. Its biennial session is therefore no inconsequential matter. We had seven momentous days at Claremont.

A Pre-Council Spiritual Life Mission was held by the Commission on Evangelism and Devotional Life. The commission presented Dr. John S. Whale as the Mission preacher. This British Congregationalist devoted considerable time to an emphasis on the power of the Holy Spirit as an illuminating, controlling, empowering and transforming experience. Then the entire Council fellowship was divided into residential units, each designated by the name of a New Testament Church, with a pastor in charge of each Church.

There have been many memorable services. Who could forget theologian Whale preaching earnestly and energetically in his shirtsleeves? The Kawaiahao Church of Honolulu, Hawaii, brought color, charm and an unusually fine example of a capella singing to the evening sessions. A dramatic presentation—"The Albany Convention of 1852, or Aid to Our Feeble Churches at the West"—highlighted the emphasis on church building. Incidentally, one might reflect on what would have happened if Congregationalists had placed equal emphasis on building churches in the South and the West. Victoria Booth Demarest ably represented the women as she cried out against the male monopoly and domination of the ministry.

The Merger. A resolution that the General Council "continue to look forward to a united fellowship of the E and R and the C C communions" was passed by a vote of 964 to 55. The resolution provides for the setting up of a joint group of officers of the two churches for the drafting of a proposed constitution. The resolution proposed that the discussions on the Merger be continued but stipulated that no action be taken pending the final judgement of the New York Court of Appeals. In addition, it stated that no action would be taken "which would in any way conflict with the due process of law or jeopardize the rights and standing of the General Council in the eyes of the law."

Reasonable safeguards are provided in the stipulation that in the preparation of the constitution "every effort be made to preserve all the spiritual and temporal freedoms and rights now possessed by the individuals, churches, associations, conferences and boards of this communion." A consulting relationship is to be maintained with the Committee on Free Church Polity and Unity.

The discussions on the Merger were tempered by Christian restraint. Moderator Vere V. Loper exercised the finest example of churchmanship in presiding. The ecumenical outlook is most heartening.

The Council of Social Action. There has been considerable debate, all of a chastened nature, on the Council for Social Action. Final action has not been taken on the Social Action issue at this writing.

Pilgrim Place. One of the interesting sidelights of the Claremont Council was the visit to Pilgrim Place, a suburban community for re- (Continued on page 15)

Along These Trails

Address of the Retiring Council Moderator

VERE V. LOPER

The Moderator followed many trails. When hurried, he has gone by air. When there was the rare luxury of leisure, he has gone by land. All means of travel were so dependable that he has been late to only one meeting and missed none of the more than one hundred addresses given as Moderator. . . .

Let us not pause too long over outward details which do not necessarily indicate more than the fact that the Moderator has been a talkative tramp. Most important has been the high opportunity for him to know the spirit of our million and a quarter people. The most significant impression gained has been that they are frequently traveling along the trails of God. The realization of Divine Presence in their midst is important as a memory of one man, but it is of the highest significance for our guidance in these climactic days of our General Council. May we talk with Him at Claremont along the trails where our people have been accustomed to find Him.

I.—*On the Trail of Humility.*

On the trail of humility there is God. Our people have walked this trail. The humblest among us regrets much that has been said and done. The memory of scenes where fellowship failed haunts our hearts. In the quietness of inner chambers, many of us mave prayed, "God, be merciful to me a sinner."

This spirit of humility must be carried into these General Council days. If we are truly seeking to follow God's paths of humility, we will enter the road ahead on our knees. If we suffer under the illusion that God makes us judges to condemn His people, we will need to pause in prayer for humility before we proceed further. When we are tempted to condemn another, we will hear ancient words, "Let him that is without guilt among you cast the first stone." If anyone among us believes that he is worthy of that role, I have not found himself in myself or in another.

Even if we believe that our alarm about each other is justified at times, God does not depend upon us to hurl thunderbolts from Mt. Olympus to overwhelm the forces of evil. The most important fact about evil is that it is self-destructive. God's foes accomplish their own ruin, given time and free rein. Attempting to hasten the destruction unduly, we plunge off the main roads into a trackless wilderness of ill will, controversy and standards, taken from the weakness of opponents instead of from the love of God.

Our business is to stand at our full height against the greatness of God. Measured thus, we see how far short of the divine stature we fall. Then, with eyes freed from the blindness of a censorious spirit, we shall see God's earth at its noblest, and because we see it, we shall inherit it. We shall resolutely refuse to be drawn from the main road into a wilderness where men, blinded by malice, lead friend and foe alike into the pit of annihilation. The danger is always real that a warrior shall be a Don Quixoti when he imagines himself to be a Sir Galahad. We will keep our perspective and possess that greater world reserved for the meek if we walk in humility with God. God needs us, but this does not mean that we are giants by whom alone the world can be saved.

DR. LOPER.

II.—*Fellowship Within Diversity.*

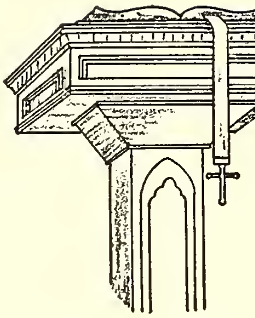
The Moderator has found a second trail among our people, where God can be discerned in fellowship within our denomination maintained in spite of differences. Long have we boasted that the basis of our unity in Congregational Christian Churches is that we do not think alike. We are proud that both conservatives and liberals can belong to our fellowship if they willingly give to others the same liberty which they themselves enjoy. Expecting that all stay within the basic heritage of historic Christianity as found in the Bible, we allow our people to choose between alternative interpretations of Christ and Christian life. The liberty of the individual in religious thought also extends to his right to formulate his own outlook on social issues. We balance this with his obligation to honor the convictions — theological, social and political — of other sincere, intelligent Christians, even if they are unacceptable to him.

Meanwhile, with only local incidents, we have gone forward on this basis for nearly one hundred and fifty years without any serious disturbances within our fellowship. Other denominations have had serious disharmonies. Churches were split by slavery. They were torn apart by different interpretations of Biblical truth. Some major denominations have been in constant strife. During this time, perhaps some of us have felt complacent over the troubles of others. Our theme was, "It can't happen here."

The simple truth is that it has happened here. We are coming into this national gathering of our Church with sharp differences of opinion on two subjects—the merger and the Council for Social Action. In short, the time of testing has come. The eyes of a million and a quarter of our own people are upon us. The eyes of America will be on us. And since America and its churches are so basic to the welfare of all peoples, the eyes of the world are upon us. Can we prove true to our boasting — Fellowship Within Diversity? Are we able to face squarely the issues which divide and still maintain fundamental good will? Can we state objectively and in good feeling our points of view, refuse to answer any violent word in kind, take our votes, and gracefully accept majority rule in loyal adherence to our particular form of government? . . .

Demanding tasks confront our Church today. We have a gospel to preach which the world desperately needs. We have suddenly awakened to the fact that there are 70,000,000 Americans who have no church home in their respective communities, and

(Continued on page 9.)



"When Christ Had His Chance."

By Rev. Theodore K. Vogler, D. D.

A Sermon
Delivered at the General Council
June 22, 1952

Text: *"And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept."*—Luke 7:31, 32.

By his own admission Christ had a poor chance with his own generation. An effective barrier to his message was a certain childishness, a tired indifference, an insensitiveness to the great issues of life and death. A generation of children, Jesus said, who could neither laugh nor cry; feel neither high joy, nor deep sorrow.

It is my proposal that Christ has a far better chance with this generation than he had with his own. Beneath the surface, our time is deeply serious. We are not childish. Almost overnight, we were forced to grow up and are tragically aware of the burning issues of life and death, or time and eternity.

Suddenly, rudely, we were called from our childish games, our trivial pursuits and pleasures by the sight of an ugly, dirty, grey mushroom cloud and a following shock wave. Suddenly we have become aware that life is a serious business.

Note some characteristics of this generation which seem to me to open an unprecedented opportunity for Christ. For one thing, this generation is terribly frightened. Mingled with our joy in meeting together in this California paradise, is the lurking, sinister realization that we live in the darkest period of all recorded history. Not only is there war and world-shattering revolution; not only the anti-Christ of Communism, with a religion passionately held and hideously practiced; not only terrible cruelty, incredible tyranny and slavery, and unspeakable human misery. Over all hangs an apocolyptic terror, with possibilities of a cataclysm comparable to the coming of a new ice age, or one of molten glass.

Nor can we console ourselves, says the great Albert Schweitzer, that just one more civilization may be going; that a new one will blossom in its place; that earth has in reserve, unused, gifted peoples to carry on the spiritual life. The whole earth is diseased. All must perish together.

Of course we are frightened. But this need not be bad. You and I know that fear can be a positive force in our lives. It can move us to action. Indeed, the hope of the world lies with those persons who, realistically aware of this darkness, call for a light. In this darkness there is a Light. Now Christ has his chance!

One notes in this generation, not hysteria, not paralyzing fear, though there may be some; not reckless abandon, "let us eat, drink and be merry," though there may be some of that Rather one notes a profound wistfulness and longing, a spiritual hunger for God and the things of God. Like old John Cotton on his death bed . . . "Draw the curtains," he whispered, "and leave me alone. I would speak awhile with the King." Such is the mature mood and temper of our time. Now Christ has his chance.

Again, Christ has his chance in the widespread feeling of disgust and shame that we live in a world that has fallen to such a deplorable estate. During the first world war, Dr. L. P. Jacks confessed that he could not escape the feeling that he stood in the presence of a collossal stupidity. That is the way every sensitive person feels today. Dr. McGiffert of Chicago tells the story of the "Kicking Machine." At a county fair not long ago he noticed the most popular concession. Crowds of persons were paying money for a good swift kick! Such a feeling of self-reproach and guilt is really a mark of spiritual sensitivity, which is an indispensable condition of our salvation. Now Christ has his chance to be in truth a personal Saviour. A Saviour from an overwhelming, devastating sense of guilt which bedevils our days and makes our nights hideous, driving men to a thousand kinds of dope as they seek release.

Nor can any of us escape this need of divine forgiveness. We all live in this diseased society. It is my dark damnation and yours that we do. We all must bear the shame and the guilt. And who among us is good enough to forgive the rest of us? "Where is the good Atlas; strong enough to carry the burden of the sin of this world?" asks Dr. Buttrick. There is only one. We need a blood transfusion from a perfectly healthy man. Now Christ has his chance. How suddenly we need the Great Physician to heal the deep hurts of the soul. The Christ's healing shadow falls like a benediction upon our tired world. His mercy is like the snow, covering old scars; his gentleness is like music through the night to tortured spirits. "I, even I, am he that blotteth out thy transgressions and will not remember thy sins. Go, and sin no more." Without an individual and collective confession of sin and guilt, an orienting of our lives in a new, divine direction, there is no way out of this darkness. No Christ has his chance.

Further, Christ has his chance in the midst of the world's vast misery, its "giant agony." Christ comes into our world today, as once he came into his own—into a world where life was cheap and bread was dear, into a world of poverty and hunger and disease; a world of tyranny and slavery and terrible suffering. And a world of restless, seething social discontent. Into that world stepped the greatest human heart that men had ever known. He had compassion on the multitude. He healed and fed and comforted and blessed. The Magdalenes bathed his feet with their tears. Hardened men were touched to generosity. ? He gave to poor, forgotten souls a new sense of personal validity. He exalted man as a child of God.

Christ took note also of the revolutionary discontent of his time. He declared that he had come to deliver the captives of slavery and injustice. He lifted men's eyes to a new social order of justice and righteousness, of human rights and a decent standard of living where there was "bread enough and to spare." He spoke words of flaming condemnation upon those who would compromise with human rights. He spoke atomic words of judgment upon men and nations who were heedless of his truth.

Christ comes to this world today to heal, to free, to comfort and to bless. Yet, where is he to be found today, if not at the center of social unrest, where men seek deliverance from political and economic bondage? Where, if not in Korea and India and Afri-

(Continued on page 10.)

News of Elon College

President L. E. Smith, Elon College, N. C.

WHAT IS A CHRISTIAN COLLEGE?

For more than a year, the Commission on Christian Higher Education of the National Council of Churches has been conducting a detailed study of the church-related colleges of America. "*What is a Christian College?* with particular reference to the nature and role of the Christian college in mid Twentieth Century America," is the question raised. Under the directorship of Dr. Raymond F. McLain, this study has developed into a research project carried on by a large number of colleges throughout the country. Reports from the various study groups are sent to all the participating local committees. A faculty committee at Elon College has taken part in this project. Following the questions and plan set forth in the *Study Guide*, the committee has met each week for reports and discussion.

From the reports sent in by numerous study groups, it is quite evident that throughout the nation there is a general awareness that the church-related college is essential to our American Democracy as well as to the life of our churches. Many thoughful persons realize, at the same time, that those institutions are confronted by critical problems. What course of action should be adopted by the Christian colleges? In what direction should they develop? Should they yield to the pressure of secular life and develop their progarms along the lines of the tax-supported institutions of higher learning or should they seek to exert a more positive Christian influence? There appears to be general argreemen among education leaders that the church-related college should place a stronger emphasis upon religion and character development, and that they ought to stress the liberal arts type of educational program.

The faculty committee at Elon felt that a strong effort should be made to secure students from among the youthful leaders of our local churches. Of course, students otherwise qualified for college entrance would not be excluded or discouraged. It is to be hoped that many who come to the campuses without any definite Christian commitment may be turned in that direction during their college days. Yet, a vigorous "cell of committed persons" is needed to set the pattern of campus life and to act as leaven for the entire student body. When the ratio of students indifferent to religion reaches a certain point, the effectiveness of the Christian college program falls off rapidly.

Discussion of the question "What is a Christian College?" also brought some other facts into focus. The striking similarities between the college and the local church became especially prominent. Education, training in citizenship and churchmanship, developing skill in human relationship, the understanding of social conditions and institutions, personal, counseling, and worship, all these are primary functions carried on both by local churches and by the college. Can it be that we have been emphasizing overmuch the difference between our local churches and the college when we should have been stressing their similarities? At any rate, if we are to emphasize the ethical and religious aspects of life on the college campus, the relationship between the local churches and the college needs to become more articulate. Our faculty committee may set forth the meaning and objectives of the Christian college, but without the cooperation of the churches the program is doomed to failure.

The Elon Committee on "What is a Christian College?" will continue its study throughout the next school year. Suggestions and opinions from readers of The Christian Sun will be appreciated by members of the committee. Tell us what you think a Christian college should be and do. Your thoughts and your interest will help the committee in its study. Kindly address correspondence to:

Ferris E. Reynolds, *Chairman,*
The Department of Philosophy
and Religion, Elon College.

APPORTIONMENT GIVING.

Previously reported		$5,029.50
Eastern N. C. Conference:		
God Hope	$ 18.00	
Eastern Va. Conference:		
Suffolk S. S.	$ 70.47	
N. C .& Va. Conference:		
Hopedale	$ 32.00	
Valley Va. Conference:		
Bethlehem S. S.	$ 20.00	
Linville	7.50	
		147.97
Total		$5,177.47

HEADS MISSION COUNCIL.

(Continued from page 2.)

The Missions Council of Congregational Christian Churches, of which Dr. Leiper in his new work will become the leader, is the official joint body of the Congregational Christian Churches for educating their constituency on matters of home and foreign missions and raising funds for their support. It includes the American Board of Commissioners for Foreign Missions; The Board of Home Missions and the council for Social Action.

In 1946 at the request of the Indian Government, he joined the commission to study famine conditions in India and earlier worked with the China International Famine Commission.

From 1918 to 1922 Dr. Leiper served as a missionary of the American Board of Foreign Missions in North China and just prior to that he worked with the Student Volunteer Movement in the U. S. A.

During World War I Dr. Leiper was with the Army YMCA in Siberia, even then seeing the Russian Revolution developing from the inside, and he became keenly aware of the conditions which produce such a movement and the dangers of totalitarianism into which the people may be carried when they repudiate spiritual concerns and become rooted in materialism. In like manner he saw Japanese Militarism and Germany's Hitlerism developing.

As an author Dr. Leiper has written or edited 19 books including "Blind Spots," "The Ghost of Caesar Walks," "Christ's Way and the World's" and "Pilgrimage to Amsterdam."

For many years Dr. Leiper was active in his own denomination, the Congregational Christian Churches, serving for six years as Editorial Secretary of the Commission on Missions, which preceded the Missions Council; as Associate Secretary of the American Missionary Association from 1923 to 27 and for three years as Associate Editor of the *Congregationalist* now called *Advance*, the national magazine of the Congregational Christian denomination. He was also Editor of *Potter's Wheel*, a denominational missionary publication.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

MEET THE STANTONS.

Some say that the Colegio El Pacifico (Pacific School) located on a high bluff, overlooking the sea at Mazatlan, Mexico, is the most beautiful of any of our mission schools. In this school and in this town our missionaries, Lawrence and Constance Stanton, and their three young children live and work.

Larry and Connie Stanton have been working in Mexico since 1945. They were originally sent by the Pilgrim Fellowship of our denomination, for they had grown up in that group and become acquainted through it. Larry served as president of the Southwest Conference, and Connie was a leader in Montana and in the national set-up.

MR. AND MRS. LAWRENCE STANTON

Larry is Texas born and educated. After being in business for a while, he decided he wanted to do Christian work. He then went to Chicago Theological Seminary and later decided for foreign service. This decision was helped along by summer experiences with the Mexican churches of Southern California. He and Connie were married in 1942, while they were both students at Chicago. They went to Mexico in 1945.

Larry works with the young people of our whole mission, editing an interdenominational magazine, conducting religious emphasis institutes, and working in camps which he organized. He also teaches in the Colegio Pacifico, helps with the services of the local church and teaches in the Sunday school.

With three small children to care for, Connie has plenty to occupy herself at home. However, she is very active in the work of the local church, and their home is a center for many kinds of Christian activities.

Our work in Mexico needed desperately just the kind of young couple Larry and Connie are. Young people's work has developed tremendously since they arrived on the field. We have an opportunity in Mexica today that is very great—and one of the ways of meeting it is through the Stantons.

* * * * *

"MEXICAN CHRISTIANS."

By Constance Stanton.

Because of the early influence of American missionaries, church services and church life are very similar to those in the United States. Except for language, most foreign visitors to our services feel at home.

We are impressed by the quality of conviction we find in the members who have recently become evangelicals, in the wholehearted singing, and in the ability of the lay members to pray publicly and to take part in the services. The preaching is based, generally, on literal interpretation of the Bible, on the vivid experience of discovering Christ, and on conviction of sin. Church members are known for their honesty, freedom from vices and sense of responsibility, and are sought after for their trustworthiness. It is beautiful to see how the knowledge of Christ changes lives. "Since he became a Christian, he is a changed man," is an expression often heard.

Among the children and grandchildren of "first-generation" Christians, there are the same problems of indifference as are found elsewhere. We are reminded forcefully that the Christian faith is not passed on from generation to generation, but must be discovered anew by each person, by each generation. The churches constantly seek to quicken the life and spirit of the members and to awaken the desire to know Christ directly, especially among the young people and children. Their fathers faced the subtle and persistent taunt of "traitor" and other name-calling and often social ostracism because they had become evangelicals (Protestants). The children and young people today face this same thing. It is not easy to be a Protestant in Mexico!

* * * * *

A BOMB EXPLODED.

By Lawrence Stanton.

A memorable episode of the life of our church in Mexico will always be that night when a dynamite bomb was thrown into the church yard of one of our churches during the service. It was the closing service of the four-day annual church meeting in Acaponeta, Nayarit. All of our pastors were present, and many of our lay-workers. Arturo Villalobos had brought a 25-voice choir from Mazatlan. Margarita Wright and I were there. The church was full to overcrowding. The closing sermon was being preached by the executive secretary of the National Protestant Interdenominational Council of Mexico, Roman Torres. Those of us who were inside heard the explosion as though the bomb had hit the roof. A few rose from their seats as if to leave. Pastor Torres saw the danger of a panic and with perfect calm motioned everyon to arise and sing "Onward, Christian Soldiers." The familiar words of that hymn lifted the spirits of all of us and we were able to continue the servce to ts natural conclusion with the calm and reverence that the worship of God requires.

Outside, the story was different.

One of the members of the church had been standing outside, because there were rumors of the possibility of some such occurance. In a Roman Catholic Convention that was held three weeks before in the same town the theme, "In Defense of the Faith," was discussed. Word got around that the Protestant church was to be bombed. This member of the church was "on guard" for anything that might occur. When he saw the bomb land a few feet away, he picked it up to throw it away from the church building. As he did so, the bomb exploded and three of his fingers were blown off The wife of the pastor suffered even more. Her five children were asleep in the pastor's cottage next to the church. The fright caused a very severe nervous shock.

The city and state authorities were notified, and the neighbor family that was responsible was called to account for this occurance. Soon afterward, the mother of this Roman Catholic family was taken very ill. The pastor of our church, being a practical physician, saw the need of bandages and other supplies, which he furnished without charge and in the spirit of Christian brotherhood. He held no bitterness in his heart for those who had been the cause of great suffering in his family.

Here is the Christian spirit in action. Here is the need . . . and the answer. Here is ignorance, hatred and fear. And here is Christ's answer: the knowledge and practice of forgiving love. It is a great jump that has to be made from intolerance and hatred to an ever-giving love, but the Christian gospel makes it a reality in the lives of our valiant Protestants in Mexico.

ALONG THESE TRAILS.

(Continued from page 5.)

we are at the bottom of the list among major denominations in meeting this condition through effective evangelism. We are in the midst of one of the great mass migrations of human history, displacing peoples by the millions. A paramount question facing this Council is—do we have the statesmanship to follow this new generation of migrants with churches in their new locations? We have a great body of children and youth coming up in our churches and in the slums of America. They demand our best. Millions are hungry, without shelter, without country. We must build spiritual defenses against a spreading iron curtain. These defenses are men won to Christ and gathered into our churches. Such bulwarks alone have any chance to remain today in such sections as China to defend high values when communists have taken over. We have a World Church to build to help make life in One World possible. We have undertaken our share of the world task of Christianity today and have called it Our Christian World Mission. It is a tremendous undertaking, and we must hold the line in the sector assigned to us on the world front. . . .

III.—*Growing Unity.*

A third trail along which God moves with our people is that of growing unity of life and effort between the various denominations. The ecumenical movement is at full tide, and God is in it. The most thrilling experience of these two years for the Moderator was the signing of the document which gave our Churches membership in the National Council of Churches. At long last Protestantism in America has a united voice. As 4,000, on behalf of the 31,000,000 Protestant Americans, prayed for world peace, it seemed that "the Lord God whispered, 'these things shall be, these things shall be.' " The union of Protestant effort in the National Council is the high point of many movements by which God is drawing us together to meet the needs of our world.

Our denomination has been caught in some of those great main streams of God moving through history. In all these we have risen splendidly to our opportunities. We have finally struck a snag in one relatively small item in the total business of guilding the ecumenical church. In our present situation our people have faith that God will show us the best way to express our desire for church unity—if we send our "soul into the earth and through the clouds to find it!"

Meanwhile, it will be our determination to find and walk with God on the paths of increasing unity in the Church of His Son. We shall learn not to take ourselves too seriously—knowing that we are but one of the countless generations which rise up before Him on this earth. We shall soon depart from this scene to abide with Him within vaster horizons. At times, we have missed the trail of him who prayed "that they may be one." In any consideration we give to the merger at this Council, each of us may well pause to pray, "Not my will but thine be done."

IV.—*Building the Kingdom.*

A fourth trail along which God has been found in company with his people has been when we have been at our job of building the Kingdom of God on earth. . . .

God can be found in an impressive world-wide church program to meet the tragic needs of unfortunate people. Much in the life of our fellowship at every level represents our efforts to create a more just, beautiful and happy world. We can hear again and again the Living Christ commenting on our service to children, "Inasmuch as ye did it unto the least of these, ye did it unto me." Anything the Council for Social Action does in this vast humanitarian enterprise is only one link in a chain of Christian service which helps to hold the world together. It is a link in a chain, however, and not a dispensable gadget.

A doubt has arisen in many minds as to whether this segment in our total enterprise has departed from the ways in which our people can walk together with God in the building of His Kingdom on earth. It is not the function of the Moderator to interpret the nature and scope of the Council for Social Action; to defend or to attack it. The problem of all is to see how it can be strengthened in its power to lead our people in Kingdom building. . . .

We have long been fellow workers with God. Since the days of the Pilgrims, we have raised up many a prophet who applied the message of Jesus Christ to education, political democracy, to slavery, agriculture, industry, race relations, and to world peace. Our problem in the long perspective of the generations is the adjustment of one relatively recent piece of machinery—the Council for Social Action—to do its job more effectively. We have spent all too much time in the past tinkering with machinery. My earliest recollection of General Council is the needless conduct of business which was shifting our ecclesiastical and social machinery so it would do the job better. I am desperately afraid that with my last ecclesiastical breath I may hear a church mechanic rise to say, "I move, sir, that we amend the constitution." I agree that this must be done from time to time, and presently with the Council for Social Action.

But forgive me if I long for that impossible Utopia when we come together solely to take a square look at

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

Happy Fourth Day of July to all!

Those of us who have recently crossed our great country to the West Coast are aware of the vastness and greatness of our land. We have seen its beauty and its sores. But we have been proud when we saw Old Glory flying in the breeze which was in nearly every town through which we traveled.

After we had completed our stay in Mexico, in the state of Baja, and were returning to the States, we stopped at the customs house. The Mexican guard and then the American immigration officer asked us, "What is the country of your birth?" Never was I happier to answer: "A native of the United States!" With those magical words we passed through the barrier and drove free into our glorious land. As we crossed the barrier we could look below into the immagration waiting room and see dozens of mothers with infants and small children waiting to see if they could enter the Promised Land of the States. I am afraid many of them were turned away.

One Sunday we heard Dr. Sidney Berry of England speak. Dr. Berry is the secretary of the international Congregational Council. He described in a very amusing way arriving in Chicago one hot Fourth and seeing the demonstrations and display of American Independence. "An experience for an Englishman," he said.

Those of us who were fortunate enough to be born in Tidewater Virginia have been able to stand at the foot of the great monument at Yorktown which marks the spot that Lord Cornwallis surrendered to General Washington. It is indeed a sacred spot.

There is hardly a town in our nation that has not stood in some way in the fight for freedom. It still goes on. Some towns fight dirty politics, others money-mad school boards, would-be dictators, some must fight pagan inroad and others need to wake up their communities!

We will be able to shoot fireworks (safely I hope) eat cream from the freezer and picnic in freedom so long as we work to keep our country free. There are ways in which boys and girls can help too.

Be proud of your community, work to keep it clean, make it a friendly place. Go to school and to church. Learn to live as a good citizen.

* * * * *

We have had a wonderful trip to California and have seen many new and interesting things. I asked Jonathan, the oldest of our trio, if he would give me an account of the trip and I am writing it down for you. Here's his story:

We had to pack. Mr. Griffin came and brought us his air cooler it was in my mother's window. She had to pull the cord on it often. We slept in a different place every night. When we got to Texas we saw oil well and cowboys. Once we saw a palmino horse. We stopped to get gas and the man grabbed part of his jack and began hitting something. It was a chicken snake he said. It was longer than my mother. We went to Old Mexico and then to New Mexico. In Old Mexico we saw Mexicans and Indians. We got on a zebra cart and wore Mexican hats. Horned toads and rats ran over the road in the desert. At San Diego Zoo we saw the gila monsters that live in the desert. You say the "g" like "h." It is a heela monster.

Sunday we went to church in Los Angeles. We liked the choirs. Now we stay in the same cottage every night. We go to day camp at the church (Claremont Community) evry morning. Harry Lester is in my room. His sisters are here. The bus came from North Carolina. We knew about it and saw some of our friends: Mrs. Williams, Dr. Newman and Pattie Lee. Mr. McCauley was on it too.

People are nice here (Claremont). A boy gave my sister, Andrea Lee, a lei. (The strings of flowers that Hawaiaans make and wear). We will go home next week. We will go to Yellowstone. They have geysers. We read about them in *Jack and Jill* that Aunt Mamie gave Andrea Lee.

THE SUN'S PULPIT.

(Continued from page 6.)

ca? There, where the dead hand of feudalism holds millions in subjection. Where, if not in those strange lands, among the friendly people of the Middle East, of whom Justice Douglas has written so movingly and tenderly?

Christ is in the United Nations and in the Congress, standing beside every statesman who can discern the signs of the times, the awful portent of this world revolution.

Christ is with our missionaries as they feed and heal and bless and lead.

* * *

Finally, Christ has his chance to give back to this world a God worthy of man's deep, innate religiousness, man's capacity to love, to serve, to die for his deity. You and I well know that Communism is man's other religion. Man is incurably religious. If man does not serve a good god, he will serve an evil one. What this diseased world needs is a decent God.

One God and Father of all, and all men one family, to offset our dangerous nationalisms. A God who cares for man, who is aware of man's disappointments and dreams and social aspirations. A God who feels and suffers with man; who lives in this narrow valley of our humanity, who, as the old Greeks believed, would be found dying on some city street. A God to combat the false promises of Communism above human rights. And a God who will triumph at last over all evil, against whom the gates of hell shall not prevail.

Years ago Dr. Fosdick told us that the word God is a picture frame. The quality of the picture depends on the quality of the portrait the frame encloses. What poor, unworthy portraits have gone into that old frame. In our time we have seen the face of Hitler, and now the face of Stalin.

Into that frame Jesus once put a portrait of wonder and glory. There has never been any other to compare with it.

Christ must be put back into that old frame again, or we are lost. He is the only physician for our sick world. He is the only rock on which this sinking society can find firm footing. Without him our planet will slip into an abyss of dreadful night. This may sound like pessimism to some. It is not meant to be. This is the shining hour for Christ and his church. On our side is a generation which has literally been driven upon God. If we are wise we will face out time with the ringing words of the New Testament: "There is no name under heaven given among men whereby we must be saved, except the name of Christ." Let us give Christ his chance.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

JUNIOR AND JUNIOR HIGH CAMPS SUCCESS.

The North Carolina Junior High Camp was a great success under the fine leadership of Rev. and Mrs. Baxter Twiddy. The Twiddys had many able helpers. Jose Dabuet's crafts class made a cross and worship table for the camp. Classes on Africa were taught by Frances Saunders, Nancy Shankle, and Ruth Dunn. Classes on The Story of the Church were taught by John Truitt, Jr., Warren Matthews, and Bill Tolley. The head counselors were Mrs. Twiddy and Thomas Madren. Vespers were led by Ruth Dunn and the Worship Class. They were assisted by the choir under the direction of Mrs. Twiddy. The following speakers spoke at the evening services: Warren Matthews, Bill Tolley, John Truitt, Timothy Chang, Baxter Twiddy, and Jose Dabuet. The high peak of the camp was a World Friendship Banquet on Friday night with decorations from five or six countries of the world, and address by Rev. Jose Dabuet, followed by the Communion Service led by Rev. Dabuet and Baxter Twiddy. There were 53 campers present. The campers presented a love offering to Jose Dabuet.

One hundred persons shared in the Junior Camp, and others were turned away. All those present had a wonderful time. Rev. Richard L. Jackson was the director of this camp, assisted by Rev. Walstein Snyder, Mrs. Carl Key, Mrs. Thomas D. Sutton, Frances Sanders, Nancy Shankle, Rebecca Mann, Sally Winn, Anne Farrel, Warren Matthews, Jose Dabuet, Bill Tolley, and Timothy Chang. The theme of the week's activities was "Discoveries in God's World."

* * * * *

YOUTH FELLOWSHIPPERS GO TO CALIFORNIA.

Seventy-four people left on the trip to California to attend the General Council on June 11. The young people attending were: Petie Trollinger, Burlington; Sonny Coghill, Fuller's Chapel; Mildred Ann Carter, Holland; Mary Frances York, Liberty; Carolyn Ellis, Chapel Hill; Jane MsCauley, Reidsville and Waverly; Marian Foust, Reidsville; James Madren, Fancy Gap. Counselors with the group were Mrs. Carl Wallace, Mrs. W. B. Williams, Rev. Lanson Granger, Rev. Silas Madren, and Pattie Lee Coghill.

Rev. and Mrs. W. P. Smith, of Haw River, are driving Philip Mann, Cypress Chapel, Virginia, President of the Southern Convention Youth Fellowship; and Curtis Young, Durham, N. C., President of the North Carolina and Virginia Youth Fellowship, to the National Council of Pilgrim Fellowship at Pomona College, Claremont, California, June 25-July 2.

David Crowle, President of the Penn. Pilgrim Fellowship and a rising senior at Elon College, drove with his mother to attend both the General Council and the National Council of Pilgrim Fellowship as a delegate from his home state.

* * * * *

REMEMBER THESE CAMPS.

Valley of Virginia Camp, Powell's Fort, Woodstock, Va., July 14-21. Rev. S. E. Madren, Dean.

Eastern Virginia Junior High Camp, Bayside, Va. (YMCA Camp), August 24-29, Rev. A. Lanson Granger, Dean.

* * * * *

WHO WILL BE THE NEXT?

The Pilgrim Fellowship of the Durham Congregational Christian Church was the first group to send a contribution to the Korean Rehabilitation Project of CROP. Two weeks ago this group turned over $5.00 to the North Carolina State CROP Director, the Rev. Carl R. Key. Thanks for this response to the "Call to Quick Action."

This "Call' is still urgent. Who will be the next?

Six hundred dozen "hatching eggs" have been placed for hatching in South Korea. A shipment of "pigs" was sent June 1, it was announced recently. "Goats" will be sent for placement in Korea as soon as funds are available.

Remember this special "Call" for help in "Rehabilitation!"

RELAX WITH MAX.

I always like to receive mail. This week I received a very nice letter from Mrs. Annie Staley Calboun, Suffolk. Thank you very much, Mrs. Calboun, for the jokes on this page.

* * *

Schoolteacher: "This makes the fifth time I have punished you this week. What have you to say?"

Youth: "I am glad it's Friday."

* * *

A very little boy came home dejected from his first day at school.

"Ain't goin' tomorrow," he said. Why not, dear?"

"Well, I can't read'n' I can't write and they won't let me talk—so what's the use?"

STATION B-U-S (CLAREMONT REPORTING).

(Continued from page 3.)

Miss Jane McCauley, Waverly, Va.
Mrs. W. B. Truitt, Greensboro, N. C.
Mrs. Golda York, Greensboro, N. C.
Miss Laura L. Powell, Reidsville, N. C.
Mrs. Ida P. Murray, Elon College, N. C.
Mrs. Maria H. Matthews, Franklin, Va.
Miss Dorothy V. Williams, Franklin, Va.
Mrs. Ben McIntyre, Elon College, N. C.
Mrs. Everette Cox, Ramseur, N. C.
Mrs. Edward Bresko, Petersburg, Va.
Mrs. J. S. Rollings, Sr., Suffolk, Va.
Mrs. Sallie M. Wilkerson, Henderson, N. C.
Mrs. Nettie C. Allen, Henderson, N. C.
Mrs. H. F. Fitzgerald, Franklin, Va.
Mrs. L. J. Fisher, Franklin, Va.
Mrs. S. T. Holland, Windsor, Va.
Mrs. Wallace Truitt, Greensboro, N. C.
Mr. & Mrs. R. Wayne Morton, Burlington, N. C.
Miss Effie Lowe, Greensboro, N. C.
Mrs. Ed. Mitchell, Reidsville, N. C.
Mrs. Victor Reid, Ramseur, N. C.
Miss Clara Bullard, Haw River, N. C.
Mrs. Clyde Fields, Ramseur, N. C.
Mrs. Etta Johnson, Greensboro, N. C.
Mrs. Bessie Statler, Stephenson, Va.
Mrs. Viola Grant, Clearbrook, Va.
Miss Edna Parker, Suffolk, Va.
Mrs. Elizabeth Wyatt, Hampton, Va.
Mrs. H. F. Nelson, Winchester, Va.
Miss Virginia Mason, Winchester, Va.
Rev. James Madren, Fancy Gap, Va.
Rev. S. E. Madren, Elkton, Va.
Mr. Bill Goodwin, Raleigh, N. C., Driver.

Those on Bus No. 2:

Mrs. Carl Wallace, Louisburg, N. C.
Mrs. Eleanor Wheless, Louisburg, N. C.
Miss Verdie Showalter, Harrisonburg, Va.
Mrs. M. A. Perry, Louisburg, N. C.
Mrs. C. A. Wallin, Raleigh, N. C.
Miss Susie Allen, Raleigh, N. C.
Miss Kathleen Miles, Burlington, N. C.
Miss Edna Fitch, Burlington, N. C.
Mr. Petie Trollinger, Burlington, N. C.
Rev. R. E. Newton, Luray, Va.
Dr. N. G. Newman, Windsor, Va.
Miss Stella Stout, Sanford, N. C.
Mrs. C. C. Bridges, Sanford, N. C.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

IN THE TIME OF THE JUDGES.

Lesson I—July 6, 1952.

Memory Selection: *Blessed is the nation whose God is the Lord.*—Psalm 33:12.

Lesson: Judges 2:8-17, 21, 25.

Devotional Reading: Deuteronomy 30:15-20.

An Old Soldier Fades Away.

An old soldier finally faded away. He had had a colorful career. Born as a slave in Egypt he had risen by virtue of character and ability and single-mindedness to the position of commander-in-chief of the Hebrew people. He was forty years of age when he joined the Exodus from Egypt, and served at that time as assistant to Moses the great leader of the Hebrew people. When Moses died, Joshua became the leader of the tribes. He was essentially a soldier. His work was war, and he did it well. His strength was singleness of purpose. He allowed nothing to swerve him from his purpose of driving the Canaanites out of the Promised Land. He did not complete his work before he died but he compiled a great record, and he led his people in a large-scale conquest of the land. Unlike so many people, he knew when to retire and to elevate younger men to positions for guiding the ship of state. And finally at the ripe age of one hundred and ten years, he died, or "faded away" and was buried in the "family burying ground" with his fathers. His character and his career were eloquent witness to the significance of his name "Jehovah is help."

A New Generation Comes On the Scene.

"And also all that generation were gathered unto their fathers; and there arose another generation after them, that knew not Jehovah, nor yet the work that he had wrought for Israel." One by one, Joshua's contemporaries passed from the scene, until, like the old Confederate soldiers, they were gone. A new generation came on the scene. And the writer of the biblical story prepares us for what is to come with the short and simple and significant statement, "there arose another generation after them, that knew not Jehovah, nor yet the work that he had wrought for Israel." Did the older generation fail to teach the young generation about God and about his gracious providence in their national history, and about the goodly heritage into which they had entered? Or had the new generation refused to give heed unto the older generation and gone its own care-free, pleasure-loving way? We do not know. But we do know what happened because a nation forgot God, and forgot his place and his providence in their national life. The story of Judges is the answer. And it is the answer not only to what happened to Israel, but what has happened, and what will happen to every people who forget God and who have only a materialistic and secular way of life. Let our nation allow only one generation to grow up without knowing God and his place in the national life, and we are on the road to decline and destruction. The highways of history are dotted with the wrecks of the nations that forgot God. It can happen to America. It will happen to America if we forget God, if we do not train our children to know and to obey God.

Following the Gods of the People.

"And they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed down themselves to them." These people knew that in a special sense they were "the covenant people," that God had called them for a special purpose, that they were to give him supreme loyalty. But he was a God of high moral standards and exacting ethical demands. They were surrounded on every side by the gods of the Canaanites, gods which offered luxury and ease and license and even licentiousness. It was a subtle temptation. And a strong one, too strong for these people as a whole to resist. They forsook Jehovah—in spite of all that he had done for them—and went after other gods. It is so easy to follow the crowd. It is so easy to worship the gods of the people. It is hard to meet the exacting demands of the religion of Jesus.

Into the Hands of the Spoilers.

"And Jehovah delivered them into the hands of the spoilers that despoiled them, "and he sold them into the hands of their enemies round about." Not vindictively, not in spite—in fact it broke his heart to do this. He did it only as a last resort. But there is law in the spiritual world as well as in the natural world. When nations forget God they pay the penalty for their sin. The wages of sin is death, for a nation as well as for an individual. God himself cannot set aside his laws in their operation. If nations persist in forgetting God, in organizing life without God, they eventually and inevitably suffer for their sins.

Delivers, But no Deliverance.

"And Jehovah raised up judges, who saved them out of the hands of those that despoiled them. And yet they harkened not unto their judges, for they played the harlot after other gods, and bowed themselves down unto them." These "judges" were not primarily judges in our sense of the word, but natural leaders, strong men and women, courageous, aggressive, high-handed. They would rally a tribe or group of tribes against the common enemy, and for a season get respite from the enemies. These men were no saints. They were not models for American young people to follow, that is except in a few cases. But they were men and women of God, men and women who under God could help the Israelites. But then, as now, people really did not want to be saved. The people harkened not to their judges. How little heed do people today give to their moral and spiritual leaders.

The Mercy of God.

The story of Judges is a cycle—apostasy, chastening (by God for their own good), penitence, and deliverance. Here we see man's proneness to sin, here we see God's unfailing mercy. Here we see the peril and penalty of trifling with God, and the unsearchable riches to be found in following him.

Doing That Which Is Right in Our Own Eyes.

"Every man did that which was right in his own eyes." What anarchy resulted! Think of a society in which every man did that which was right in his own eyes! It is only as men recognize a higher moral law, only as they submit themselves to law, that they find true freedom. We have too much emphasis upon "self expression" today. Our modern world needs discipline, restraint, self-control, obedience to God's law.

DEBORAH, A WOMAN OF COURAGE.

LESSON II—JULY 13, 1952.

MEMORY SELECTION: *Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee, withersoever thou goest.*—Joshua 1:9.

LESSON: Judges 4:1-10, 13-16, 5:1-7.

DEVOTIONAL READING: Psalm 33:12-22.

Time Out of Joint.

The Israelites were having a hard time. They were under the power of an oppressor, Jabin, king of Canaan. He had a capable and cruel general named Sisera who had not only a large army, but a large number of armored chariots. He was the scourge of the land. The main highways were untraveled—the Israelites dared not use them, and the people walked through the bypaths and byways. Many of them left their village homes and went up into the mountains to escape the ravages of this army of occupation. And it seemed as if there was little that the Israelites could do about the matter. There was not a spear or a shield among forty thousand of them. The odds were prohibitive against them and the case seemed hopeless. One thing was sure: if anything was to be done somebody with courage and faith and the power to inspire others must arise and give dynamic leadership to the disunited and disheartened people.

A Woman In a Man's World.

Remember, this was a man's world. Women did not count for much in that land and in that time. That is, not in a public way. They were to be seen, and not heard. In fact they were not to be seen too much, they were to stay at home and tend to household duties. It was a man's world.

But there lived in Israel a "woman who was different." Her name was Deborah. She was a strange combination of practical wisdom and prophetic and poetic temperament. By her character and her ability she became a "judge" over Israel.

Deborah was also a woman of spiritual insight and sensitive spirit. She felt that Israel could do something about getting freedom from bondage if only the right man could be found to unite the divided tribes and weld them into a fighting unit. God evidently revealed unto her that a man named Barak was just the man. He seemed to have the "know how" but he lacked the fire and the dynamic spirit of aggressive leadership. Enter Deborah. She sent for Barak and told him what the Lord had burned into her mind and heart. She touched the spark in the man's life that set him ablaze. He consented to assume the leadership of the men of Israel and to pit his outnumbered army against the armed hosts of Sisera—provided that Deborah would go with him. Her presence was worth more than a whole regiment of soldiers. Deborah had physical courage as well as spiritual insight, and she said "I will surely go with thee . . . and she arose and went with Barak to Kedesh." Here was no ordinary woman.

Deborah was not the last woman to give the lie to the belief that this is a man's world. There are many of them in the honor rolls of history. To mention only a few: Mary of Bethlehem gave us Jesus Christ. Lydia gave us the first church in Europe. Clara Barton gave us the American Red Cross. Florence Nightingale gave us the modern nurse. Mme. Curie gave us radium. Frances E. Williard gave us temperance. Harrier Beecher Stowe gave us Uncle Tom's Cabin. A woman is in charge of the minting of United States money, and a modern Deborah, Ann Rosenburg is Assistant Secretary of Defense. A man's world . . . ?

God Is Not Always on the Side of the Biggest Army.

Napoleon is once said to have remarked something to the effect that God is always on the side of the largest army. He was wrong, as he himself later learned. Quite frequently God is with minorities and with the smaller of two armies. One could hardly think of a more unequal situation than the one when the ten thousand ill-equipped and untrained Israelites faced the great host of Sisera's army, well armed, and also boasting nine hundred iron chariots, which were the modern equivalent of our huge tanks, comparatively speaking. But when the battle was over the Israelites were in complete mastery of the field, and the great army of Sisera was totally wiped out, and the captain himself was ignominiously (and treacherously) killed by a woman, a member of a tribe supposedly neutral.

There are intangibles and imponderables in war as elsewhere. Morale and maneuvers also count heavily. Sisera's hosts were drawn up in battle array on the great plain of Esdraelon, where they could maneuver easily and use their chariots. The Israelites were on the slopes of Mt. Tabor, among the trees, where the chariots could not get at them. Furthermore there came a heavy and sudden thunderstorm with rain, hail, and wind, and that spelled catastrophe for the Canaanites. For not only did the rain and the hail blind them as it beat in their faces, but the rain swelled the river Kishon untill it became a raging torrent in which both horses and men floundered helplessly, and they became easy prey to the Israelites dashing madly and courageously down the hillside. The jig was up for the Canaanites. They were wiped out.

All's Fair In War—Or Is It?

Modern man has tried to make rules for the game of war, but is its difficult, if not impossible to make men abide by the rules in time of war. According to the code of morality in that day, Sisera should have been safe in the home of Jael, the Kenite. She belonged to a neutral tribe, and furthermore he had partaken of her hospitality—he had eaten in her home. But when absolutely worn out by the wear and tear of battle he fell asleep in her home, she took a large tent stake and drove it through his temple, pinning him to the ground, and killing him instantly. War does strange things to even the best of people sometimes. One of the tragedies of war is not simply that it kills the bodies of men and women and even children, but that it kills so many of the finer sensibilities of people.

Attention Women!

Our world needs women like Deborah, women of practical commonsense, spiritual insight, courage and faith. We need such women in church and state. Thank God we have some great women leaders in these realms of life in America. But let us not forget that we need women like Deborah in the home too. After all that is one of the most effective places in which a woman can serve her day and generation and God himself. Let them establish Christian homes, let them train children in the nurture and admonition of the Lord, let them inspire their husbands and sweethearts and children with high ideals and burning enthusiasm. Let them dedicate their abilities and their energies to the cause of Christ and the church. The hand that rocks the cradle may not rule the world, but it wields a potent influence on those who do rule the world.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

On that fourth Sunday how do you receive the Orphanage offering? Why do you not pick out one of the four articles that you have received during the month and read it? Why not tell your Sunday school that each Sunday school in the Southern Convention is asked to make a monthly offering for the support of the homeless children here? We have to remember these children for many things here—especially do we remember them three times every day with a good meal. Could you not remember them once each month? A fifty cent piece, or a quarter of a dollar, or even a dime dropped in an offering plate each month would help.

Now, for instance, in this report each of the five Conferences are represented. And they have sent a total of $317.44.

Since I make this report each week, if all the Sunday schools received the monthly offering there would be *forty-nine*, instead of *ten*, listed each week. Now you can study the report each week and you will find Sunday schools in the list representing all the types of needs of their local churches —such as new building obligations, special funds being raised for special needs, and churches with definite budget systems adopted in the local church—all of these problems and yet they manage to receive a monthly offering for the Orphanage. I am not trying to argue you into making monthly offerings, but I am making you a mighty good suggestion, and asking you in all humility for the sake of these eighty children to give the folks at Sunday school, once each month, a chance to make and offering to the Orphanage. The Sunday schools which do it are happy and progressive, and successful.

We sent by parcel post this week to the Colgate-Palmolive-Peet Co. 18,100 coupons counted into packs of 100 each. It takes a lot of work to separate, sort, count, label that many coupons, but a very few of us around here are afraid of work, and when we get a check for close to $100.00 for them we shall feel that you and your neighbors have helped us a lot by collecting and mailing these coupons to us. Please keep them coming. We can get more out of them than you can as special rates are made to orphanages. We have not mailed our General Mills coupons yet, as we do not have as many of them. Just keep all your coupons and send them to us, and we shall be most appreciative.

I am sorry to have to talk so much "shop" in this letter, but is is because I need your help. Now let me tell you about C. A. and Billy. They are two of our boys who are with Lesters and Francis Galt, who live on the highway between New Market, and Luray, Va., with their "preacher parents." These boys—all four of them—are having fun. Our two are seeing the beautiful valley and mountains, and climbing the big cherry trees in the Galt's backyard. It is so kind of this busy pastor and his wife to take a little time to make their two sons and our two orphanage boys happy.

When I took them up there I carried two others with me for the trip, and what a good time they had. Friday, Saturday, Sunday, Monday we were on the trip, and were entertained in such lovely homes. I spoke at a home-coming service at Timber Ridge, and had such a good time. It made me happy to see so many of my good friends and to make new friends, also to see how well behaved our two boys were everywhere we were entertained.

But my space is up. Thank you. Come to see us, and do not forget to take a monthly offering for the Orphanage.

John G. Truitt,
Superintendent.

REPORT FOR JUNE 19, 1952.

Donated Commodities for the Week.

Mrs. C. W. Parker, Portsmouth, Va.: Clothing.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,491.95
Eastern N. C. Conference:		
New Elam	$ 21.00	
Oak Level	2.00	
		23.00
Eastern Va. Conference:		
Berea (Nans.)	$ 27.00	
Eure	9.91	
Franklin	55.75	
Newport News	12.00	
		104.66
N. C. & Va. Conference:		
Bethel	$ 6.06	
Burlington	82.72	
		88.78
Western N. . Conference:		
Smithwood		55.00
Valley Va. Conference:		
Timber Ridge		46.00
Total		$ 317.44
Grand Total		$ 7,809.39

Special Offerings.

Amount brought forward		$14,491.14
Christopher & Wagoner, Burlington, N. C.	$ 98.16	
Mr. and Mrs. J. H. Barnwell, Burlington, N. C., in memory of Mrs. Ora Somers	7.50	
Mr. and Mrs. N. C. Rud, Brown Summit, N. C., in memory of Mr. J. F. Rice	5.00	
C. H. Darden, Greensboro, N. C., in memory of Mrs. Charles W. Gold, Jr.	7.50	
Mr. and Mrs. J. Hinton Rountree, Greensboro, N. C., in memory of Mrs. T. E. Parker	5.00	
Wenoca Club Variety Show	4.00	
Special Gifts	78.40	
		205.56
Grand Total		$14,696.70
Total for the Week		$ 52..00
Total for the Year		$22,506.09

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

REFLECTIONS ON THE GENERAL COUNCIL.

(Continued from page 4.)

tired missionaries and Christian workers. Here is a delightful plot of 28 acres with 79 buildings and 185 retired servants of Christ. The tour was conducted by resident guides, distinquished in their Pilgrim attire. There was Leonard J. Christian, for instance, who had given nearly 50 years of service in China, had spoken in our Southern Convention churches, now giving a lift to weary pilgrims with his autoette. Congregational ministers in the present resident body have served 167 parishes in 31 different states, an estimated total of more than 1,000 years. This seems to be an ideal arrangement for pensioners or annuitants. Some live in apartment-type dormitories while others reside in their own homes. Why not have comparable arrangements on the East Coast?

Missions. One of the impressive services of the Council was the commissioning service for young recruits. Following the flags of many lands were the returned missionaries who had served Christ with their lives in distant lands. What are the impelling motives in the life of a young missionary? Our back page article gives the sobering answer.

Dr. F. C. Lester has served on the Prudential Committee of the American Board. The Rev. Henry Robinson is serving currently. The report of this Committee stresses three things. The first is that the major concern wherever our work is carried on must be the centrality of the Church as a creative Christian fellowship. Institutional work has a way of being absorbed by governments. Churches have a way of continuing to live and grow in adverse times. Second, the abundant life that the gospel promises lays upon every board the necessity of maintaining institutional work of a high order. In Turkey, where no church is possible, the institutional work must be of such a nature that the people of that country are mindful that in their midst are those whose lives and deeds are bearing a witness through the power of Christ. The final principle to which the Committee is committed is the strengthening of national or indigenous leadership. There can be no strong church unless there are also consecrated, well-trained natives to assume roles of leadership. They conclude: "Each time the American Board takes another step in turning over important work to national leaders, each time a bright young Christian is sent to school for further study, each time a mission takes steps toward its own self-support, we are seeing one of the relentless forward steps that must be taken by those who would follow in His train."

ALONG THESE TRAILS.

(Continued from page 9.)

the needs of immortal souls in our world; to build a program and organization to meet that need, and to seek His aid in fulfilling the magnificent opportunities He has opened to us. May we not give our finest abilities to those opportunities which will be presented to us in this Council. This may be the beginning or the end of the Dark Ages on this globe. Let us not whine about the evil, but set ourselves squarely to being the channels of God for its redemption, then darkness may begin to fade into light. Our opportunities are magnificent. It remains for us to join Him who is the Lord of History as well as the Father of men, and do what one denomination, one State conference, one parish church, one consecrated Christian can do to translate our Christian faith into a more Christian civilization.

IV.—*The Trail of Worship.*

A fifth trail along which we discern God to be present most vividly is that of worship. The question at this point is not the trail along which we we travel but Him with whom we go. Sometimes the way is a road to Emmaus in which we find ourselves traveling a road, as did two ancient men in the company of the Living Christ. Thus we are led to the discovery that our Master is not a dead leader, but a living Lord. Our church is gathered around Him. He is in our midst. He has been formed in us. We have become His body. Two heroic Arctic explorers, pushing further and further into the frozen North, confessed, "We felt a third Presence with us." We have had this experience also. It is not limited to worship in the formal sense. Where God is and we respond in adoration to Him, worship is. . . .

Our people have known the Presence in the Communion. They are praying that we shall have the miracle happen here. It can and will, if all our prayers are added to their petitions. When it happens, we who come from the churches will become a Church for these days together, feeling the benediction of His Presence drawing us together in the most intimate fellowship which Christians can know. He promised, "Lo, I am with you always." We call now for the fulfillment of that promise.

As we approach the Communion table, we are not alone. We walk the ways of the Lord in memory of the servants of God of yesterday. We walk it in aspiration that as we are one with our Lord in this Communion, so we shall remain one with Him and each other in all that shall concern us in these days together. We would go back to a million and a quarter people who have a high stake in these days, and be able to report to them, "We found the trails along which God has walked with our people, and on those trails we have felt His Presence and have tried to do His will."

STATION B-U-S (CLAREMONT REPORTING.

(Continued from page 11.)

Mrs. E. G. Penley, Elon College, N. C.
Mrs. W. R. Routh, Burlington, N. C.
Rev. Lauson Granger, Newport News, Va.
Miss Josephine Farmer, Elon College, N. C.
Mrs. J. E. Harward, Durham, N. C.
Mrs. Garland Spartely, Dendron, Va.
Mrs. W. B. Williams, Newport News, Va.
Miss Mary T. York, Liberty, N. C.
Mrs. B. McIntyre, Elon College, N. C.
Mrs. Louise Easter, Elon College, N. C.
Mrs. G. A. Kernodle, Burlington, N. C.
Mrs. H. C. Pollard, Burlington, N. C.
Mrs. Joe K. Landrum, Vernon Hill, Va.
Miss Annie Brown, Reidsville, N. C.
Mrs. Emma A. Anderson, Henderson, N. C.
Mrs. Mamie F. Neal, Winston-Salem, N. C.
Mrs. T. C. Gill, Kittrell, N. C.
Mrs. B. M. Newman, Henderson, N. C.
Miss Carolyn Ellis, Chapel Hill, N. C.
Miss Louise Sparks, Ruffin, N. .
Mr. Sonny Coghill, Henderson, N. C.
Miss Pattie Lee Coghill, Henderson, N. C.
M. T. Garren, Greensboro, N. C.
Miss Mildred Ann Carter, Holland, Va.
Mr. Avery Maddry, Chapel Hill, N. C., Driver.

Mrs W. E. Wisseman of Greensboro, Dr. W. Millard Stevens of Norfolk, and Dr. Roy C. Helfenstein of Richmond, enjoyed a trip by air to Claremont.

President L. E. Smith and Superintendent W. T. Scott came by train.

The F. C. Lesters of Asheboro and W. P. Smith of Haw River, drove across the country, as did the R. L. House family of Southern Pines.

The Southern Convention was well represented at the Claremont Council.

Among the Negro delegates were: Rev. William Lake of Burlington, F. A. Hargett and J. T. Stanley of Greensboro, and J. D. Farrow of Newport News.

The MEANING *of Our* MISSION

By REV. PAUL F. PRUITT
Missionary Elect to the Philippines

This is Our Mission—that in a world where people are so dependent upon economic resources, we shall not be found dumb, with no Christian directives to give. God save us from equating our faith with any one economic system. But God save us, also from failing to apply the good news of Christ to our economics in ways that will give guidance to our perplexed world. In the lands where your missionaries go, this may mean some differences in the approach of man's economic needs than we have been willing to take up to the present. This is one of Christ's greatest challenges in the areas where we are going. It is a difficult challenge; for the gospel of an eternal Lord includes much more than a man's economic status. But in spite of the difficulty involved, we shall attempt to speak a prophetic Christian message. **This is Our Mission.**

Our Mission is also one of brotherhood. It will possibly sound trite to use the same words here we constantly speak from our pulpits and echo in our publications. But it is so much a part of our mission and the reason for our becoming missionaries, it should be said. The fundamental doctrine of the fatherhood of God and the brotherhood of man takes more concrete expression when one begins working with those of a different skin color than his own. It is a joy for those of us whom someone has termed the colorless people to personally extend the right hand of Christian fellowship to our brethren of another color. Don't underestimate the importance of both talking and practicing brotherhood among the races in your churches, colleges and summer youth conferences. Such belief and action in the past has played a major role in our decision to implement our world-wide concern through the mission movement. The message of Christian brotherhood must have a witness wherever we go. For wherever men offend, hurt, or kill, brotherhood is denied. Wherever the races of mankind dwell in creative endeavor and practice Christian unity, brotherhood is established. Your missionaries go to expand Christian fellowship and to make its existing units more effective. **This is Our Mission.**

We Go to Establish New Churches. We do so because we are convinced that the salvation of mankind is in Christian fellowship. It has been for us. It can be for others. We go with a sense of urgency. For a score of strong ideologies ignore this fellowship and that for which it stands. They may offer fellowship; but it is a community of believers without an eternal purpose. We will attempt to establish an eternally real fellowship. For all men of all nations need to be in Christian fellowship. Only then can they experience life really abundantly.

We Go to Make the Existing Fellowship Stronger. We will do so by helping to train pastors, teachers and lay workers in our younger churches. We will take some of the skills we have learned in our more highly developed churches in this country. These, we trust, will be helpful. But we will take something more important than these acquired skills. That will be your concern for the people we serve. Your loving gifts that make the mission enterprise possible. Your prayers that keep our tasks ever pointed towards God. Your confidence in us, your representatives, which gives us freedom in doing what we feel best in given decisions. And your devotion and dedication to your own church fellowship. We will speak of that devotion as an example. But they will know of your devotion to the Church of Christ whether we speak of it or not.

We are proud to be a part of the greatest organization on earth—greatest because it extends to all peoples a relevant good news—the gospel of Jesus Christ—a good news of hope for man's economic plight, a good news of men being children of one common Father, God, and therefore all brothers; the good news of salvation in fellowship with the followers of Jesus **This is Our Mission.**

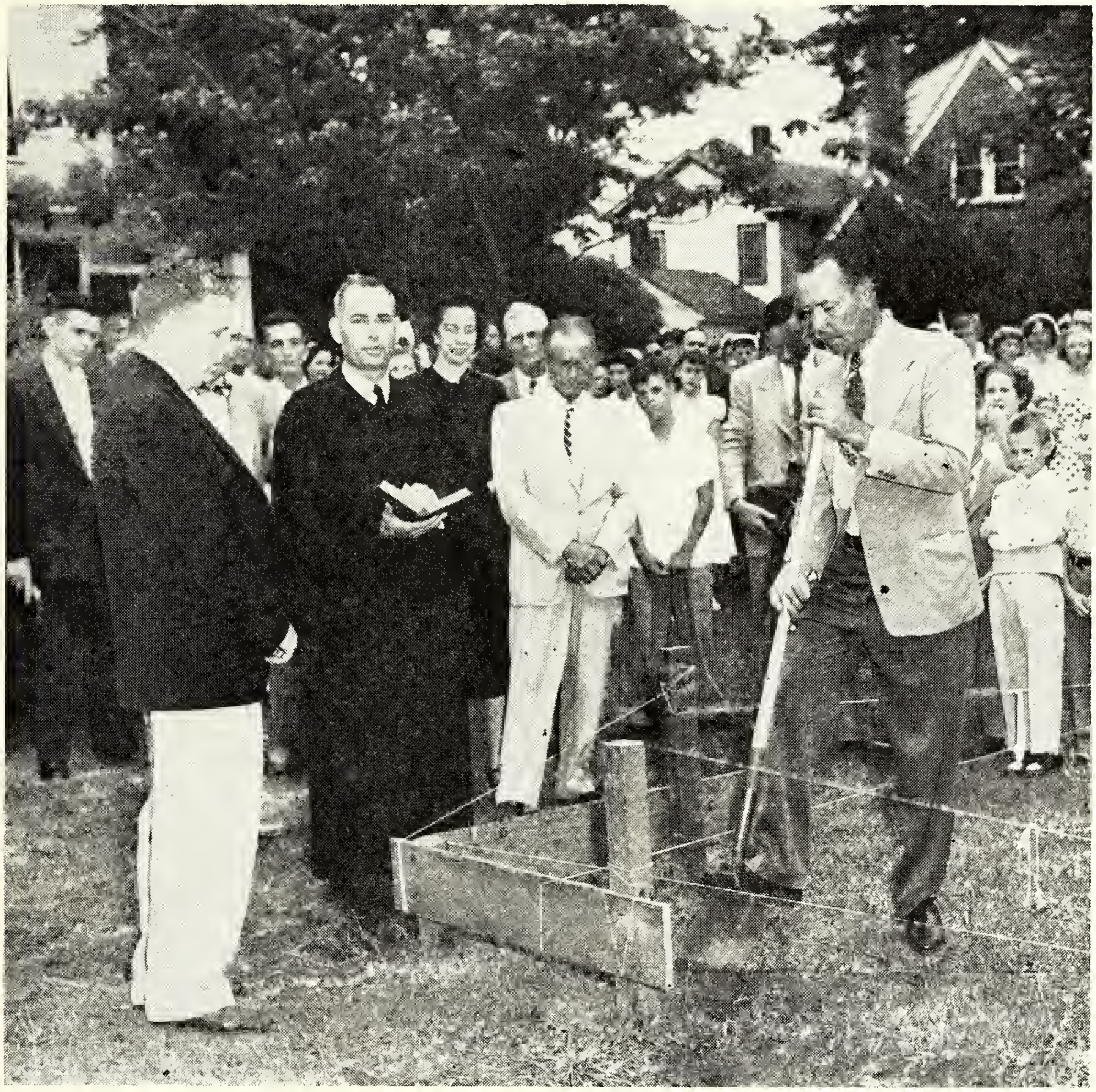
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, JULY 10, 1952 NUMBER 27

Ground Breaking at Rosemont Church



L. to r.: Chas L. Richardson, chairman of the Official Board; Rev. Melvin Dollar, pastor, and E. F. Caldwell, chairman of Building Committee, turning the first spade of earth.

On June 22, the Rosemont Christian Church of Norfolk, Virginia, had a ground breaking service for the extension of the religious education plant and the remodeling of the church auditorium. This service was held immediately after the morning worship. This extension program includes the addition of 16 class rooms, two rest rooms, a ladies' lounge, a kitchen and furnace room. The addition is to be a two-story brick structure, 50 by 78 feet, matching the present building. This project also includes the enlarging of the social hall, and enlarging and remodeling the church auditorium The construction has already been begun and it is hoped that it will be completed by the end of this year. These improvements are expected to cost approximately $80,000.00.

News Flashes

The Executive Board of the Southern Convention will meet at Henderson, North Carolina, on Thursday morning, July 17, at 10 o'clock.

Rev. David W. Shepherd has resigned as the superintendent of the Southeast Convention to accept a pastorate at Chipley, Georgia.

Rev. Robert A. Whitten of Winchester, Virginia, gave the charge to the candidate in the service of ordination for Henry V. Harman, in the Westmoreland Church of Washington, on June 1.

From Walter A. Graham: "Congratulations upon an excellent report of the Claremont General Council in your July 3 issue which has just been received and read quite thoroughly with much interest."

Would you like to have a picture of the delegation of the Southern Convention in Durham. If so, you may get one by addressing Mr. Rell Clements, Jr., 410 Davis Street, Fayetteville, N. C. The cost is $1.00.

EASTERN VIRGINIA PASTOR IS MINISTER OF THE YEAR.

The Rev. R. E. Brittle, of Route 1, Suffolk, Virginia has been named by *The Progressive Farmer* the "Rural Minister of the Year" for 1952. Mr Brittle, former president of the Eastern Virginia Conference of Congregational Christian Churches, is the pastor of the Bethlehem Christian Church, once a part-time church, now full-time and one of the largest rural churches in the entire South.

He will receive, in connection with the award, a scholarship to the Town and Country School for Ministers from Candler School of Theology, Emory University, Atlanta, Georgia. The school is in session from July 29 to August 14.

Mr. Brittle was cited for "effective leadership for a quarter of a century in one parish, for developing small churches into full-time churches, for a ministry related to the needs of all the people in a rural community, and for working with Negro rural families as well as white families."

He was noted for "the way he helps farmers with their crops; inoculates and doctors livestock free of charge; slaughters, cuts and salts meats; encourages patronage of health clinics, and encourages beautification and improvement of homes and property."

AMELIA CHRISTIAN CHURCH HOLDS REVIVAL.

The Amelia Christian Church, near Clayton, North Carolina, had a wonderful blessing during our revival services, held the week of June 22-27. There were seven young people who accepted Christ as their personal Saviour, and two young men who moved their membership from other churches. Many of us received real inspiration from each person's forward steps, but we all admired particularly one man's step: his wife was a member here, and without any home discussion, he left his church by way of transfer. We think it is wonderful when young people, especially, will work for Christ together in a church.

We must give recognition to our minister who, through careful preparation and continuous prayer helped to make our meeting merit the name—revival, for we all feel that many souls were wonderfully revived. Rev. Fred P. Register is a well-deserving minister, who wants no praise for himself. Nor have we forgotten the man whom all the children always look forward to seeing, for he gives them an opportunity to just sing and sing. Their heart-lifting singing was an inspiration to the adults. We all know that each song has a new meaning when Mr. Joe Stephenson leads us in our singing, and we enjoy it so much. His son, Billy, and his daughter, Nancy, assisted him.

You may recall the terrific heatwave we had during the week, but then we realize that just an hour or so a day in church is a very little thing in our glorification of Christian living.

We hope your church will have a real revival, just as we had, and we know that you can if you will be constant in prayer, have faith, and work together for the purpose of spreading Christianity.

Mary Johnson,
Reporter.

SUMMER ACTIVITIES IN OUR REIDSVILLE CHURCH.

In spite of the summer heat, things continue at a merry pace at the Reidsville, North Carolina, Church. The week immediately following the close of public schools, our Daily Vacation Bible School was held. Mrs. Humphries was again the director of the school this year, and her fine faculty of twenty-four teachers participated in the service of dedication the Sunday preceding the Bible School at the eleven o'clock service. There were several new features of the school this year. The attendance went to 160.

Very recently the new scout hut of the church, which is just behind the parsonage, has been put into active use. With it, activities and interest have increased in our scouting program since the boys have come into their new home.

On Sunday, June 15, before a packed church, our pastor administered the sacrament of holy baptism to 22, and received into the fellowship of the church 17 new members.

Reidsville is fortunate in having a beautiful public swimming pool, and many of the classes and organizations of the church have taken advantage of this pool on these hot days by going there for a cooling swim and staying for a picnic supper.

Starting on Sunday, June 29, Rev. Mr. Humphries invited four visiting ministers to speak at the evening hour of worship. They are Rev. William Ratcheford of the Ruffin Methodist Church, Rev. Kenneth Rigister of the Union Ridge Church, Rev. Donald Meyers of the First Baptist Church of Reidsville, and Rev. Fred Allred of Summerfield.

The Young People's Missionary Society of the church has recently provided communion cup holders for the main auditorium of the church, and only last Sunday, new hymnals were

Few, if indeed any, of our activities are curtailed during the summer
placed in the church.
months, and summer hasn't as yet hurt the attendance of the worship service or the Sunday school.

During the month of May all the churches of the City of Reidsville participated in a campaign to increase Sunday school attendance. Our church adopted as its slogan, "Win someone for Christ. Come to Sunday school and stay for church." When the month of May was over, figures showed the attendance at the Reidsville church averaged 422 for Sunday school and as many or more for morning church service. This was higher by one hundred than any other of the Reidsville churches.

Already plans for fall activities are under way, which include our fall revival, with Rev. Fred Register conducting it, and our Rally Day.

Reporter.

PUBLIC SCHOOLS AND DEFENSE.

One of the perplexing questions of the current scene is just how much the mobilization of the military forces of the nation is affecting our public schools. This is, indeed, a problem of vital concern to the welfare of the country and of the children of the country.

Dr. Willard E. Givens, executive secretary of the National Education Association, calls for greater participation by our citizens on school matters. He states: "We must have more and better prepared teachers; we must have buildings adequate to house our pupils, and we must continue the adjustment of our educational program to the needs of young people who are growing up in an enxious age. To do these things, we must have the understanding and support of the American people."

Dr. Ray C. Maul, research associate of the N. E. A.'s Commission on Teacher Education and Professional Standards, says that the *good school* of yesterday is not good enough today. The children of today, he reasons, must be prepared to meet greater and more involved problems when they become adults.

Some of the problems which school boards, school administrators and teachers face today involve such difficulties as abnormally large classes, dual and even triple sessions of the schoold day, staffs that are inadequately trained and lacking in experience, low salaries and, by no means least, unreasonable attacks by those who are far from friendly, if not actively hostile, to the public schools.

The New York Times has been making a nation-wide survey of the public schools and, in its issue of January 20, 1952, Dr. Benjamin Fine, its educational editor, reports factors both unfavorable and favorable. He reports that the war in Korea has left its impact on our schools. Defense programs, naturally and properly, receive priority listing for materials and equipment. However, he states that "frequently education is placed fairly low down on the priority scale; some communities still do not recognize the importance of the free public schools in helping to win the ideological war."

Following World War II, the public became aroused and realized that something must be done to overcome the ground lost during the war years. Considerable effort was made to help strengthen the public schools. The war closed in 1946, and four years later a noticeable change for the better had taken place. But, during the past year and a half, the schools have found the going not so smooth and they have had to fight to retain what they had won, as well as to try to obtain necessary improvements.

The survey made by *The New York Times* revealed that more than 800,000 children of elementary school age were added to the public school rolls in the past school year, and that the increase will be at the rate of 1,000,000 per year. There is also a teacher shortage throughout the country, except in New York City where the need has been supplied, although this does not apply to high school teachers.

School authorities are hopeful that they will be allocated enough steel to keep up with the demand for new school buildings, in addition to catching up on the backlog on school building programs.

One of the most encouraging factors is the increased interest in schools taken by citizens groups. Taken by and large, over the country, more than 5,000 such groups have been formed. The National Citizens Commission for the Public Schools is doing a splendid work in encouraging and strengthening the formation and development of citizens groups to give intelligent aid to the public schools. It already has more than 1,600 such groups with which it works in close cooperation.

One of the unpleasant facts to record is a concerted attack now being made against the public schools in some sections of the country. The tragic fact is that this concerted attack appears to be well financed.

However, the fact that citizens groups over the country are showing an increased interest in our public

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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From the EDITOR'S *Desk*

The GENERAL COUNCIL *in* RETROSPECT

Be it hereinafter known to all concerned that the writer is happy to be safely back from the 6,880 mile jaunt to California. After sampling 17 beds of various sizes and degrees of comfort, he is quite content to go for an extended season without returning to "West-Way," "Cozy Corner," or "King's Rest."

Everyone should make at least one visit relatively early in life to the desert and its environs; then he could know the full joy and satisfaction of seeing green fields, mountains with foliage, rivers with flowing water and trees large enough to provide shade. How greatly we are blessed here in the Southland with water, fruit and vegetable! Call out the adjectives, for it is indeed a land flowing with milk and honey, a land of delectable mountains and fertile plains, a land with the basic potentialities for a sound economy and an impressive stewardship.

The holding of a National Council is quite a major achievement. It is a staggering task for the entertaining group. Claremont went "all out" to entertain the Council, and yet some delegates had to walk great distances from dormitories to boarding facilities and Council sessions. Two delegates died during the meeting, and the Rev. Allen Hackett of St. Louis was seriously injured on his return trip.

It was generally agreed that the even-tempered spirit of this Council was due largely to the skill and spiritual impact of the Moderator, Vere V. Loper. Dr. Rockwell Harmon Potter stated that he was moderator when the Council did not have to be moderated. This Council was charged with rather intense feelings, especially concerning the Council for Social Action and the Merger. The Moderator insisted that any criticism of personalities should be restrained and that gloating applause after a winning vote should not be indulged. This kind of presiding, which is the real test of a moderator, saved the day at Claremont. Dr. Sidney Berry of England referred to the Council as "Congregationalism at its best."

The Council for Social Action came in for a round of solid criticism. There was some agitation to cut denominational support. We may give space in a subsequent issue to a more detailed account of the Social Action issue. Suffice it to say now that a Committee of Review has been created and the Council was given the green light at Claremont. The Council disclaimed the "Profit-Motive Resolution" of 1934, which described "our present competitive profit-seeking economy" as "increasingly self-destructive" and called for the "abolition of the system responsible for those destructive elements in our common life." The Claremont Council recorded its conviction that "no economic system embodies the perfect will of God; that every economic order must be evaluated and its practices judged in the light of the Christian Gospel." Then it went on to declare that "it is our Christian responsibility not only to bring Christ to the individual, but also to bring his teachings to bear on the corporate problems of our society."

Two of the most interesting features of every Council are the speeches of nomination for the moderator and the invitations for the next session. Dean Liston Pope invited the 1954 Council to Yale University. Superintendent Albert Coe extended an invitation for Massachusetts. Dr. Thomas Anderson spoke for Atlanta and the South. The Council has met in the Northeast, the North and South West Coast, and in the Mid-West, but never in the South. Harvard and Yale invitations notwithstanding, it is time for the Council to lift up the light of its countenance upon the South.

GOODBYE CLAREMONT,
HAIL, ATLANTA!

WORSHIPING *in* OTHER CHURCHES

One of the privileges of this trip to California was that of visiting and worshiping in other churches. We visited the First Congregational Church in Los Angeles on Choir Recognition Sunday, and were happy to participate in such a worship service. Here multiple choirs are developed and exalted music, befitting the church, is produced.

Worship in architecturally unique Oneata Church was a novel experience. This church has many interesting features. Its summer program is worthy of attention. Under the supervision of the minister, Dr. Henry David Gray, the church has sent a deputation of its young people to Europe and Asia this summer.

On our return trip we worshipped at the First Plymouth Church of Denver, Colorado. Dr. Loper was minister here before going to California, and Governor Sweet, late moderator, was a member of this church.

Such varied worship experiences give pause for meditation and orientation, and offer needed perspective for the home task.

"Let Us Rise Up and Build"

An Address in Observance of the One Hundredth Anniversary of the Albany Convention, and the Founding of the Congregational Church Building Society

**By TRUMAN B. DOUGLASS, Executive Vice-President
The Board of Home Missions**

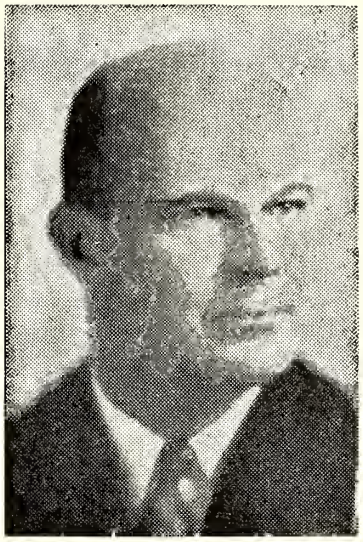
> *"And they said: Let us rise up and build. So they strengthened their hands for the good work."*
> —Nehemiah 2:18.

My theme is given in the Book of Nehemiah. The setting of the quotation seems appropriate by contrast rather than by resemblance to any thing in our situation. It was spoken of an ancient city, Jerusalem, lying in ruin and desolation. Our American cities are not ruined and desolate; they are quick with driving life, and they continue to thrust their soaring towers into the heavens. It was spoken of a nation reduced to a shattered remnant. No invader has torn from us our families and kindred and carried them into captivity. It was spoken of a community undefended against an encompassing foe. We may be imperilled, but we are not defenseless. It was spoken of a people "in great affliction and reproach." Among the peoples of the earth our lot is far from affliction, and when there is reproach it is construed as being prompted by envy and fear of our gigantic wealth and power. Why, then, are we to rise up and build, and pray that our hands may be strengthened for the good work?

I.

1. The first is the plain fact that except for the events we have reviewed this evening we should not be meeting as a General Council in this place. We are here as beneficiaries of the Home Mission enterprise. Except for this missionary conviction and the organized program of home missions, the Congregational Christian fellowship would have remained a narrowly regional denomination, limited mainly in the northeastern quarter of the United States. This is not hyperbole; it is simple fact. In several of the State Conferences west of the Mississippi not a single church of our order exists today that has not at some time received aid from the Church Building Society, and in all of them the unaided churches would be a very small minority. We present as a vital and effective fellowship in every part of our nation today only because some of our forebears with missionary urgency in their hearts, went to their knees to inquire concerning God's will and their own duty, and then said to one another, "Let us rise up and build."

2. The second fact to which I call attention is the continuing incredible dynamism of American life—and the consequent question as to whether the churches of this nation can produce answering vitalities to meet it. The statistics of population growth are familiar to all of us and I shall not weary you by reciting them. If the figures, running into many millions, are difficult to comprehend, let us put the matter this way: The nation is growing at the rate of one and one-half new Claremonts every day, three hundred and sixty-five days a year—and will continue at this pace for the next decade. A new city of 7,500 people every twenty-four hours—the magnitude of the expansive thrust of this nation's life. Here is one other statistic which rather staggered me. The number of babies born into American homes during the past six years is equal to all the people in California, Oregon, Washington, Montana, Idaho, Neveda, Arizona, Wyoming, Utah, Colorado, New Mexico and Louisiana.



DR. DOUGLASS.

3. A third fact is the extraordinary going and coming of the American people — their migrations and their settlement in new places. For the ministry and mission of our churches the question of *How Many* people there are is frequently secondary to the question of *Where* they are. Here we confront movements and surges of such magnitude that they are really beyond the power of our minds to grasp.

Out of all the complex statistics and graphs portraying the growth and movement of the American people, one fact emerges which is of paramount importance for this Council. It may be simply stated. Judged by current standards of accessiblity, *more people in America today are beyond the reach of existing churches than in any time in our history. There are more clearly definable communities and neighborhoods which are now without churches than at any time since this nation was founded.*

In the days when our fathers gathered at Albany, the existance of communities bereft of the preaching of the Gospel and the means for the Christian instruction of children and youth was cause for missionary concern and action. Is it so with us today?

II.

Against this background of facts and their implications, let us inquire about our own stewardship of the Gospel and the Church's life and witness. With what measure or resoluteness and responsibility are we pressing the Christian mission in a nation which, by its very dynamism, is continually moving beyond the reach of established agencies for the communication of Christian faith and life?

Where, actually do we stand? In terms of new churches organized and built, and the amount of money spent for this purpose, we are certainly some distance from the top. And we shall continue to be—ever against the numerical superiority of some of our sister-denominations.

Yet in many of the most basic tasks involved in meeting the Christian needs of our changing, growing nation, the Congregational Christian fellowship has an honorable and distinguished record. No denomination has done more developing and articulating the principles of sound Protestant strategy and advance. The fundamental field studies by which

(Continued on page 13.)

Meditations on Family Life

By REV. HENRY E. ROBINSON

IV.—"HOW BIG CAN PARENTS BE?"

Many times during the course of a maturing family's history, parents are called upon to stretch their generosity, their understanding, their patience and their hearts. Times come when they say, "We have gone as far as we can go. We have to draw the line somewhere." How big can parents be? How big should they be in their efforts to direct the course of their children away from the known hazards and pitfalls of life?

Adolescence is unquestionably the most trying age through which an individual passes. It is trying to the adolescent, and it is trying to the family. So often, there is just no explaining the actions or the thinking of teen-agers. But parents, have you stopped to consider that your little boy and your little girl are turning from children into adults, that new and strange impulses are surging through their bodies, that they are faced with a cold and unfeeling world into which they are soon to be thrust, that that world with its heavy burdens and problems was not of their making, but of ours? Little wonder that at times our adolescents do very strange things. They have unfamiliar pressures upon them which call for bigness in terms of understanding, patience and love.

How big can parents be when it comes to letting their children go? In a former parish which I served, there was a family of a father and three daughters. This father coveted his daughters for himself. They belonged to him. He intended to keep them, and keep them he did. Every suitor was discouraged, to put it mildly. Social events and outside contacts were held to a minimum. Finally, the father died and left three maiden sisters with little indeed to look forward to in terms of a normal life. Another family I knew had four daughters. In this instance, it was a strong-willed mother who put on a scene and practically threatened any one of her daughters who suggested marriage and the establishing of a home of her own. If such attitudes were merely illigical, it wouldn't matter, but actually they are tragic for those whose lives are cramped and limited by such selfishness. One of the hardest lessons which parents must learn and which these parents refused to learn, is that a home is created to be broken up. This is the very nature of things, and to hold children by willful selfishness in the home beyond the normal and natural time is a colossal injustice and thwarts every natural right and instinct of a young adult. One may argue that it is up to the child to break away. But actually, how unfair it is to ask the child to choose between the parents he loves and his future home. No, parents must be big—big enough to not only see their own family circle break, but to rejoice that the family joys they have known will be multiplied in the experience of their own offspring. The cycle of single life, marriage, parenthood, and grandparenthood, can then be realized. In this latter and final state a whole new set of experiences bring new joy and new riches into family life. These gifts strangely enough can only come when we let our children go, and to let go the most precious things we have requires that parents be big.

Another area of family relationships which requires bigness is that of the choice of our children's vocations. I have heard of parents choosing the vocation of a child when it is born, designating for that child a career in law, medicine, or the church. I have heard parents boast of such foresight, as if it were strangely predestined by God. It may be possible to do this in rare instances, but I have a feeling that many more careers are broken than made by parents making an uncompromising choice for their children. The trouble is that parents wish to project themselves in the careers of their children. It is purely a matter of selfish pride. A certain family came to my attention in which a young man came home from a very moving summer conference experience and announced that he had decided to go into the ministry. The mother and father looked at each other and said, "Perhaps he will get over it." This family was a Christian family. Both parents held responsible positions in the church, but their religion did not go so deep as to give up a son to proclaiming the gospel of Christ. Let someone else do that. Each of us knows instances of children being literally forced into some occupation which they dislike and for which by temperament they are unsuited. Parents surely must be big enough to allow their children a full measure of freedom in choosing a life work. Guide, counsel and encourage your child along the paths of his natural aptitudes. But compel, coerce—never.

In spite of our plans, our prayers, our training, our counsel, children will make mistakes. Sometimes those mistakes are big ones, mistakes that bring shame and disgrace upon them and upon their families. How hollow and profitless are the words, "I told you so." How easy it is to close the door and shut out him who has fallen. Sometimes it becomes necessary to do even that for the good of the child, in order to bring him to his senses. But that door can never be closed permanently. It was a similar instance which Jesus had in mind when he told the story of the prodigal son. It hurt that father beyond description to see his son throw his life away. But the thoughts and prayers of that father continued to go out for the boy wherever he was. The father had a glorious surprise one day when the son returned, but the son had an even greater surprise to find that his own father had so big a heart. If you are having a hard time forgiving some member of your family, remember that God has already shown a bigger heart than any one of us can ever imagine in the gift of his Son on our behalf.

Parents, have big hearts toward your children — big hearts as they grow up, big hearts as they go out, big hearts as they choose their work, and big hearts when they make mistakes, and you will find your heart growing instead of shrinking.

FIFTY YEARS OF MISSIONARY PUBLICATION.

The missionary education movement, now in its fiftieth year, has reached a record high in sales of missionary education books and materials. This was the report presented to the Board of Managers of the Joint Commission on Missionary Education of the National Council of Churches of Christ in the U. S. A. at their annual meeting.

In addition to hearing plans for the movement's Golden Anniversary celebration this year, more than 150 denominational executives at the meeting were told that sales of pamphlets, books, and other materials on home and foreign missions rose to a record

(Continued on page 11.)

News of Elon College

President L. E. Smith, Elon College, N. C.

The Young People's Summer Conference was in session at the College last week. There were 100 young people here. Rev. Henry Robinson of Burlington was the dean. They had a good corps of instructors and had a good conference.

* * *

The Woman's School of Missions of the Southern Convention is in session this week, beginning Tuesday morning. Mrs. W. B. Williams is the president. The program promises to be an unusual one.

* * *

Elon College is delighted to serve the Church in conferences, missions and schools. It is always a pleasure to have representatives of the different organizations in the Church on our campus.

* * *

Summer school at the College is in progress. Two hundred, twelve students are enrolled. The first six weeks closes July 18. The second six weeks will begin immediately. A full curriculum is offered.

* * *

The usual summer cleaning, painting and repairs are in progress. We shall have the campus ship-shape for the opening on September 2. The enrollment of students for 1952-53 continues quite steadily. The number enrolled is quite a bit larger than a year ago. We still have rooms in the dormitories and invite additional applications.

REPORT OF THE DEAN TO THE BOARD OF TRUSTEES.

Campus Morale. The national and international situation continues to be reflected in our campus atmosphere, and the uncertainty and insecurity which became so apparent a year ago have become a "normal" part of our living. Fewer boys have left school to enter the armed forces, however, because the draft policy has become stabilized. We may, perhaps, lose a large number to the selective service during the summer.

Academic work has been maintained at a higher level than that of last year, the number of students dismissed for unsatisfactory achievement being reduced about fifty percent.

Student attitudes have been comparatively good throughout the current year. There have been no rowdy demonstrations, such as those which have characterized the campuses of numerous colleges and universities in recent months, and such demonstrations are looked upon by the majority of our students with disfavor and disdain. The Messick Trophy for good sportsmanship, awarded by the Student Council of the North State Conference, was held this year by the Elon Student Body.

Student Goernment. The number of disciplinary problems also continues to decrease. Student government has functioned smoothly, under good leadership; and the honor system, now entering its fourth year, continues to gain support as a tradition.

Prospects for next year are equally promising. The dormitory councils, in particular, are much improved. These new councils, which have been in office only about three weeks, are already showing a determination to warrant the respect of all students, through fair but effective controls. The Administration is heartened by the increasing strength and prestige of these student governing bodies and their growing willingness to accept responsibility.

Religious Atmosphere. The religious atmosphere on the campus is strengthened by an active Student Christian Association. This group worked faithfully during the year, and an especially effective meeting of the leaders for next year has been held. The response in this meeting was enthusiastic and constructive, and promises continued growth in religious spirit and loyalty.

Types of Academic Activity. In addition to the traditional liberal arts program, the College embarked, two or three years ago, on a program of evening adult education. This continues to serve the community, with an average attendance of between 50 and 75 adults each term. A second phase of diversification took the form of a night class for veterans who are employed during the day. This course began in July of last year, meeting three hours each night, five nights per week. It continues to hold the interest of these men who are determined to obtain college training in spite of the necessity of a full-time work schedule. A training course for supervisors at the Western Electric plant constitutes a third phase of our varied program. This course, in which each of 156 supervisors received 36 hours of instruction in economics, cost accounting, company organization, labor-management relations, human relations, social psychology, industrial psychology, etc., was given on the college campus during the winter months.

Research. While several faculty members have carried on research in conjunction with their teaching duties this year, others have been granted leaves of absence that they might devote their full time to study. Among these are Professor Douglass and Professor Hunter, who were away during the winter and spring quarters respectively on grants from the Ford Foundation; Professor Colley, who was out one quarter for study in the Library of Congress; Professor Pierce, who attended the University of North Carolina Graduate School one quarter; and Professor Danieley, who has been at the University of North Carolina for the past two years. The last three named are completing work for the Doctor of Philosophy degree.

High School Day. The annual High School Day has now become a tradition on the Elon Campus, in which students and faculty cooperate to welcome and entertain seniors from sixty or more high schools. The College is host, on that day, to nearly 1,500 prospective college students, many of whom have expressed an interest in attending Elon College. We look forward to a good year next year, and hope that a large number of these young people will be with us.

D. J. Bowden,
Dean of the College.

REPORT OF MEMOIRS COMMITTEE OF THE BOARD OF TRUSTEES OF ELON COLLEGE.

Elon College and its Board of Trustees have suffered a distinct loss in the death of Trustee J. A. Kimball. Mr. Kimball was elected a member of the Board of Trustees in 1934. He accepted his trusteeship as a sacred responsibility and found a keen delight in rendering service in that capacity. As long as his health and strength permitted, he attended faithfully the sessions of the Board. His genial spirit, his ready wit and his

(Continued on page 13.)

Missions at Home and Abroad

RECRUITS FOR AFRICA.

By Dorothy P. Cushing.

Miss Mary Willard Hurlbut of Sedalia, Missouri, Congregational Christian educator among the Ovimbundu of West Africa, under the American Board flew back to her work on June 16 by Pan American airlines from New York.

Miss Hurlbut has charge of the educational work in the whole American Board mission area, which includes some 237 village schools, 9 regional schools and the Pierce Memorial School at Elende. On her last furlough, people in the Congregational Christian churches of America gave her a jeep which has been a great help in covering the wide area under her care.

Since Miss Hurlbut has to teach in Portuguese, the official tongue in Africa, converse informally in Umbundu, the native tongue, and is an American and well-equipped in her own mother tongue, she is really "tri-lingual."

"The school work is growing, and in many villages the people are building adobe schools and dormitories as well as houses for the teachers. There are always more children wanting an education than can be taken in," says Miss Hurlbut.

There is such a great demand for books, especially the Bible, that it is difficult to keep enough on hand. At regional church meetings held from 50 to 100 miles from the American Board mission headquarters, boxes of books are sent, but there are never enough to meet the demand. Some of the people come from three to five days journey on foot to buy the book for which they have been saving up their money.

* * *

Robert Ashley McGowan, M. D., Navy veteran of the Korean War, has just been appointed for service in Africa as a career medical missionary under the American Board.

The son of Mr. and Mrs. Orr B. McGowan of Eugene, Oregon, Dr. McGowan completed his Navy service on June 1, with a hitch at the Philadelphia Naval Hospital. It is expected that he will serve at one of the three possible hospitals in the Angola Mission, and he hopes to sail for Portugal in September.

Before Dr. McGowan can take up his practice in any of these missionary medical institutions, he has before him a year of language study in Portugal learning Portuguese, the official tongue in Angola and another year of study of Umbundu, the native tongue in Africa.

Dr. McGowan is married, his wife being the former Phyllis Terry of Washington, D. C. They have two children, Robert Ashley, Jr., age 3, and Barbara Lois, age 2.

DR. ANDERSON.

DR. ANDERSON HEADS NATIONAL BOARD OF HOME MISSIONS.

The churches of the Southern Convention support and, in many instances, are assisted by the Board of Home Missions. The Mission Board of the Southern Convention and the National Board of Home Missions cooperate in church building and in church extension.

The new president of the Board, elected at Claremont, is Howard Stone Anderson, minister of the Congregational Church, Scarsdale, New York. Dr. Anderson comes to this important position just as the Board is undertaking to raise four and one-half million dollars for church building.

For ten years Dr. Anderson was the minister of First Church of Washington, D. C.

Active in the Board of Home Missions for many years, Dr. Anderson has been a member of its Executive Committee, chairman of its Committee on Polity and Planning, and also its Christian Education Divisional Committee. He has been a member of the Pilgrim Press, Divisional Committee; the City Work Committee and the Budget Committee.

He was at one time a member of the General Commission on Army and Navy Chaplains and a member of the Commission on Evangelism of the General Council.

In 1927, Dr. Anderson married Miss Marlowe Addy, one time professor in Kindergarten and Primary Methods in the University of Omaha, herself an ordained minister and the past president of the Women State Presidents of the Congregational Christian Churches.

The Board of Home Missions works not only in the continental United States, but in Puerto Rico. It is well known for its modern pioneering program in race relations, radio, work on college campuses and in organizing new churches in high potential areas and strengthening existing churches in strategic areas.

IMPORTANT!!!

To Southern Convention Friends:

Those of you who have been faithfully reading the Riggs's letters know that they were not content to live in a large mission compound, but have felt called to move into a remote Indian village where they believe they can best serve their people. Such a move requires much courage and a great deal of hardship, as they will live in a native house and adopt as many of the customs and living standards of the people as possible.

A recent letter from Mrs. Riggs indicates that one of the biggest problems they face will be taking care of their two children. The solution would be a kerosene-burning refrigerator. The milk for the children and supplies could be kept for more than a few hours at a time in the humid tropical climate. In addition, there are many kinds of medicines that Ed Riggs needs constantly, which require refrigeration—so a refrigerator would serve a double purpose.

If there are individuals or groups that would like to contribute to such a project, please send your check to the Mission Board, Elon College, N. C., and mark it "Ed Riggs Refrigerator Fund."

Cordially,

R. L. Jackson,

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue. Asheboro, N. C.

IN APPRECIATION OF PATTIE LEE.

The seventy-two people who made the bus trip to the General Council in Claremont, California, had a rare treat, indeed. It is a great privilege to attend the General Council of our Congregational Christian Churches, and it is a real opportunity to have, also, a sight-seeing trip to California. All this was made possible by Miss Pattie Lee Coghill, who dreamed up this trip, planned it, worked it out, and saw it through.

Those who took the trip are indeed indebted to Pattie Lee for the privilege of going at so cheap a rate, and those of us who had to stay at home are indebted to her because we were so well represented from the Southern Convention. I am sure that Californians and other westerners were well-impressed by the size and quality of our delegation. I am sure that those who went from the Southern Convention realized what a great and important organization they are a part of.

I must say, "Three cheers for Pattie Lee!" although that is not adequate. Pattie Lee is certainly a person who lives for others, and this trip is just one of many things she is always doing so that others may participate in the work of the church and enjoy its benefits. We thank you, Pattie Lee, very sincerely, for giving your time and efforts to promote this trip to California. No one could know any better than you that when you invest in people, the dividends really pay off.

CAREY ANDES, *President,*
N. C. Woman's Conference.

* * * * *

HOME AGAIN!

To women, "home again" has a special meaning. After a trip such as ours to the General Council, it means unpacking, washing clothes, cleaning the house—but it also means a return to that intangible "something" which makes family life worth while. Out on the open road for a trip is fun—attending a great meeting is thrilling—seeing relatives and old friends is satisfying—but still the return home is a joy and a delight.

The Lester family had a wonderful trip. Leaving Asheboro on June 2, we went to South Dakota, where we visited relatives. En route, we went into the capitals of Kentucky, Indiana, Illinois and Iowa. South Dakota gave us a chance to see the Badlands, the Rushmore Memorial carvings on a great mountainside, a buffalo steak dinner at the game lodge where President Coolidge spent one summer, and the Black Hills, with their great gold mine, memories of gold-rush days and many young deer roaming the woods and roads.

VICTORIA BOOTH DEMOREST SPEAKING.

"Not every woman who has children is a real mother—any old cat can have kittens!"

"The home should be a partnership built on romantic love, filled with devotion to the children, and consecrated to God."

"The home is the first seat of government, the first school, and the first church."

"If children do not learn to obey law and authority at home, they are not liable to make good citizens."

"Children learn most important lessons in the home—the meaning of honor, courage, truth, self-discipline, justice, purity and love."

"I would rather have an ignorant devil than an educated one—the ignorant one might steal a ride on a boxcar, but the educated one would steal the whole railroad!"

An educated Christian is of more value than an ignorant one—the more you know, the more good you can do with your knowledge."

"We need more women ministers—their spiritual ministry is especially important to other women."

From South Dakota we crossed the Big Horn Mountains, where we saw our first snow—and slid down huge banks of it, for we found it icy. A day and a night were spent in Yellowstone National Park, where the hot springs, geysers and many wonders of nature amazed us, and where the mama bears and the baby bears delighted us by coming up to beg for food.

Salt Lake City gave us an opportunity to see the great Morman Choir practicing. The salt flats were a sight to behold. Reno had no special attraction for us except a place to spend the night!

In Berkeley, we visited relatives again, and attended our big church, where at the second Sunday morning service more than one thousand people heard their pastor, the Moderator of the General Council, preach.

San Francisco meant a cable-car ride, a visit to Fisherman's Wharf, Telegraph Hill, the Presidio and the nearby John Muir Forest of "big trees."

And then came the General Council at Claremont, about which you have already read much in the pages of THE SUN. It was a wonderful meeting, with a great spirit—and a huge attendance.

Our trip home was a straight one, except for a side-trip to the Grand Canyon, which impressed us far more than we had expected, after all the sights we had seen. We also saw the Petrified Forest—where the trees, surprisingly enough to all of us except Elizabeth who had studied about them in school, were lying down!

And the finish of the trip, with a chance to see the great Indian drama at Cherokee, "Unto These Hills," and to find Lynn Cashion from our Sanford Church and Elon College, taking the part of Andrew Jackson, was a fine one.

All in all, it was a great trip—but one of the nicest parts of it is to be *home* again. Come to see us!

* * * * *

LADIES' NIGHT.

The Sunday evening service at the General Council was "Ladies' Night." Mrs. Pearl Hemingway of New Jersey, national woman's president, presided. Presidents of the state woman's fellowships, including our own Mrs. W. B. Williams, participated in the dedication of the "Woman's Gift," of which our Thank Offering is a part. This interpretive service of dedication was shared by the woman's chorus from Hawaii and the rhythmic choir of the Oneonta Congregational Christian Church, directed by Mrs. Henry David Gray. The soloist was Mrs. Helen Palmer Fisk, creator of this new type of Christian worship, and daughter of a former moderator, Dr. Albert Palmer.

Miss Margaret Hargrove, new secretary of Woman's Work, introduced Mrs. Victoria Booth Demorest, granddaughter of the founder of the Salvation Army.

Mrs. Demorest is quite a commanding woman, in appearance, in voice and in message. She spoke on "Women in the Home, the Church and the

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A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

It may be that you have seen moving pictures in the feature section of the newsreel about the famous shows given by the animals of the St. Louis Zoo. We are zoo fans in our family, and we go to any and all; but we are agreed that St. Louis is tops! The lions give a performance every day, the elephants and, best of all, the chimpanzees. The chimpanzee is the average-sized monkey most suitable for training, and the show they give at 3.30 every afternoon packs a lot of wallop.

There is a sizeable troop, with their trainers. Among the outstanding performers were Opie, Ollie and little Poncho. The announcer told us that Poncho, who is still very young, shows unusual intelligence and skill in performance. He does! and every child present longed to take him home for "my own."

Among the tricks and acts were motorcycle riding with many a serious crack-up, for the agile monkeys skim over the top of the cycles if they see a crash coming. There were uni-cycles, those difficult to ride one-wheel bikes, and a small car race.

Oldsters liked the pair that came out dressed for the occassion and rode merrily in a minature version of a Maxwell car. When it sputtered and died, the male leapt to the crank, and after a few turns had the little machine running again.

Never-to-be-forgotten was the skill and cooperation between the ponies and the chimpanzees, when the ponies ran in a circle while the monkeys climbed to high tables and came off and onto the backs of the ponies in perfect rhythm. Little Poncho could jump from the back of one pony, somersault on a trapeze and land on the back of a second pony.

We had the feeling that good will existed between these monkey and their trainers. The little performers seemed to enjoy the show as much as the audience. Between acts, they lay back, scratched themselves and gave monkey grins!

It was a grand show for children and their parents, but it taught a lesson, too. If mere monkeys from God's far-away green jungle could be trained to give such marvelous feats, how much more could God's children be trained. We never learn all we can, nor teach our children to reach their full capacities. Training takes time, persistence and patience. But if monkeys can learn, so can boys and girls.

The grand show ended with musical numbers which were colorful enough, but musically chaotic. It seemed symbolic of some of our teaching and training. We have the tools, we go through the motions, but less than harmony comes out.

Ponder the powers of training and teaching and learning, dear friend.

SELF-DISCIPLINE.

By Bertha Younkin.

Issued by the National Kindergarten Association.

When the Thomases moved into the new house in the suburb at the edge of the city, they took Grandfather Thomas to live with them. He spent much of his time fixing toys for the children in the neighborhood, and he often compared his early childhood with that of the modern child.

"The trouble is," he complained one day, "nobody seems to be teaching children any self-discipline these days. I've been looking through your books on child care and don't find anything about it."

Martha Thomas was placing her youngest in his play pen. "But that *is* the whole idea behind our modern methods of discipline," she answered. "We try to explain to children *why* we insist on certain things, so that when they are older they will do the right thing naturally."

"Humph!" said Grandfather, who hated to lose an argument. "You mean that's what *you* do! And I'm not saying you and some of these other young mothers who come here aren't doing the right thing. I'm talking about people like that young lady across the street!" He nodded in the direction of a smart new car just pulling out of the driveway. "There she goes, riding off to her bridge club, leaving her two youngsters in charge of the most ignorant girl to whom I ever talked! There'll be plenty of other mothers gadding all over town, never caring what their children are learning from cheap hired help—or no help at all!"

Martha rocked a little harder as she worked on her mending. "Well, I expect there have always been mothers like that around."

"No so many in my day!" Grandfather averred stoutly. "My mother was brought up to know the meaning of self-discipline, and so were the children! There wasn't any choice!"

Martha's lips twitched, and she gave the old man a teasing look. "I didn't realize they taught self-discipline in your day! I thought people then believed in that old 'Spare the rod and spoil the child' adage!"

"They didn't have to teach it in my day!" Grandfather said indignantly. "If you didn't labor and put aside the products of your labor, you starved! Even city folks worked harder then than country folks do today! Children in those days saw a lot of their parents. They saw them working hard for far-off goals and they profited by their examples!"

"And today?" asked Martha, listening more carefully.

"Today, if you want something you can't afford, you go down and 'charge it'! Even the Government—

Martha broke in to keep Grandfather off his hottest subject. "What can we do about self-discipline?"

Grandfather brightened. He often thought it a pity that now he had time to give advice to everyone, no one had time to listen.

"The trouble is," he began, "lots of folks don't take on any more responsibilities as parents than if they were a family of monkeys. Their children just aren't going to learn about self-discipline until they learn to give up some things for the sake of other things. A bright youngster soon learns that he can't have his cake and eat it too, and often he learns it because he can't depend on his parents. But that's learning the hard way, the unhappy way. Folks like you, Martha, and that child study club you belong to, ought to talk up self-discipline, with the idea of 'selling' it like you would any other good idea."

"I believe that you have something there, Grandfather," said Martha. "Schools ought to make use of the expression, and we ought to use it frequently ourselves. A youngster should at least have heard of it by the time he is old enough to drive the family car and go to parties—and he should know what it means."

"Self-discipline is the backbone of success," Grandfather declared. "All children, not just yours, ought to know it!"

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

RELAX WITH MAX.

I shore hope all of you had a good vacation at the shore. If you didn't, I trust you found the mountains "tops"! If you didn't go anywhere. I hope you had as good a time as I did.

* * *

"I tried counting sheep, as you advised me," a clothing manufacturer told his partner, "but I couldn't get to sleep anyway. I counted thousands of sheep. Then before I realized what I was doing, I sheared them, combed the wool, spun it into cloth and made the cloth into suits. But I lost $20 on each suit—and for the rest of the night I lay awake worrying."

* * *

Guess all of us would be happier if we could confine our worries to the actual instead of the imaginary.

* * *

The Washington Biological Survey puts metal bands on wild birds to study their migratory habits. The metal bands say simply, "Wash. Biol. Surv."

An irate taxpayer complained, "Sirs: I shot one of your crows and followed instructions. I washed it, I boiled it, and I served it. It was terrible. Stop fooling the people!"

* * *

The man who coasts through life can only go down hill.

* * *

EDITORIAL NOTE.—May we suggest to Max that he change his slogan. Too many are taking it literally. Wasn't the Young People's Summer Conference at Elon last week worth a write-up, for instance, or is everyone just following Max's instructions?

THE THIRD WORLD CONFERENCE OF CHRISTIAN YOUTH.

Thirty-one young people from America will sit down with youth of 56 countries in Kottayam, Travancore, India, on December 11 to 25, 1952, to wrestle with some of the basic problems of our age.

Together with 300 youth from all sections of the world, they will study the Bible, discuss the nature of the Christian Church and its meaning for this day, and examine world problems and Asian problems, attempting to understand the ways in which Christians must understand them and act upon them. They will work and study as one universal body of Christian youth. "Christ the Answer"—"God was in Christ Reconciling the World unto Himself," has been chosen for the theme for the conference.

The American delegates are already preparing themselves for the conference by gathering information on the Church at home and abroad, on America and her national and foreign policies, and on Asia with her perplexing problems. They will leave from the States in time to visit some of the churches and mission fields in the Middle East and in India. On their return, the American delegates will travel in teams with youth from other countries to share with Christians around the world the impact of the conference on their thoughts and on their lives.

Kottayam has been chosen as the site for the conference, for in Asia, youth are squarely faced with many of the most pressing problems of our age. They are in the midst of a battleground of "isms." Here communism, nationalism, totalitarianism, and many strong non-Christian religions are competing for the allegiance of youth. Now, more than ever, the Christian youth of the younger Asian churches need support, confidence and strength from the Christian youth of the world. Kottayam is located on the southwest tip of the sub-continent of India and can be considered a central meeting ground for all of the youth of Asia.

Since the conference site is in Asia, the larger number of the delegates will be Asians themselves. Their way of stating and knowing the Christian faith will set the tone for the meeting. Their problems will illustrate the world's problems. Asia is no longer the changeless East. It has today the power to play a decisive role in world affairs and to put enormous weight on the side of either catastrophe or peace.

The American youth who attend this conference will see new economic systems being painfully evolved, a struggle which is bringing hopes to many, but which is also good soil for injustices and economic and political exploitations. They will see a section of the world in which the growth of the Church in its contribution of leadership to the Christian movement and to the world Christian enterprise has been such that it is now a missionary force instead of a mission field.

This is a meeting that has a long history behind it. The first Christian Youth Conference was called for Amsterdam, Holland, July, 1939, and the second for Oslo, Norway, July, 1947. This conference is being called in the name of the World Christian Youth Commission, an organ created as a new instrument of cooperation, by the World Alliance of the Young Men's Christian Association, the World's Young Women's Christian Association, the World's Student Christian Federation, and the World Council of Christian Education.

The problems of this conference are the problems which the Church all over the world faces today. It needs the thoughts and prayers of Christians throughout all of America.

FIFTY YEARS OF MISSIONARY PUBLICATION.

(Continued from page 6.)

high of $366,000 in 1951, compared to $279,000 the year before.

The commission, under its imprint of Friendship Press, publishes books, plays, pamphlets, guides, maps and pictures for home and foreign mission study by church grouups of all ages.

"If all the books printed in 1951 by the Joint Commission were stacked on top of each other," Dr. Franklin D. Cogswell, general director of the commission, told the board members, "they would reach as high as Pike's Peak—with enough left over for two stacks as high as the Empire State Building."

To accommodate its expanded operations, Dr. Cogswell said, the Commission has moved to larger quarters at 247 Fourth Avenue, New York.

The Commission last year produced a movie, "Wings to the Word," and this year will make available for use, "Challenge of Africa," on foreign missions, and on the home mission theme of human rights, "We Hold These Truths."

We can do anything we want to do if we stick to it long enough.

—*Helen Keller.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FOLLOWING GOD'S PURPOSE.

Lesson III—July 20, 1952.

Lesson: Judges 6:11-17, 25-27; 8: 22-23.

Memory Verse: *Go in this thy might, and thou shalt save Israel . . . : have not I sent thee?*—Judges 6:14.

It was the same old story—the Israelites were ever learning, and never coming to the knowledge of the truth. They would get into trouble because of their meanness or their sinfulness; God would raise up a "judge" to deliver them; they would "reform" and promise to do better, and then they would fall back into their old ways again. The record in Judges sounds like a cracked Victrola record, playing the same thing over and over again. And that is the story of the average person—the cycle of sin and backsliding, punishment, remorse, repentance, forgiveness, healing, and then forgetfulness; and the same old thing over again. So many of us are ever learning and never coming into the knowledge of the truth.

Ruthless Raiders.

The Midianites were ruthless raiders. Wild, cruel, unscrupulous and greedy, they made life miserable for the Israelites. The people lived in dens which they had made in the mountains, in caves and in rude forts which they had made here and there. From these, they went out to tend their crops. The Midianites were smart—they waited till the crops were ready for the harvest, and then they descended like a swarm of grasshoppers, cleaning up everything before them. "And Israel was greatly impoverished because of the Midianites." There are many countries and sections in Europe that can read this verse with an understanding heart—their lands have been ravaged by the Communist hordes. And so can China and the Chinese people.

"A Call for Mr. Gideon."

As is usually the case, the answer to the problem was to be found in a man. God usually matches a man against the hour. Long before a crisis arises, God has been preparing a man to fulfill his purpose. In this case, it was Gideon. Like so many of God's men, he came from an obscure place and from an humble family background. But God made it plain that it was Gideon who was to deliver the Israelites from the hands of the marauding Midianites. While he was doing some threshing in a secret place to keep the enemy from knowing what he was doing, God called this man and commissioned him to deliver his people. "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

Making Excuses.

Like so many of us, Gideon began to make excuses when the call came. "Wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am least in my father's house." Well, what of it? Even an humble man can do great things if he becomes a part of God's purpose, and if he dedicates such as he has and is to God's service. One's ability counts for much, but consecration counts for far more. God can use largely those who are willing to be used by him. "Surely I will be with thee, and thou shalt smite the Midianites as one man," said the Lord. That is the important thing. When a man sets out to do the will of God, he can count on the resources of God. God empowers those whom he calls.

The Red Badge of Courage.

This fellow Gideon did a very brave thing, he built an altar unto God. It took courage to do that—he was living in the midst of a people who were serving Baal, a heathen God. Furthermore, he threw down the altar of his father and cut down the grove of trees in which it was located, and he built his altar on the place on which his father's altar had stood and sacrificed one of his father's bullocks on Jehovah's altar. It takes courage to be a Christian today. To be sure, one is seldom tested, at least in America, as were the Christians in the movie, *Quo Vadis*. But it takes red courage and raw courage for one to haul his flag to the mast in the presence of his fellowmen and of his family, and to declare his faith, not simply with his lips, but with his way of life to declare his faith in Christ. It is so easy to follow the crowd—when in Rome, to do as the Romans do—but to worship God in a society which has become largely secular and even pagan, well that is not so easy.

By Their Fruits—Put It to the Test.

The friends of Joash, Gideon's father, wanted the old man to do something about this outrage. The idea of cutting down the sacred grove and tearing down the altar of Baal!!! Better put this young upstart out of the way! But Joash had a little common sense. His loyalty to Baal had not completely blinded him to the truth. He took a very sensible and practical view of the thing. "If he be a god, let him plead against him (Gideon), because he hath cast down his altar." There you have the case for Christianity. Put it to the test, measure its influence and its results with any and all other religious faiths. Look at its fruits. We do not have to defend Christianity. We need only to embody it and to express it in action. It can defend itself. Its fruits commend it. All the other gods of the people are futile and false gods—the Living God, the Father of our Lord Jesus Christ, he alone is God.

Psychological Warfare

God uses a little psychology on the Midianites. One of them had a strange dream. A loaf of bread came tumbling into camp, and knocked tents pell mell. It seemed a symbol of what was to happen. It struck fear into the hearts of the Midianite host. It was the ancient counterpart of the modern "war of nerves"—psychological warfare.

Selective Service.

When Gideon called for volunteers, he got an amazing response. Thirty-two thousand men volunteered. It was too many, and he gave those who were fearful and afraid the privilege of going back home; and twenty-two thousand took advantage of the proposition. But the ten thousand who remained were still too many, far too many, and by a smart "aptitude" test Gideon reduced his army to a mere three hundred men. But three hundred alert, well-trained, disciplined men were better than a hundred times that many undisciplined, fearful men. And with this handful of men, and with nothing but lamps and pitchers and trumpets, Gideon put to flight and destroyed the vast army of the Midianites. "The sword of the Lord and of Gideon!" God and Gideon!

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

"If a man is to be a soul-winner, there must be in him intensity of emotion as well as sincerety of heart."

"LET US RISE UP AND BUILD."

(Continued from page 5.)

all major Protestant bodies are now guided, and the projecting of these studies in concrete programs of Protestant effort—these are in extraordinary degree the work of the Congregationalists. No denomination has toiled more faithfully or more effectively for the observance of standards of efficiency and economy in the work of Protestant church extension. No denomination has a better record of sound planning and efficient execution of its church extension program. Among the new churches organized during the last ten years by the cooperation of the State Conference and the Board of Home Missions, the proportion brought through the perilous first months to a position of strength and self-reliance is very nearly one-hundred percent. Within this past generation we have made two major efforts, providing nearly seven million epll mell. It seemed a symbol of dollars, for the securing of our ministerial retirement annuities. We have sustained, by individual and corporate gifts, a distinguished family of educational and humanitarian institutions in this country and other lands. We answered the call laid upon us by the suffering of victims of war and disaster. Now we are called to take up again the central task of a missionary, evangelical faith and purpose. It is the task of establishing and strengthening of the Church in places where our brethren are without it.

III.

Why are we to undertake this task? First of all, because we are Congregational Christians. We believe that basic organ of God's purpose and of the Christian movement in the world is the gathered and living congregation of the Church of Jesus Christ.

The outreach of our mission across the world, the penetration of the Christian faith and spirit into the ways of our common life and its influence upon the character of our society, the sustaining of our liberties — which nowhere in the world have been long maintained apart from the Christian view of man—all these depend on actual, concrete, worshipping, living churches. They will not be accomplished by humanitarian uplift societies or organizations for the promotion of generalized good will, important as these are in their place.

These things are secure only where the living Word of God is open and declared, where men are brought consciously under His judgment and mercy, where their common life in the light of the Cross enables them to look upon one another through the love of Christ, and where they are saved from self-worship and enmity and anarchy and despair, as they receive into their hearts, in the fellowship of the Church, the gift of God's great redemption.

* * *

NOTE.—The General Council voted to raise $4,500,000 for Church Building and Extension.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

sound judgment made a valuable contribution to the work of the Board.

Deacon Kimball was a Christian churchman in the finest sense of that term. His adult life was spent as a member of Mt. Auburn Christian Church. Christian convictions were the foundation of his life. He was vitally interested in every activity of the local church; but his loyalty and service extended to every phase of kingdom work. His death on February 23, 1952, closed the earthly phase of his career; but his good works will live long in the lives of those who were influenced by the spirit that he was, and in the institutions which he loyally supported. Among those institutions Elon College was in the forefront.

It has been the generally accepted policy that the Committee on Memoirs should memorialize only those who were officially connected with the Board of Trustees; but in the death of Mrs. Elizabeth Moring Boone, Elon College lost a friend who was most certainly semi-officially connected with the Board of Trustees. Mrs. Boone was an alumna of the Class of 1895. As the wife of Dr. W. H. Boone, the chairman of this Board, and as a loyal member of the Durham Congregational Christian Church, her loyalty to and interest in Elon College were as unfaltering as they could have been had she been a member of the Board of Trustees. Her death occurred on March 31, 1952.

We, your Committee on Memoirs, offer the following resolutions:

Be it resolved that the Board of Trustees of Elon College record its sincere appreciation of the life and labors of Trustee J. A. Kimball, and our sense of loss occasioned by his death; and that these resolutions be spread upon the Minutes of the Board and a copy sent to the family of the deceased.

Be it resolved that the Board of Trustees of Elon College record its deep appreciation of the exemplary life of Mrs. W. H. Boone, and extend to her family its deep sympathy in their loss, and that these resolutions be spread upon the Minutes of the Board and a copy sent to the family.

S. C. HARRELL,
MRS. T. W. CHANDLER,
CYRUS SHOFFNER,
Committee.

THE SUSTAINING FUND.

This is an appeal to the churches of the Southern Convention. Due to unusual conditions and circumstances confronting our College, the Convention authorized a special fund to be paid by the churches to assist our College in these critical days. This is not a distress appeal or an announcement of a pending crisis, but it is a simple statement of facts. With a reduced enrollment, which automatically means reduced funds for current needs, our College finds itself facing financial requirements and current bills without sufficient funds to meet the same. A number of our churches have paid their sustaining fund money—$1 per member of enrollment, and the college is most grateful. Others have included the Sustaining Fund in their current budgets, which is greatly appreciated. Others have committed themselves to do what they can; and still others have made no commitment. If the churches that have put the Sustaining Fund in their budget could send at least a part of the money now, and if others could send a contribution, it would be of great assistance to our College in facing a predicament that it has not faced before in ten years.

Brother laymen, if you read this note in your church paper, won't you please speak to your pastor and your finance committee about it and see if something can't be done to help relieve the situation? The college does need your help and expresses its appreciation for your assistance.

APPORTIONMENT GIVING.

There are few people in our church who realize the extent of the growth of our College. Too many of us continue to think of it as a very small college requiring a very modest budget. When the writer was a student at Elon College, there were fewer than 200 students. When he graduated in 1910, there were only eleven

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Close to a hundred teen-agers from the Youth Conference being held this week on our College campus, visited the Orphanage immediately after supper one evening. What a fine group of young people they were! I met them on the steps of Johnston Hall, explained to them what the Orphanage is doing, told them of our children, our physical equipment and our hopes for the future. Their dean, Rev. Henry E. Robinson, and other adult leaders were with them. At the conclusion of my talk, they dispersed into the three main buildings and about the campus. They saw the children and their matrons, and were pleased with what they saw, although I detected a note of pathos in their conversations as they envisioned the tragedy in the lives of these children which made it necessary for them to come here.

At the close of their tour of the campus and buildings, they met on the spot where the Holt Memorial Chapel is to be built and held their regular evening service. How sweet those vespers were! Their songs, their readings and their prayers were so appropriate. The little children gathered near and sat quietly on the grass with them. They have been taught to feel proud of their "home," and to welcome friends to their buildings and to their campus.

Some day they will take their places along side our lovely visitors, and they will do well, too.

I hope the young people will visit us again next summer and worship in our new chapel. I watched one of our boys listening so intently to their program of worship. I wondered just what was going on in his mind.

Oats? Yes, 2,100 bushels of them! Wheat? Yes, more than 2,000 bushels of wheat It took stepping to harvest it all, and it was a sight worth seeing, to see the adult workers and these boys each at his post and each doing a most commendable job. Several days they went back into the harvest field after they had had their six o'clock supper. But they were happy, and the fact that they were really helping gave them a certain sense of joy. In fact, I am of the opinion that helping is calculated to bring happiness.

Let me thank you for your help. I have told you about how fine these children are, and now I want everyone who reads this letter—and there are all too few who subscribe to The Christian Sun—to know how good I think you are to help us as you do. For instance. John E. Smith, Greensboro, has just sent us 372 boxes of shoe polish! How about that? And each of these boxes is so designed as to hold both white and brown polish. Now, if we can just get the children to use it wisely, it will do a very great amount of good—for the shoes will not only look better, but they will wear so much longer.

July, August and September, these are the "leanest" months of the year. If you are thinking of doing something good for us, it would come in well during either of these months. I can assure you that in spite of all we are getting and all we are doing for ourselves, we are running behind.

Thanks for the nice vacations you are giving our children, and thanks, too, for the clothing you are sending them. All your help is greatly appreciated. Remember to come to see us.

John G. Truitt,
Superintendent.

REPORT FOR JUNE 26 & JULL 3, 1952.

Commodities for the Two Weeks.

Mrs. G. V. Smith, Sanford, N. C., Clothing.

Mrs. R. C. Jarrett, Hampton, Va., Towels and Dress Material.

Mr. and Mrs. Albert Murray, Haw River, N. C., Clothing.

Mrs. C. C. Fonville, Burlington, N. C., Clothing.

Mrs. L. H. Aldridge, Burlington, N. C., Clothing.

John E. Smith, Greensboro, N. C., Shoe Polish.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$ 7,809.39
Eastern N. C. Conference:		
Good Hope		18.00
Eastern Va. Conference:		
Bethlehem (Disp.)	$ 12.00	
Christian Temple S. S.	10.00	
Oakland	15.00	
Suffolk	100.00	
Windsor S. S.	10.00	
		147.00
N. C. and Va. Conference:		
Hopedale	$ 43.78	
Mebane	7.00	
Mt. Bethel	10.94	
Mt. Zion	9.31	
Reidsville	25.00	
Tryon Ersk. Mem.	15.00	
		110.03
Western N. C. Conference:		
Antioch (R.)	$ 8.36	
Hank's Chapel	81.50	
Shiloh S. S.	16.80	
Zion	25.00	
		131.66
Virginia Valley Conference:		
Bethlehem	$ 20.00	
Newport	19.67	
		39.67
Total		$ 447.36
Grand Total		$ 8,256.75

Special Offferings.

Amount brought forward		$14,696.70
R. H. Gourley, McCain, N. C.	$ 1.00	
Philathea Class, Suffolk (for W. C. and Raymond Harvell)	5.00	
Senior Class, Pleasant Rg. (for Thurman Arnold)	6.00	
West Memor'l Bible Class, Suffolk (for West Memorial Room)	66.00	
New Hope S. S., Roanoke, Ala.	3.70	
Farmers' Co-op. Exchange, (interest)	11.84	
Special Gifts	279.01	
		279.01
Grand Total		$15,069.25
Total for two weeks		$ 819.91
Total for year		$23,326.00

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

CHURCH WOMEN AT WORK.

(Continued from page 9.)

World," which was a big subject—but one on which she was well-qualified to speak, being the mother of a large family, an ordained minister of our denomination and a world citizen. She spoke for an hour—and didn't get through. Some quotations from her address are found on this page.

The benediction was given by the beloved Bertha McClintock, retired secretary for our women's work, and also an ordained minister.

All in all, it was an impressive service—worship in word and song and rhythm, and an authoritative message from a great woman.

REPORT OF TREASURER OF EASTERN VIRGINIA.

Following is the Quarterly Report of the Treasurer of the Eastern Virginia Woman's Missionary Conference:

QUARTER ENDING JUNE 15, 1952.

Balance on hand last report		$ 20.90

RECEIPTS.

Waverly District Rally		9.85
Suffolk District Rally		50.88
Norfolk District Rally		26.53

Woman's Societies.
(On Apportionments.)

Antioch	$ 12.75	
Begonia		
Berea (Nansemond)	25.00	
Bethlehem	37.00	
Cypres Chapel		
Cypress (Agnes Brittle)	15.00	
Dendron	4.00	
Eure	13.75	
Franklin	75.00	
Great Bridge	20.00	
Holland	40.00	
Holy Neck	37.50	
Isle of Wight	15.00	
Hopewell	4.00	
Liberty Spring	55.00	
Mt. Carmel		
Mt. Zion		
Newport News	35.00	
Norfolk:		
Bay View	21.25	
Christian Temple	93.75	
First		
Little Creek	8.75	
Rosemont		
Second	20.00	
Oak Grove	9.60	
Oakland	22.50	
Portsmouth:		
Elm Avenue	15.00	
First	30.00	
Shelton Mem.		
Richmond First	15.00	
South Norfolk	50.00	
Suffolk	217.50	
Sunbury (Damascus)	25.00	
Union (South.)		
Wakefield	8.10	
Waverly	15.00	
Windsor	43.25	
Spring Hill	3.00	
		$ 986.70

Young People.

Berea (Nansemond)	$ 12.50	
Bethlehem	10.00	
Burton's Grove	16.00	
Dendron	3.00	
Franklin	9.00	
Holland	5.00	
Holy Neck	15.00	
Liberty Spring	15.00	
New Lebanon	6.60	
Newport News	5.00	
Norfolk:		
Bay View	1.75	
Christian Temple	25.00	
Little Creek	2.50	
Oak Grove	2.20	
Oakland	18.75	
Portsmouth First	7.50	
Richmond First	19.00	
Windsor	10.00	
		$ 183.80

Juniors.

Antioch	$ 4.00	
Berea (Nansemond)	6.25	
Bethlehem	10.00	
Eure	1.25	
Franklin	7.75	
Holland	2.50	
Holy Neck	5.00	
Liberty Spring	6.85	
Newport News	3.00	
Norfolk:		
Bay View	1.50	
Christian Temple	7.42	
Little Creek	1.25	
Oakland	1.25	
Portsmouth First	3.00	
Windsor	11.25	
		72.27

Cradle Roll.

Dendron	$ 2.25	
Eure	1.25	
Franklin	2.00	
Liberty Spring	5.00	
Oakland	4.26	
Portsmouth First	2.00	
		16.76

Thank Offering.

Begonia	$ 10.88	
Waverly	1.00	
		11.88

Specials.

Migrant Workers	$ 18.00	
Dr. and Mrs. Riggs	10.00	
		28.00

Life Memberships.

Bethlehem	$ 70.00	
Bethlehem (Y. P.)	10.00	
Isle of Wight	10.00	
Christian Temple	10.00	
Newport News	10.00	
		110.00

Memorials.

Berea (Great Bridge)	$ 10.00	
Bethlehem	10.00	
Mt. Zion	10.00	
Portsmouth	10.00	
		40.00
Total for Quarter		$1,557.57

DISBURSEMENTS.

Lyon-Austin, Flowers	$ 8.31	
Rally Programs	7.00	
Treasurer (Supplies)	3.48	
Minutes in Annual	78.20	
Gurley Press (Receipts)	12.00	
Mrs. W. V. Leathers, Tr.	1,288.14	
Barbara Helms (Y. P.)	61.27	
		1,458.40
Balance in Treasurey		$ 99.17

MRS. GEO. M. CORNELL,
Treasurer.

NEWS OF ELON COLLEGE.

(Continued from page 13.)

in the graduating class, and when commencement came, there were fewer than 150 students on the campus. When the writer came back as president of the College in 1931 there were fewer than 200 students enrolled, and faculty salaries were exceedingly low. The total enrollment for the current year exceeds 650; and there are 42 members on the faculty, with a total budget of approximately $400,000. This means that $35,000 monthly is required to meet current needs. Ours is a great college and it is a privilege to give support to a growing institution.

The Convention has indicated in its apportionment table the amount that each church should contribute to Elon College annually; and many of our churches could and should exceed the apportionment to make sure that the full amount apportioned—$15,000—would be received by the College. If the total should be given by 200 churches, they still would not contribute enough to pay two weeks expenses of the college. This will give you an idea of the task that the administration faces each month.

Previously Reported		$5,177.47
Eastern N. C. Conference:		
Martha's Chapel	$ 8.00	
Plymouth	18.00	
		28.00
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 22.48	
Dendron	2.60	
Liberty Spring	24.00	
Mt. Carmel S. S.	9.98	
Newport News S. S.	21.25	
Portsmouth First S. S.	5.70	
Spring Hill	3.88	
		89.89
N. C. and Va. Conference:		
Long's Chapel	$ 8.18	
New Lebanon S. S.	11.50	
Pleasant Ridge	11.00	
Shallow Ford	35.00	
Tryon, Ersk. Mem.	23.36	
Tryon Ersk. Mem. S. S.	15.00	
Winston-Salem	43.00	
		147.04
Virginia Valley Conference:		
Dry Run S. S.	$ 3.80	
Newport S. S.	17.45	
Winchester	8.34	
		29.59
Total received		$ 292.52
Total to date		$5,469.99

PUBLIC SCHOOLS & DEFENSE.

(Continued from page 3.)

schools and endeavoring to obtain an increasingly intelligent and informed grasp of the problems involved in school management is very encouraging.

S. W.

Lectures at the General Council

"LOVE *in the* CHRISTIAN FAITH"

By DR. DANIEL D. WILLIAMS

Associate Professor of Theology, Chicago Theological Seminary

LECTURE I.—"THE FORM OF THE GOSPEL"

CHRISTIANITY brings a new and revolutionary doctrine of love into human life. All human love is transformed by it. Christianity established a new form of marriage, gave society a new ethical standard, the love of the neighbour, and brought to mankind a new conception of God's love.

This new conception of love comes to its climax in the life, teaching and death of Jesus. The Christ comes as the Servant of all. This brings a new meaning into all human love. Christianity does not reject natural and human love. Love of men and women, love of the homeland, love of high values, are all part of the goodness of life. But they must be transformed by the sacrificial spirit of Christian love if they are not to become corrupt and destructive.

Love in the Christian Gospel is personal service given freely and sacrificially to all persons. It is universal. It subordinates all differences of race or class to the principal of brotherhood. It extends even to the enemy. It calls for service to every human need.

In modern times the tradition of romantic love has been separated from the Christian spirit. We are adrift on an ocean of sentimental romanticism about love and marriage. The home founded on nothing but romantic emotion is insecure. The Christian Gospel shows the way to the transformation and salvation of the marriage relation.

Christian love reaches its profoundest depth in the knowledge that God offers forgiveness to sinful man. God accepts man in the midst of his evil, and creates a new and reconciled life through the power of his spirit expressed in the self-giving of Christ.

The love which Christianity proclaims is not a new law. It is a spirit which transcends all law. Christianity is opposed to all legalistic definitions of the good. It is not a moralistic faith, but a moral faith in which the moral good is transformed by the spirit of freedom and love.

Men are created for a life of love in all its dimensions; but love has become perverted from its true meaning and power. Only the Christian Gospel of love as service and forgiveness can restore the emotional and spiritual health of humanity.

HISTORICAL SOCIETY. 1956.
thern Convention of Congregational Christian Churches.

Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, JULY 17, 1952 NUMBER 28

Elon College Library X

A Group Attending Young People's Conference

Some of the young people and faculty members attending the annual Congregational Christian Young People's Conference at Elon College, are shown above with Rev. Henry E. Robinson of Burlington, center, dean of the conference. Included in the photo are Rolline Hight of Henderson, N. C. Doug Harper of Albemarle, N. C., Gail Zann of Norfolk, Va., Lois Robinson of Burlington, Judy Ratzell of Ashville, N. C., Jane Tate of Greensboro, N. C., Jim Hatch of Southern Pines, N. C., Jose Dabuet of the Philippine Islands, Timothy Chang of Fukien, China, Nancy Shankle of Troy, N. C., Sally Winn of Henderson, Mrs. Frank Ratzell of Ashville, Rev. Carl Wallace of Louisburg, N. C. and Rev. Earl Farrell of Cypress Chapel, Va.

Burlington *Times-News* photo by Ed McCauley.

Ninety-five senior young people and 18 teachers and counselors participated in the Young People's Conference at Elon College the first week in this month. The mornings were spent in class. Afternoon visits were made to the MoonElon lake. Faculty members and counselors included: Dr. H. S. Hardcastle, Rev. and Mrs. Frank Ratzell, Rev. James H. Lightbourne, Jr., Rev. Carl Wallace, Rev. Arthur Detwiler, Rev. Earl Farrell, Rev. and Mrs. Baxter Twiddy and Bill Tolley. Many of the young people are planning to return next summer. Some will enter full-time Christian service.

News Flashes

The Executive Board of the Southern Convention is meeting today at the Vance Hotel, Henderson, N. C.

Rev. Henry E. Robinson is assisting Rev. Mark Andes in revival services this week at Virgilina, Virginia.

Rev. W. W. Snyder received a new member at Beverly Hills Church in Burlington on Sunday, bringing the total membership in this new church to 35.

The managing editor has received notice of the coming marriage of Miss Jennie Lee Bradford, daughter of Mr. and Mrs. Russell T. Bradford of Nansemond County, Virginia, to Mr. Bernard Whitehead Godwin, Jr., of Suffolk, Virginia. The wedding will on Thursday, July 31, at 6 o'clock, at Town Point, Nansemond County.

Mr. Robert Edward Newman, son of Mr. Howard Newman of Washington, D. C., and grandson of Deacon J. H. Newman of our Richmond, Va., Church was injured severely in a truck accident in Mississippi, and died at 6:30 Tuesday morning. Robert is survived by his wife and two small children. Our deepest sympathy goes to the Newman family.

Between eight and ten thousand Lutherans will take official part in sessions of the Assembly of the Lutheran World Federation at Hannover, Germany, from July 25 to August 3. Sixty to eighty thousand persons are expected to participate in several huge outdoor rallies. The Lutheran Youth Conference will meet simultaneously with the Assembly.

Rev. Henry V. Harmon is the new pastor of Timber Ridge Church in the Valley of Virginia Conference. Mr. Harman, in addition to his work at Timber Ridge, will serve as pastor-at-large in the Valley Conference. He is a native of Washington, D. C., and is a graduate of Yale Divinity School. Mrs. Harman is a native of Georgia. Mr. and Mrs. Harman are now living in the Timber Ridge parsonage at High View, West Virginia.

Rev and Mrs. R. E. Brittle, Rev. and Mrs. J. E. McCauley, Rev. and Mrs. Jesse H. Dollar, and Rev. H. S. Hardcastle were the representatives of the Southern Convention last week at the Rural Pastor's Conference at V. P. I., Blacksburg, Virginia. Dr. Hardcastle reports that it was a very successful school, and that they were sharers in many good things while at the conference. It has already been reported in these columns that Rev. Mr. Brittle was singled out for a special award while at the conference.

Prospects for union of three largest Presbyterian bodies moved forward a step when the General Assemblies of both the Presbyterian (U. S.) and the United Presbyterian Church decided to work toward united programs in evangelism, stewardship, pulpit exchange and the provision of chaplains for the armed forces. A similar plan had previously been ratified by the Presbyterian Church in the U. S. A. The three churches hope to have a plan of union ready for consideration at their General Assemblies next year.

The General Board of the National Council of Churches has approved of plans for seting up a religious program for visitors to United States national parks. Seminary students will conduct preaching services on Sunday, vesper services during the week, and other religious activities in Yellowstone Park this summer. The program will be extended to other parks each year until all are covered. Last year there were more than 12,500,000 visitors to the 28 national parks. Few had any church help in providing religious programs either for visitors or park employees.

The United Board for Christian Colleges in China has taken the first step toward a Christian college for Formosa, by appropriating $50,00 for preparatory steps and ear-marking $200,000 towards a plant if preliminary developments are satisfactory. The trustees say the college is planned to serve all the people of Formosa, whatever their origins or situation. The plan is to keep it on a modest scale as to plant and budget, to make the educational program not an automatic copying of past educational methods, but an attempt to meet the needs and aspirations of the Christian community on Formosa in as fresh and imaginative pattern as possible.

THE SUN's deepest sympathy goes to the family of Rev. Joseph E. McCauley of Waverly, Virginia, in the untimely loss of his eldest daughter, Jane, who died at 6 o'clock, the morning of Saturday, July 12. Jane had not been sick, and her passing was a great shock to family and friends. A graduate of Elon College, she had for the past two years been teaching at Reidsville, North Carolina. She was at home in Waverly, having recently returned from the meeting of the General Council at Claremont. Funeral services were held at the Waverly Church on last Sunday afternoon at 3 o'clock, with Dr. Jesse H. Dollar in charge. The church was packed, and there was a large crowd on the outside who could not gain admittance. The many flowers bore testimony to the deep esteeme in which she was held. Surviving, besides her father and mother, are two brothers, J. Franklin and Larry, and one sister Geraldine.

W. T. SCOTT, JR., WEDS MISS MARY LOUISE DUNHAM.

The First Congregational Church in Wellesley Hills, Mass., was the setting on Saturday afternoon, June 28, at 3 o'clock for the marriage of Miss Mary Louise Dunham, daughter of Mr. and Mrs. Atwood Packard Dunham of 31 Livermore Road, Wellesley Hills, to William Tate Scott, Jr., son of Dr. and Mrs. William Tate Scott of Elon College, North Carolina.

The double ring ceremony was performed by Dr. Robert I Blakesley, the pastor of the church. The bride wase given in marriage by her father. Mrs. Louis L. Woodward, Jr., of Wellesley Hills, twin sister of the bride, was matron of honor. The bridesmaids were Misses Lois Cotton Scott, sister of the groom; Nancy Gay of Brockton, Mass., a cousin of the bride; Diane Fiske of Cranston, R. I., and Anne Hardman of Smithfield, R. I. Dr. William T. Scott of Elon College was best man for his son; and the ushers were Atwood P. Dunham, Jr., of Wellesley Hills, brother of the bride; James A. Scott of Elon College, brother of the groom; Thomas Kolar of Norwich, N. Y., and William MacLauren Hall of New Haven, Conn.

After the wedding reception in the garden of the bride's parents, Mr. and Mrs. Scott left for a wedding trip to New Hampshire. The couple will reside in Norwich, N. Y. during the summer months, where Mr. Scott is assistant pastor at the First Congregational Church. In September they will go to New Haven, Conn., where Mr. Scott will receive his degree from Yale Divinity School in June, 1953

IT STARTS AND ENDS WITH THE INDIVIDUAL.

The leaders of the world, in the state, in the community and in the church, seek largely to work with the masses. But such efforts, as we can see, are not successful. If the world is to have peace, if our state and communities are to be prosperous, and if the church is to be what God would have it be, then we must deal with the problem as Christ would have us work. With the individual is the place to start.

If the world is to have peace, then the individual must be at peace with his neighbor. Jesus would have each of us feed our enemies, if they hunger. He would have us do good to those who persecute us and despitefully use us, and pray for them.

No community or state can be what God would have it be until all are doing unto others whatsoever they would have done unto themselves. We should not have the attitude that the laws of God and man are for others and not for us. Some are sorry for the wrongs they have done—others are sorry only because they were caught.

Among God's people, the church, the individual is important. Everyone who is saved in heaven at last will be saved because he has complied with God's commandments. Because that individual is the salt of the earth, the light of the world, and the faithful servant that Christ would have him be.

In the worship of the church, it is a matter of individual participation. To get the benefit, the individual must sing, pray, commune, study and give. If there is to be a quietness in the services the individual must be quiet. No other person can worship for you. Just as no other person can go to heaven for you, no one can take your place in the services of God.

If we are lost, it will be our fault. God will not be responsible, because he gave his Son for us. He is not willing that any should perish but that all should come to repentance. Jesus will not be responsible because he gave his life for us. He took our place, the innocent dying for the guilty. The Holy Spirit will not be responsibel because he made known God's will for us.

The prime responsibility of every individual in this life is to prepare for the life to come, so that he might have a home in that city wherein dwelleth righteousness.—*L. E. Cranford in Gospel Advocite.*

PRESIDENT OF NIPPON TIMES RECEIVES AWARD.

George Togasaki, the president and publisher of the English language daily, *The Nippon Times,* was presented with a distinguished service award by the Japan International Christian University Foundation in New York City on Fridal morning, July 11.

Mr. Togasaki was also a speaker at our General Council in Claremont.

The citation, pointing out Mr. Togasaki's service to Christian democracy in Japan, and his work as the chairman of the International Christian University Board of Trustees, was read by Dr. Stanley I. Stuber, executive secretary of the Foundation.

The citation follows:

> "As president and publisher of *The Nippon Times,* the largest English language daily newspaper in Japan, Mr. Togasaki holds a place of leadership in the new democratic Japan. Called upon constantly for counsel, serving on many important committees, raising his voice day by day in the cause of Christian democracy, he has won for himself the admiration and respect of all those concerned with great causes.
>
> "As chairman of the Board of Trustees of the new International Christian University in Japan he has been instrumental in establishing one of the most promising factors for the creation of future democratic leaders in his country. For this, and his other distinguished services, we present to him from the Japan International Christian University Foundation this special award of accomplishment."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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From the EDITOR'S Desk

PAGING THE PIONEER

America cannot soon forget the days of the pioneers. History is replete with the story of the Pilgrims on the one hand and the pioneers on the other. These will remain great chapters in the annals of our country.

Travelers through the West instinctively anticipate a glimpse of the glorified past, but the days of the old pioneer are gone forever. To be sure the nostalgic story is recreated in song, story and movie, thereby enabling the sentimental to relive that notorious era.

Hats off, all hats off to those sturdy pioneers who endured the hardships and deprivations of the West, who scaled the mountains, swam the rivers and founded the cities of a new and promising civilization. Their names will be remembered as long as there are hero-worshippers.

Now it is a truism to say that our age calls for pioneers of a new order and a new day, but we must keep on saying it. Individuals and organizations can manifest the pioneering spirit. The pioneers of today may have neither horse, pistol nor covered wagon; but he has knowledge, spirit and a technique. He may work in a laboratory or he may be a business executive.

We need pioneers in religion, in the church. Stop to think of it, some churches are pioneering in the use of new architectural patterns, new programs and ways of religious education. Perhaps this is the time and place to do some pioneering in race relations, in social action. Surely the spirit of the pioneer is needed today on the mission field. The will and the willingness to pioneer is a requisite to progress.

MINTON

No, this is not an obituary. It is a brief and inadequate tribute to a faithful servant of the church who has reached retirement.

Wilson P. Minton has been a denominational "wheel-horse" of the finest calibre. His pastoral leadership became evident during his ministry at the First Christian Church in Goshen, Indiana. Then he was called by his denomination to serve as Secretary of Missions. He helped to arouse and develop the missionary conscience of the Christian Church. Many of us read his articles regularly in the beloved Herald of Gospel Liberty. He traveled widely and visited many of our mission stations.

Following the Merger, Dr. Minton served for a season with the Missions Council, then became Superintendent of the Pennsylvania State Conference of Congregational Christian Churches. He has succeeded in bringing diversified groups, which include foreign-speaking churches, into a remarkably homogeneous group. He developed the Hartman Homesteal Conference Center at Milroy, and has been a valuable member of the Superintendents' Conference.

Dr. Minton richly deserves his retirement. He has traveled and labored incessantly for the church. We trust that he will have many happy years of retirement, time for relaxation and rest, time to enjoy his favorite hobbies (if he has any), and further opportunities to witness for Christ and His Eternal Mission. Who knows, he might write occasionally for The Sun.

Dr. Minton will be ably succeeded by the Rev. Cleon Swartz, a product of the Christian Church and a graduate of Defiance College, who has had an unusually fine pastorate at Elkhart, Indiana.

Africa: Continent in Transition

A Report on the North American Assembly on African Affairs

By WILLIAM W. CLEMES

The most persistent fact to emerge from the ten day North American Assembly on African Affairs held the latter part of June at Wittenburg College in Ohio, is that Africa is emerging rapidly as the most critical mission field anywhere in the world.

Long regarded by some as a kind of "second-class" field for missionary endeavor, Africa as presented at the conference was shown as a continent torn by a combination of highly explosive forces, yet potentially a more promising field for Christianity than any overseas land.

The conference was the most representative gathering of its kind yet held. It was arranged by the African Committee of the National Council of the Churches of Christ in the U. S. A., of which Dr. Emory Ross, noted African missionary and author, is executive secretary. Dr. John A. Rueling, committee chairman, and executive for Africa and Latin America of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, Boston, presided

The frightening conflicts and clash of ideas today represented in African life were well illustrated by the composition of the Assembly's 300 delegates. Trying to find a common ground of understanding were missionaries from Catholic - dominated Mozambique and Angola; from the British colonies where Moslem, Catholic and Protestant can freely propagate his faith, and from the Union of South Africa where a church-blessed government pursues a policy of racism and oppression.

Also on hand were representatives from the United States State Department and the United Nations; 40 Africans from 13 countries south of the Sahara, and official delegations from Great Britain, France, Portugal, Belgium and Liberia. The diverse pattern Europe has stitched into the fabric of African life was revealed in all of its confusion, complexity and conflict.

The key issues raised at the Assembly involved the role of race in Africa's social, religious and political life; economic pressures and changes; the challenge of resurgent movements for independence to the colonial political structure; the rivalry of various religions; the clash of democratic and communist ideologies and the place of the Church and missions in all this changing African scene.

The Conflict of Race.

While race served as the topic for only one panel, it cropped up in practically every discussion. As one delegate expressed it: "Color in Africa colors every problem."

Speakers on the formal panel disagreed on the importance of race as the underlying cause of Africa's political and social problems, as did a number of the delegates.

In general, the representatives of the governments and the European missionaries took the attitude that race had been vastly over estimated as primary to African problems, while the American missionaries and African delegates were inclined to lend a great deal more weight to the issue.

Mr. G. R. Katongole of Uganda, a journalism student at Syracuse University, attributed racial tensions in South Africa largely to the whites.

"In the early days, the black man accepted the Gospel from the white man without question," he explained. "Then the brothers of the man who had brought the Bible came to the Cape, took away the land from the black man and imposed many restrictions upon his freedom.

"Now our young men are saying to the people: 'Give the white man back his Bible and let him give us back our land.'

"We are not fighting the white man because of his race but because of what he has done."

Independence Vs. Colonialism.

Since, with the exception of Liberia and Ethiopia, every country south of the Sahara is administered by a European power or under indigenous European domination, the issue of colonialism came under intense discussion.

As in the case of the race issue, delegates were divided on the benefits of colonial rule and showed a sharp difference of opinion on the rate of progress necessary for the achievement of independence.

The most vigorous spokesman for the colonial policies practiced in Africa were former governors general of Belgian Congo and Mozambique.

Dr. Jose Nunes de Oliveira of Mozambique, and now inspector general of overseas administration for Portugal, lauded the efforts of his home government to raise economic and cultural standards in the two Portuguese territories. He said the Portuguese constitution "expressly repels racial distinction," but said the same document did draw a line between "citizens and natives, that is to say, civilized and non-civilized."

One of the sharpest criticisms of colonial rule came from the Rev. Geo. W. Carpenter, an American missionary to the Belgian Congo, who insisted that no matter how enlightened colonial rule proved to be in terms of human welfare, "it was no substitute for freedom."

"No material benefits, no schemes for better housing or health or education or higher wages can be permanently satisfying," he said. For this reason recent steps in the direction of self-government in African colonies have a much greater psychological importance.

"The grant of French citizenship to the inhabitants of French Equitorial Africa may not have affected their material welfare, but it makes them definitely the envy of the Congolese across the river, where no corresponding steps have been taken."

Religious Group Conflicts.

One of the Assembly's paramount concerns was with the conflicts precipitated by rival religious in Africa Panel discussions and background papers revealed how evangelical Christianity is faced on many fronts with entrenched Islam, aggressive Roman Catholicism, especially when allied with government, and native African animism.

Speakers on all of these religions emphasized the grave threats these groups constitute to the spread of Protestant Christianity. At the same time, however, appeals were made for a reduction of religious tensions and conflicts, especially between Protestants and Roman Catholics.

Dr. Emory Ross contended that "any healing of differences" between the two Christian groups would not only contribute to world peace and understanding, but would be of inestimable advantage in the presentation of the Gospel in Africa.

The Rev. Reid F. Shields, a United Presbyterian missionary of Khartoum, Anglo-Egyptian Sudan, reported that Islam, fired by a nationalistic zeal, had broken out of the traditional

(Continued on page 12.)

Meditations on Family Life

By REV. HENRY E. ROBINSON

V.—"IN APPRECIATION OF MATURITY."

In the past ten or fifteen years a rediscovery of the values of old age has been made. Slowly but steadily a literature is being produced on the psychology of the aged. Our churches are giving more attention to their older members after practically forgetting them in the all-out effort to capture the young people. The last war and its attendant defense effort put a premium on man power. Industry began hiring older people and discovered that what they lacked in physical energy they more than compensated for in experience, dependability and mature judgment. We are awakening to realize that the best teachers of the very young are grandmothers and grandfathers who have slowed their pace enough to have the time for stories, talks, games and just old-fashioned companionship. Many of you can think back a moment to a time when grandmother was living with you. Some of us learned more about the Bible and religion from her than we did from anyone else. One of the finest influences a home with small children can have, is the tender, understanding, patient, elevated presence of an older Christian person who has had time to catch a true perspective of life and persists in putting first things first.

Some people have the erroneous notion that the new is valuable, and that the old is worthless. This idea is valid when applied to pershibles. It is wholly wrong when applied to enduring qualities such as character.

One American advertiser uses a slogan: ''Some things can't be hurried.'' I'm not sure about its application to this particular product, but I am sure about its truth as it refers to character.

There are qualities in which youth excel: enthusiasm, vivacity, care-free courage, general optimism and self-confidence. The years do something to such laudable characteristics to remove them from the superficial plane to the more sturdy levels of maturity. Enthusiasm becomes confidence, vivacity becomes endurance, care-free courage becomes valor born of suffering, general optimism becomes faith, and self-confidence gives way to the belief that we are strong as we are used of God and receive strength to do his will.

A pastor must deal with all ages. A youth of eighteen differs mightily from a person of seventy-five. Because superficial impressions give to the former the air of strength and promise and to the latter the atmosphere of weakness and decay, people often are led to accept such impressions as valid. Even churches say to their pastors, let the old folks take care of themselves, they will soon die anyway. Such counsel is indeed a mistake. Older people, in terms of maturity, counsel, experience and character, have what youth can only gain by the passing of the years.

Older people have much to give in their own way. Often as a pastor I feel the bouyancy of prayers that are offered in my behalf. I don't know in which of the above groups the praying is done, but I strongly suspect it is done by the people of mature spirits. I sometimes am confused or perplexed and seek not only counsel but sympathy and understanding. I don't go to youth for these. Once in a while I need fellowship. In such hours, games, picnics, lively discussions of current events, are not the food for which I hunger. I get what I am looking for from people of maturity—because they alone have what I need. There may come a day when disease, accident or calamity may strike me down. I may have to call for help—not money, housing or food—but help for a faltering heart. I believe I know the people through whom God would give me that help. It would come from people of mature experience who have faced moments of equal difficulty and have come through with a triumphant faith.

Because I believe these statements to be true, I can honestly say to people of old age who despair because of failing health or enforced inactivity, God has need of you. You have that which younger folk have not attained: Christian fortitude and character wrought by years of righteous living.

When older people can be assured of their usefulness and importance—at least their potential importance—then life regains its meaning and purpose and the inevitable frailties of the increasing years must give up the center of the stage and play a minor part.

Our elders have probably made mistakes, they have no doubt at times been too conservative or even reactionary. Sometimes they have been slow to change certain ideas which were formed in another generation. But after all this has been said, let us remember that many a pitfall and stumbling-block has been cleared away by them to make our pathway easier and straighter.

By way of conclusion I would bring you this little poem which has meant much to me and has contributed to my appreciation of those who have gone on before in law, medicine, education and religion, and have made the world so much richer for their presence.

THE BRIDGE BUILDER.

An old man going a lone highway,
Came in the evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fears for him,
But he stopped when safe on the other side
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day,
You never again will cross this way,
You've crossed the chasm deep and wide,
Why build this bridge at even tide?"
The builder lifted his old grey head,
"Good friend, in the path I have come," he said,
"There followeth after me today,
A youth whose feet must pass this way.
This chasm which has been as nought to me
To that fair-haired youth might a pitgall be.
He, too, must cross in the twilight dim;
Good friend, I am building the briidge for him."

The Central Committee on Missions of the Council of Churches in Indonesia met at Djakarta from May 20-21 and studied aspects of the missionary task in that country. Results of that study and consultation will be submitted to the member churches of the National Council of Churches in Indonesia and also to those churches and boards of missions abroad, which are partners in the missionary enterprise. Attention was given to those subjects which concern the missionary obligation of the Church, in preparation for the meeting of the International Missionary Council during this month in Willingen, Germany.

There are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentations; and by religion, which is the most effectual.—*Colton.*

News of Elon College

President L. E. Smith, Elon College, N. C.

Miss Sadie Virginia Fonville, deceased, of Burlington, North Carolina, left a bequest of $5,000 to Elon College to be added to the permanent funds of the college. The executor, Mr. D. R. Fonville, a brother of Miss Fonville, has paid this bequest, thus adding to the endowment funds of the college. This is a fine example, which could be followed by many of our friends in all sections of our church. Bequests to Elon College are dedustable for income tax purposes, which means that the gift would be of little cost to the estate.

* * *

The School of Missions, conducted by the Woman's Missionary Convention of the Southern Convention, was held at the college last week, with more than 100 enrolled, and with more than 80 ladies living on the campus. Those in charge were enthusiastic about the school and report a fine session.

* * *

Advanced enrollment of students for 1952-53 is continuing with a degree of satisfaction. We still have rooms for dormitory students. We trust and pray that some of these rooms may be filled by young men and young women from the homes of our own church.

* * *

Miss Joanna Jones, a faithful and loyal member of the Christian Church in Graham, N. C., will observe her 92nd birthday, Thursday, July 17. Miss Jones is donating some valuable antiques to the college. This is an example that might be followed by others.

* * *

The second term of summer school begins on July 21. Anyone wishing to improve his teaching certificate or increase his credits in the undergraduate field is invited to send in application for acceptance at any time prior to the date of opening.

* * *

Mrs. Rebecca Wild and her four children of Detroit, Michigan, are visiting her parents, Dr. and Mrs. L. E. Smith. Mrs. Wild is a graduate of Elon College, Class of 1936.

CONGRESSMAN JUDD TO SPEAK AT ELON COLLEGE

Prior to World War II Elon College observed Founder's Day on September 16, for three consecutive years. The first was in honor of Dr. William Samuel Long, founder and first president of the college. Addresses were delivered extolling the courage of Dr. Long in founding the college in view of the meager strength of the church in the Southern Convention.

The next year, the Founder's Day program centered around Dr. William Wesley Staley, second president of the college, who served as non-resident president from 1894 to 1905. Dr. Staley continued to serve his church in Suffolk, Virginia, and he served the college as president without salary.

The next year, Founder's Day was observel and the program was in honor of Dr. Emett Leonidas Moffitt, the third president of the college, who served from 1905 to 1911. Speakers on the program emphasized the achievements under Dr. Moffitt's leadership. It was during these years the West Dormitory and the power house were erected, which afforded modern conveniences, heat and water and lights for the college buildings and residents in the community.

It has been proposed that we observe Founder's Day this year, September 16, and that the morning program be dedicated to the memory and the achievements of Dr. William Allen Harper, the fourth president of the college, who served from 1911 to 1931, and that the final organizational meeting for the Two and One Half Million Dollar Campaign be held at 2·00 in the afternoon, with Congressman Walter Judd as the speaker.

A committee from the campaign organization, the alumni organization and the young people's organization will meet jointly to arrange the program in detail. The plan shall be to complete the campaign organization down to and including the local community in which we have churches, alumni and friends. When this campaign shall have been completed in detail, there will be not only hundreds but thousands of individuals united in this great effort for the college.

It isn't a question of whether or not we can raise the money, but the question is whether or not we can arouse the interest and secure the cooperation of the members of the church, the alumni and friends who are engaged in business, industry and manufacturing. If we do the work, cooperatively and conscientiously, there will be no question about the results.

We are sure that all of us will agree that no one of our entire united church would come as near interesting all of our people as will Congressman Judd. He has spoken at different places in Virginia and North Carolina. He has spoken at the college on three different occasions. Everywhere Dr. Judd speaks, there are crowds of individuals to hear him, and they listen attentively and enthusiastically.

The announcement of this program is being made at this time in order that all the friends of Elon College may know about the program and plan to attend. The college will provide lunch for those who come and entertainment overnight for those who desire it.

APPORTIONMENT GIVING.

The strain on the finances of the college is lessened appreciably during the regular term of the college by paying the faculty salaries on a 12-months basis instead of a 9-months basis, but when we reach the summer months and must meet regular salary payments as well as summer school salaries in addition to the regular expenses, the strain on the finances of the college is intensified to an uncomfortable degree. It is granted that money is not so easily secured by our churches during the summer months, yet it would be of great assistance to the college if our Sunday schools and churches could find it possible to cooperate with the college by receiving offerings and forwarding the same to the college.

In a budget of $25,000 a month, it would seem that $3 or $30 from a local church would amount to but little. But suppose 200 churches would send $30 each. The total would be a sizeable sum and would help the college meet a difficult situation. As one Sunday school, why don't you try it with the hope that other schools will join you? It is a pleasure to be a

(Continued on page 15.)

Missions at Home and Abroad

ELON PROFESSOR GIVES FIRST ACCOUNT OF AFRICAN TOUR.

"Education, health and roads are our nation's major program." President Tubman of Liberia told Mrs. Sloan and me, as we drank ginger ale with him in the executive mansion in Monrovia. Tubman, who has served one eight-year term, has recently been inaugurated for a new term of four years. He told me he does not intend to run again.

Visits with President Tubman and Secretary of State Dennis gave us a picture of the political hopes of this little republic which feels very close to the United States. Liberia is a good place for an American to start getting acquainted with Africa. The official language is English and the currency is the American dollar (not in imitation, but actual American dollar bills, quarters, dimes). We felt at home after having talked French and francs a day in Paris and interpreting Portuguese words and coins another day in Lisbon.

Liberia was founded about 125 years ago as an American attempt to solve our slave problem — send the slaves back to Africa. Very few went, but they soon created a government patterned after that of the United States. The flag resembles ours except that it has but one star. The salute to the flag is similar to ours, while "My Country, 'Tis of Thee" refers to Liberia.

Liberia's first president was an ex-slave born in Norfolk, Va. Soon conflicts with local tribes developed, but numerous African groups came under control of the settlers. Although the French took away a large number of them, 29 tribes each speaking its own language, live in Liberia. Marriages between the settlers and the natives are breaking down the differences. The blood of both groups runs in the veins of President Tubman and of other leaders.

Liberia owes much to Christian missionaries, who are mostly American. Practically all schools in the nation are conducted by missions, although out of this enterprise has grown a small national university, the only school in Liberia giving work on what we should call a college level. "College" out side of the United States generally means high school. We had the privilege of addressing the students of the two best "colleges" in the nation. Mulenberg, a Lutheran school 35 miles in the interior from Monrovia, and the College of West Africa, a Methodist school in the capital. The latter is now controlled by a local board of directors of which the Secretary of State is president.

We also visited Booker Washington Institute, developed by American missions, and now becoming the industrial and agricultural department of the University. Some of the instructors are graduates of Tuskegee Institute in Alabama.

Our American "Point Four" program had its birth in Liberia. An American missionary pointed out the possibilities to President Roosevelt, who started some phases of the work as a pilot project several years before President Truman made his "Point Four" proposal. It was here, too, that former Secretary of State Stetinius began his ill-fated world service program by forming the Liberian Company. Very little of the money ever got out of America. However, the Point Four program appears to be on a solid foundation, developing respect and friendship for the United States. Dollars spent in this program do far, far more to counteract Communism than does money spent in armaments.

The biggest single private enterprise in Liberia is also American, the Firestone Rubber plantations. All rubber used in Firestone tires is produced here. Both Poles and English started rubber plantations here before the first world war, but lost them during the war. Twenty-five years ago Firestone bought up these plantations and developed numerous other ones. It is continuing to plant more rubber trees, employ more people and install more processing machinery. Its foreign employees, mostly American, live in a "swank" community, complete with beautiful houses, a golf course and a Coca Cola bottling works.

But the most lasting enterprise in Liberia is that of Christianity. Practically all the top government officials are church members, but they may not all be good Christians. Sunday morning I addressed a group of soldiers, mostly from the Loma tribe, of course through a translator. Later in the morning, Mrs. Sloan and I both talked to a congregation of Kru Christians, with our addresses translated by the pastor. Much still needs to be done for the tribes in the hinterland. The Bible has been translated into only a few of the 29 languages. Many of the people are beginning to read and must have the Bible.

We can tell North Carolina and Virginia people much more about Liberia when we start giving lectures in September.

W. W. Sloan.

MANY NEW ACTIVITIES OF CHINA COLLEGE BOARD.

The United Board of Christian Colleges in China in New York, has made appropriations for the year 1952-53 totaling nearly a million dollars for various services under the following three main headings:

Services in Asia—

- Visiting professorships and scholarships for Chinese teachers and students in other Christian colleges in Asia.
- English language project in the Chinese schools of Malaya.
- Christian hostels and student centers in Formosa and Singapore.
- Aid to strategic projects in home economics and vocational training at Silliman University,
- Aid to agricultural education in Southeast Asia.
- Encouragement of the proposed Indonesia Christian University.
- Continuing help to Ch'ung Chi College in Hong Kong.
- First steps in meeting the need for a Christian college in Formosa.

Services in North America—

- Fellowships to build up a reservoir of trained Christian leadership.
- Job-placement for Chinese men and women who have finished their studies.
- Spiritual ministry to strengthen and sustain Chinese students and alumni.

Research and Publication—

- Critical studies of the achievements and failures of the China Colleges in terms of Christian values.
- Literature program directed at overseas Chinese in Southeast Asia.

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue. Asheboro, N. C.

WHAT ARE YOU DOING?

No report, item, or idea has come to me from any woman's society for several weeks. What are you doing these days? Some of our societies take "vacations" in the summertime, but I do not think that is the general rule.

Have you had an outdoor vesper service, a picnic, a special program of any kind? Have any of your women participated in extra activities, like vacation Bible school, Lord's Acre projects, the trip to California, or the School of Missions? Ask some of them to write about these experiences. I do not know their names, so you who read this page will have to be the ones to ask others to help.

No doubt every person who writes regularly for The Sun has had someone say to him or her, "I read your page of The Sun first every week." That is a pleasant and gratifying experience, of course, but it will not be said again of me unless you help me with the page! We need firsthand accounts of happenings in your local societies to make this page of interest to our women. How about a little help?

* * * * *

THE SCHOOL OF MISSIONS.

For the first time that I can remember, I did not participate in the entire School of Missions, but could only be there for parts of two days. I deeply regret the circumstances that made this so. However, in the time I was there I found out that the attendance was good, the spirit of fellowship fine, the courses excellent and the school very much worthwhile.

On Wednesday, which by no means gives the final picture, there were 61 who were staying at the college for full-time and a total of 134 had registered. We shall hope to have a complete report of the school from officials ere long.

Mrs. John G. Truitt made an excellent chairman (or should we say, chairwoman?) and seemed to have everything "under control." Mrs. George Colclough and Mrs. J. H. Booth of Elon College saw that people were housed and made to feel at home. Mrs. Harry Nelson of Winchester, Virginia, was the dining-room hostess.

We were made conscious of the needs of the world and of our own country in particular in the field of Human Rights in the class taught by Mrs. Charles E. Bingham of Westfield, New Jersey. Dr. John A. Reuling, secretary of the American Board for Africa, brought us information about Africa in general and our missions there. Miss Lucy Steele, professor of Bible at Peace College, Raleigh, again made the women *study*—no small achievement!—and taught them a great deal about Colossians.

The afternoon sessions were practical beyond measure. Both Mrs. R. L. Jackson and Miss Lelia Anderson gave the women ideas that were extremely usable in their local societies, both as to program content and methods.

The evening programs were varied and excellent. Miss Lucy Steele spoke on "The Home." Jose Dabuet spoke on "World Friendship." One evening was devoted to visual education.

All in all, it was a good school—just ask someone who went!

* * * * *

HELPS FOR BIBLE STUDY.

There is in the packet a booklet entitled, "Christ in You," which will be used by our women in their study of Colossians this year. Miss Lucy Steele listed four other books which she thought were very essential for a thorough "study." Happily, three of them are general books which can be used through the years and not just in connection with the study of Colossians.

They are:

The Revised Standard Version of the New Testament. ($2.00.)

Letters to Young Churches, by Phillips. ($2.50.)

A Protestant Manifesto, by Garrison. ($2.75.)

Colossians, by Erdman. ($1.50.)

Any of these may be ordered from Pilgrim Press, 14 Beacon Street, Boston 8, Mass.

The first-named, you no doubt know about, and I hope have access to. The companion volumes of the Old Testament will be ready for purchase by September 30. *Letters to Young Churches* contains the letters of the New Testament put into modern day speech — and so clearly translated that I have seen sleepy congregations literally "sit up and take notice" when the minister read the scripture from this book! Miss Steele especially recommends it for use in connection with Colossians. The third book tells us what Protestants believe —and do you know, if someone outside any church should ask you, or if a Roman Catholic should ask you? Miss Steele believes it is important for each of us to own such a source book. The volume on Colossians is a small book written in concordance form, with an explanation of each section of Colossians. It is a scholarly book and one to use in connection with others, not as the main book to study.

If you feel that the purchase of these books is expensive—so are most things worth while. Perhaps your Sunday school or church library could purchase them for the use of the entire group. Let us take seriously these suggestions of Miss Steele for study this year.

* * * * *

REPORT OF TREASURER OF NORTH CAROLINA.

Following is the Quarterly Report of the Treasurer of the North Carolina Woman's Missionary Conference:

QUARTER ENDING JUNE 15, 1952.

RECEIPTS.

Women's Societies.

Albemarle	$ 18.75
Apple's Chapel	17.25
Asheboro	45.00
Auburn	2.00
Belew Creek	7.50
Berea	10.00
Bethel	10.00
Beulah	6.00
Beverly Hills	5.00
Burlington	229.71
Calvary	10.00
Carolina	5.00
Church of Wide Fellows'p	5.00
Concord	6.25
Durham	81.26
Elon College	185.14
Erskine Memorial	37.50
Flint Hill (R)	6.25
Fuller's Chapel	20.00
Greensboro, First	101.50
Greensboro, Palm Street	19.50
Hank's Chapel	72.00
Happy Home	25.00
Haw River	8.75

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

There will be reports of the School of Missions, I know. It was good to see some of your mothers and to hear that you liked and read this page!

One of the teachers was Miss Leila Anderson, and she was telling us about the "Station Wagon." Her story follows:

THE STATION WAGON COMES TO TOWN.

All was hustle and bustle in Jimmie's and Jane's church in Centertown. In the big room downstairs, tables were being set and the cards made by Jimmie's junior class representing churches, were being placed. After school Jane's primary class would bring flowers.

Off in a corner of the dining room, the planning committee was meeting to see that all was ready for the big afternoon and evening. Jimmie and Jane had heard a lot about what the committee had been doing. In fact, he had asked for this afternoon off months ago, when he first knew the station wagon was coming to town.

Jimmie's Dad is speaking. Let's listen. He says, "Yes, I think every thing is ready. We've done it just as we planned at our meeting of the six churches, when we talked with the three people who are coming with the station wagon." He looks at a piece of paper in his hand and continues: "Bob, Mary and I will be on the welcoming committee here to introduce our guests to the people on this list who will come in turn for half-hour visits. Let's see. Yes, that is right, the three guests can each talk with four people from 2 to 4 p. m., if we are good time-keepers so no one stays overtime. Then at 4 p. m., Miss Anderson will have her demonstration class, with the teachers observing; and Bob and I will take the other two guests to call on these people who could not leave their homes and businesses. Well, it's one-thirty, and they should be here soon. The station wagon is a perfect machine and I know that they will not be late."

Now, let's go to the schoolhouse and take a look in on Jimmie and and Jane. Jane is having trouble in keeping at her reading lesson. She thinks of the flowers she will help to gather after school. She knows they will be the loveliest flowers that the church has ever had. Then she thinks of the fun of having the whole church eat together. Of course, there will be speeches that she won't understand, but afterwards, Mr. Jones, her teacher, has promised that there will be games for the children while the grownups have committee meetings. Then will come the pictures. She is especially excited about them. For many Sundays her class brought money to help boys and girls in a place called India to have a church like theirs. She doesn't know where India is, but that does not matter to her. She wants to see pictures of boys and girls like those she helped. Daddy says they will find out what the money does their church sends away.

Jimmie, too, is having trouble studying. He is thinking ahead to the demonstration class. He isn't sure what such a class is; but his teachers, Mr. and Mrs. Brown, said that Miss Anderson would have charge and would have interesting things from the station wagon to show and talk about. He hopes his class will have a good time, but also that the church will be proud of them. Then he thinks of the tiny churches he helped make for place cards. Perhaps Miss Anderson will tell them about the churches she has visited. The minister said last Sunday that she has traveled all over the country and knows a lot about churches. Jimmie has some questions to ask her.

Just then Jimmie hears a car. He looks out the window and sees it—the *station wagon.* How that motor does purr, and the outside of the car is as beautiful as its picture, only more so. Is he proud as he reads on the side of the machine, "Congregational Christian Churches." He thinks, "That's us, going around in the station wagon." You see, his class worked many Saturdays to get some money to help buy the station wagon They set a goal and figured that they at least bought one of the tires. He remembers with much pleasure the chart they made, on which they marked their progress to buy the tire.

* * *

Well, that's the story. Do you like it, boys and girls? The only trouble is that the story is not true. There isn't any shiny station wagon labeled "Congregational Christian Churches," going around to visit places like Centertown. But there can be, if daddies and mothers and boys and girls will help to buy it. Would you like to help make this story come true? If so, send your gift to Dr. William F. Frazier, treasurer, 287 Fourth Avenue, New York 10, N. Y. Mark it for "Authorized Special—Christian Education Station Wagon." Perhaps you can buy the tail light, or the steering wheel, or even a tire.

NOBODY TO LOOK AFTER HER BUT A CHILD.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Hurry up, Patty! Your cereal is getting cold! How many times have I told you not to go outdoors before you've had your breakfast? You're the slowest child I ever saw!"

The cross words summoned my four-year-old neighbor from her delighted inspection of a pair of robins getting a drink at the sprinkler that had been set up in a corner of the courtyard at the apartment house where I live. From the open window of the dining nook where I sat at breakfast, I watched the tiny girl turn away from her bird friends and trudge slowly up the steps and into the apartment across the court.

No sooner was she out of sight than the unpleasant voice came again. "Stop right where you are, Patty Moreland, and take off those muddy shoes! And look at your dress—all wet and muddy, too! Here, climb up into your high chair. I don't care if your cereal is cold when you are such a naughty girl!"

By this time I wished heartily that the open windows of an apartment did not make one such an inadvertent listener to the voices of close neighbors.

The next thing I heard was the thud of a cup hitting the floor and another sharp tirade. "Now look at what you've done! Spilled milk all over everything! How can you be so clumsy? You're just going back to bed until you can behave yourself!"

A wailing child was carried away before her mother's harsh chiding had ceased.

Norma Moreland and her daughter were newcomers in the Fenway A-

(Continued on page 15.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

RELAX WITH MAX.

As Mr. Kernodle pointed out last week, this does not mean to relax all the time. For the last two weeks, I have held up the copy of this page until the last minute waiting for news that I know is happening. This leaves the publisher wondering if anything is coming in at all. Is it? Are you young people interested?

* * *

A traveling salesman, holed up in a small Canadian town by a bad snow storm, wired his firm: "Stranded here due to storm. Telegraph instructions." This reply came: "Start summer vacation immediately."

—*The Lookout.*

* * *

On the last day of school, prizes were distributed. When Rusty came home, his mother, who was entertaining callers, asked: "Did you get a prize?"

"No," answered Rusty, "but I got horrible mention."

—*The Lookout.*

* * *

Why is it that some people spend most of their time chocking the "hope that springs eternal in the human breast?"

* * *

A contestant best wins an argument by making friends with his opposition.

Mrs. Clyde Fields left some touching reminders for her husband when she left for California. On the note pad in the kitchen were these words: 1. Water the flowers on Tuesday and Saturday. 2. Be sure to close the doors when you leave home.

* * * * *

YOUTH RALLY AT UNION GROVE.

On Sunday afternoon, June 29, at 3 o'clock, the Union Grove Congregational Christian Church was host to the Western North Carolina Youth Fellowship Fifth Sunday Rally.

The opening worship of the afternoon was led by the young people from Hanks' Chapel. One of the most interesting parts of the program was a debate. The question debated was, "Should, or Should Not a Christian Go to War?" Debaters were Max Vestal and Clyde Fields, Jr., affirmative and Clem Shankle and Winfred Bray, negative. The judges selected the negative team as winners by a vote of two to one.

During the business session, officers were nominated for the coming year. The election will be held at the next Rally.

A picnic supper was enjoyed on the lawn of the church. Recreation was led by Bill Simmons.

Thomas Madren, a ministerial student at Elon College, led the evening worship, after which the young people of Union Grove Church presented a play entitled, "The Lost Church."

The next rally will be held at the Hanks' Chapel Church near Pittsboro, the fifth Sunday in August.

* * * * *

SUFFOLK BIBLE SCHOOL.

The Suffolk Christian Church had a very successful week of Bible School this year. The school was held from June 9th to 13th, each day from 9 to 11:30 a. m. There were 155 children enrolled (27 Cradle Roll, 42 Beginners, 55 Primary, 31 Juniors) with 26 workers and the writer as the director.

The theme for the week was, "Our Church." The activities were projects which were related to the church in some way. The Judson Keystone Series material was used throughout the school.

The departments had a party on Friday morning, and Friday night the closing program was given and promotion certificates were presented to the children who had been present every day or had missed only one day.

Mrs. J. V. Brinkley,
Director.

EASTERN CAROLINA SUNDAY SCHOOL MEETING.

The Annual Sunday School Convention of the Eastern North Carolina Conference met on June 25, 1952, at Auburn Christian Church, Auburn, N. C.

The president, Rev. Fred P. Register, called the convention to order. The hymn, "All Hail the Power of Jesus' Name," was sung, and Rev. J. Frank Apple led the opening prayer. Official words of welcome were given by Mr. J. C. Caudle, the superintendent of Auburn Sunday School.

The morning worship service was led by the Junior Class of the New Hope Sunday School, and the afternoon worship service was led by the Young People of the Sanford Sunday School.

The highlight of the day was an address by Dr. Stanley C. Harrell of Durham, on the subject, "Who Are We?" Dr. Harrell gave a brief history of the organization of our church and some of its fundamental beliefs. He urged that we put our faith to work and learn to work together in peace and love.

The discussion periods proved interesting and helpful. Miss Dorothy Foltz, director of Religious Education in the Sanford Church, lead one group in "Methods in Teaching," and Mr. Register lead the other group in "Aims, Purposes and Goals of the Sunday School."

Our Philippine student, Jose Dabuet, was well received when he told something of the Sunday school movement in his native islands.

Mr. J. Lee Lassiter, Jr., superintendent of the Henderson Sunday School, also spoke in the afternoon on "What My Sunday School Means to Me."

Brief reports on outstanding progress made during the past year were given by representatives of the twenty-nine Sunday schools in attendance. Many reported building projects underway and increased interest in the Sunday school work. There were approximately 150 delegates and visitors present in spite of the 104-degree temperature, and everyone enjoyed the convention.

The Chapel Hill Sunday School won the attendance banner—Mr. E. W. Neville's record is only seven Sundays missed during the past forty-two years. Since Mr. Neville was the guiding spirit behind the banner giving many years ago, and this is the first time Chapel Hill has won the banned, this honor seemed indeed fitting.

Lee's Chapel won the progress banner.

The following officers were elected: Rev. Carl Wallace, president; Mr. J. Lee Lassiter, Jr., vice-president; Miss Lenelle Fuller, secretary, and Mr. K. G. Weldon, treasurer.

An invitation was tendered by Fuller's Chapel for the 1953 convention.

Mrs. B. B. Johnson,
Reporter.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD PREPARES A LEADER.

Lesson IV—July 27, 1952.

Memory Selection: *"And the child Samuel grew on and was in favor with the Lord and also with men."* —I Samuel 2:26.

Lesson: I Samuel 1:20, 24-28; 3:1, 16-21; 4:1.

A Wanted Child.

Samuel came into a home where he was wanted, and where he was welcomed. So eager was his mother for a child that she made a vow that if God would bless the home with a baby boy, she would dedicate him to the service of the Lord all the days of his life. He was a child of prayer. And he was regarded as a sacred stewardship from God.

All too many homes today do not want children, and children are not welcome in many homes. Due to fear or selfishness many young people deliberately avoid parenthood. They thus fail to fulfill the biological (and divine) function of the family, and also deny themselves of one of life's most blessed privileges and joys—parenthood. There are exceptions, of course, but generally speaking a home is not complete without children.

Even where there are children in the home, parents often fail to see that these children constitute a sacred trust or stewardship. Children are a gift from God, a trust from God to be nurtured and trained and dedicated to God.

A Promising Child.

Samuel's mother kept her vow. As soon as she had weaned him—an event which was much later in a child's life then than in our times—she took him up to Shiloh and "brought him into the house of the Lord" . . . "and the child did minister unto the Lord before Eli, the priest." He probably ran errands or assisted in a small way in the work involved in the ritual of worship at Shiloh. But he did well what he had to do. And he developed rapidly—"and the child Samuel grew on, and was in favor both with the Lord and also with men." To do well what one does is to be able to do better. And to grow in favor with God is to grow in favor with people. It soon became evident to all who knew the lad that he was a marked lad. The folks felt that that boy was going places.

A Child Hears God's Voice.

We do not know exactly how old Samuel was when God spoke to him, but he was very young. The still small voice came to him one night when he was asleep. He did not know what it was all about. He did not even know that it was God who was calling him—he thought it was Eli, the old priest. But there was a readiness of response that was significant. "Here am I," he said, not once, but twice and thrice. And when he went to Eli the third time, the old man told him it was God himself who was calling him. And even more eagerly the lad responded with an earnestness and eagerness that stamps him as one who is fitted for God's work.

God still speaks to and calls children and young people. Who dare set limits to the age at which God speaks to boys and girls! Like Samuel, to be sure, sometimes an older person has to help a child or young person to understand, or to interpret the call. But many a faithful and fruitful Christian can testify to the fact that God called him as a child, even before he was old enough "to know what it was all about." And because there was a response in his childish heart, and because there was a kindly and friendly interpreter in the person of a parent, or pastor, or friend, the child found an experience of the grace of God, and found God's will for his life.

A Child Courageously Does God's Will.

Samuel was on the spot, on a hot spot. God told him that he was going to "judge Eli's house forever for the iniquity which he knoweth," and "that the iniquity of his house shall not be purged with sacrifice nor offering forever." How do you suppose the lad felt the next morning when Eli asked him what the Lord had said unto him? He really was on the spot! But this lad had courage, moral and spiritual courage. He told Eli everything God had told him, and "he hid not anything."

It is easy to tell people what they want to hear. It is not so easy to tell them what they need to hear. It takes courage to speak and to preach the truth. It takes real courage for a man to tell folks what God sometimes tells him to say.

Furthermore, many times, when folks ask us for our "honest opinion," they really do not want it. And they resent it if we give it!

A Chosen Leader.

Emerson once said something to the effect that if you want to train a child, you must begin with its grandparents. A crisis was coming to the fortunes of the Hebrew people. A leader was needed. But God was at work. And when the hour struck, the man arrived. The child Samuel, conceived in prayer, consecrated in infancy, and conditioned in religious deductable for income tax purposes, forth and led the people into new discoveries of, and new adventures with God.

CONTINENT IN TRANSITION.

(Continued from page 5.)

"crescent" countries and was sweeping in a wide arc across Africa.

Islam, he said, is reaping a host of converts because of its sure-fire appeals to brotherhood and equality, its easy system of morality, and its enhanced prestige throughout the Near East.

The difficulties Christianity has in making inroads on Islam, he said, is illustrated by the example of the Sudanese government, which prohibits a Moslem from becoming a Christian "without permission from the government."

"As a result," he said, "there are many persons who consider themselves to be Christians, but who have never been baptized. The new constitution grants 'religious liberty,' but that is interpreted to mean that anyone has the freedom to practice the religion of his parents, but not to change his religion."

The State and Education.

In the light of the heated controversy in this country over the principal of church and state separation, it was interesting to note the practically unanimous approval by speakers and delegates of the wisdom of government subsidies for mission-sponsored schools.

Four speakers on this subject were of the opinion that government subsidies for both educational and medical work had not served to inhibit religious instruction.

As described by the Rt. Rev. Bravid W. Harris, Protestant Episcopal Bishop of Liberia, the entire educational system in that country is conducted "on a partnership basis," with the government largely supplying the money, and missions the personnel. In no instance has the government interferred with religious instruction, whether Protestant or Roman Catholic, the bishop said. "In fact," he added, "the government of Liberia is determined to base its educational system on Christianity."

Communism in Africa.

The absence of any alarmist sentiments on the threat of Communism to Africa came as a rather surprising note, especially to the American delegates who have heard the menace described from most every conceivable quarter.

The prevailing views appeared to be that where Communism exists in Africa, the movement is not principally Moscow inspired, but finds its source in the hunger, suffering and despair of subject people.

"We know the cure for Communism—and that is the removal of the conditions that breed Communism," said one South African speaker. "The cure is simply—just apply Christian principles to conditions as they arise in Africa."

"Western fear of Communism in Africa seems to be largely a matter of bad conscience on the part of the people who have not done what they know they should have done," said Prof. Matthews. "Communism is not coming to South Africa. We know that for Russia to control Africa would only be an exhcange of one form of imperialism for another. If the western powers would give Africa the best of democracy to the fullest extent, Communism could make no headway."

Assembly Recommendations and Resolutions.

1. *Race Relations.* The race problem which has bedeviled every other problem of African life was dealt with from the standpoint of both the Church and society. The Assembly adopted a position as unalterably opposed to the policy of *apartheid,* a form of extreme racial segregation officially approved in the Union of South Africa. This policy, which has the blessing of the Dutch Reformed Church (in South Africa) was condemned as "contrary to the teachings of Christ and to the expansion of the Kingdom of God." The Assembly resolution appealed to church leaders to strive for the complete elimination of racial segregation whether found in the Church or in society.

Missionaries being sent to Africa in areas with large white populations should receive special instruction from their church boards to help them avoid "falling into 'colonial' habits and patterns of thought," the recommendation added.

The primary duty of such missionaries, it concluded, is to establish deep and spiritually-based friendly relations with as many Africans as is possible on a basis of complete equality."

2. *Colonial Policy.* A number of the resolutions were critical of colonial practices in vogue in various sections of Africa. For example, one resolution called for a scrupulous adherence to "the rights of the African majority" in any proposed plan of federation.

3. *Education.* The Assembly's recommendations on education took the view that while the bulk of education is undertaken by missions, the governments should be encouraged to take over more and more at the secondary and primary school level.

Should government assume more educational functions, the recommendation reasoned, the Church would be free to concentrate on special educational projects. For example, it was pointed out that in the Belgian Congo, "it seems clear that lay secondary, vocational and professional schools will not be provided in sufficient numbers. It is, therefore, incumbent on Protestant missions to intensify their efforts in this field."

"The primary objective of Christian schools is evangelism through education," the resolution stated. "All workers in Christian education at all levels should be ever vigilant that education should be thoroughly Christian, without at the same time violating the basic freedom of religion which is the right of all people."

4. *Literary Campaign.* The Assembly adopted a proposal to organize a wide-scale literary program, aimed at the eradication of illiteracy in Africa and to swell the volume of Christian literature for the growing number of literate populations.

Each mission board with work in Africa was urged to designate at least one full-time worker in the literary field to make the campaign a success. Christian councils were urged to gear into the effort by hiring trained personnel, and to have available an adequate supply of literary materials and an efficient system of distribution. For the actual writing job, it was suggested that Africans be employed wherever possible.

5. *Church Authority.* The Assembly, mindful of recent events in China, urged that church authority be turned over to African nationals as rapidly as possible. A suggested schedule for such a process should be worked out, the recommendation stated, adding that "in many cases Africans are better prepared for authority than missions presently may think."

6. *The Statement by Nationals.* One of the most suggestive documents to receive the Assembly's attention was a "memorandum" prepared by 40 African delegates, who represented 13 countries south of the Sahara. While not formally adopted by the Assembly, the statement clearly reflected the thinking of the African delegates on the role of the Church in political, economic and social affairs. The statement asked that "freely chosen representatives" of the African people be allowed to take part in all national and international bodies dealing with African problems.

The document made an appeal to the churches throughout the world to help mobilize public opinion in an effort to eliminate "the evil effects of the present political, religious and other divisions imposed on the African people."

To carry out needed political reforms and correct economic injustices it was urged that the United Nations and its specialized agencies be fully utilized. In addition, it was suggested that Christian Councils in Africa appoint "investigating committees" to present "the real facts of such economic, political and social changes which might tend to threaten the welfare, peace and security of the Arican people and of the world at large."

Warning against the subordination of African interests to the mutual security program of Europe and the United States, the document said: "Whatever changes are contemplated and instituted should give deep consideration to the life, welfare, wishes and aspirations of the African peoples and not merely to the interests of the administering authorities and other foreign economic and political interests operating in Africa."

The statement concluded with an expression of gratitude for North Americans and Europeans who have worked in the best interests of Africa and voiced the hope, which reflected the feelings of the entire Assembly, that "they will continue to work with us as we try to find a way of life founded upon the truths and teachings of our Lord Jesus Christ."

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I have been real interested in the Vacation Bible School which Miss Foster, with the aid of some of the matrons, is conducting this week and till Wednesday of next week. It is sweet to hear the children all together, and in their different groups also, singing their songs. It is good to see them gathered in some lovely place listening to the stories or actively participating in the lessons. All work and no play, or all play and no work—either is bad. But when to some work and play, there is added some study and worship, little children feel happy and growing. It is so interesting to see them grow into joyous, happy children with visions of "being somebody."

Lately, I have been impressed with the number of our friends who have come to see the children here, and to take them for a week's visit in their homes. This is good for the child. Also I have been very much pleased with the number of people who have been sending us the very best type of *outgrown* clothing, notice I do not say *outworn*. Many packages have had new dreses in them, and new trousers and shirts, as well as other needed gifts. There is a growing interest. It is because for so many the children are not "just orphanage children," but rather they are Mary, or Billy, or Jimmy. You have seen them, seen their eager sweet faces, heard them talk and laugh, and you have learned to know them and think of them as individuals.

Too, I have been impressed with the number of people who are saving and sending coupons. It takes a large number of them to amount to much, but when everyone saves a few and it is added up, it means something. Coupons should be collected by women's groups and brought together and mailed as printed matter. But we are delighted to have them tucked in a letter or a package. We want them and can redeem many of them at a better rate because we are an orphanage. So please continue to help us there.

The School of Missions brought a large number of women to Elon this week. We were so glad to have them visit the orphanage. One afternoon they all got together and came over at 4:30. I greeted them on the front porch, welcomed them and told them something of our hopes and our needs. They made their own ways into whatever buildings they desired to see, and I believe they were pleased with what they saw. At least I know so many of them as good friends, that I know they would look with sympathetic appreciation on all that is being done here for these children.

There is a joy in winning the love and faith of a child who has known the lonliness of having no one who cared. This is a real service rendered by all of us as we give a sense of security and love to these girls and boys. We cannot measure its meaning. None of us are seeking special rewards. We all want to do unselfishly and without any desire of being "paid back" what we can to help these needy ones. Your response to their needs is evidence of your kindness and generosity. Thank you very much.

John G. Truitt,
Superintendent.

REPORT FOR JULY 10, 1952.

Commodities for the Week.

Elon Grange, Bedspreads.

Flint Hill (R) Misionary Society, Clothing.

Gussie Baker Missionary Circle No. 2, Newport News, Va., Clothing.

Mrs. E. E. Wagner, Suffolk, Va., Clothing.

Mrs. E. W. Vickers, Elon College, N. C., Clothing.

Mrs. Chester S. Stokes, South Norfolk, Va., Clothing.

* * * * *

Sunday School Monthly Offerings.

Amount brought gorward		$ 8,256.75
Eastern N. C. Conference:		
Auburn	$ 25.27	
Mt. Auburn	4.50	
Plymouth	18.00	
Shallow Well S. S.	8.50	
Turner's Chapel S. S.	6.38	
Wake Chapel S. S.	48.09	
		110.74
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	28.14	
Dendron	25.00	
Liberty Spring	20.00	
Portsmouth First S. S.	8.26	
South Norfolk S. S.	7.50	
Spring Hill	7.26	
Waverly S. S.	56.00	
		152.16
N. C. and Va. Conference:		
Greensboro, Calvary S. S.		30.00
Western N. C. Conference:		
Antioch (R)		25.75
Va. Valley Conference:		
Winchester		8.34
Total		$ 326.99
Grand total		$ 8,583.74

Special Offerings

Amount brought forward		$15,069.25
Allen H. Crumpler (for Charles Spicer)	$ 13.10	
Mrs. Ida R. Anderson, Greensboro, N. C.	1.00	
W. W. Sharp, Haw River, N. C.	50.00	
J. M. Whitley, Suffolk, Va.	5.00	
John Morrison B. C. (for Jo Ann Arnold)	20.00	
Catawba Spgs. Church	34.25	
Special Gifts	209.10	
		332.45
Grand total		$15,401.70
Total for week		$ 659.44
Total for year		$23,985.44

I love you for putting your hand into my heaped up heart and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful radiant things that no one else has looked quite far enough to find.—*The Craftsman.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

BOONE.

In memory of Mrs. Elizabeth Moring Boone who passed away on March 31, 1952, the members of the Durham Congregational Christian Church offer the following resolutions:

That we keep in remembrance her wise and enthusiastic leadership, her Christian teachings, her courage and generosity.

That her high ideals of devotion to Christ, service to humanity, gentleness and sincerity which were inherent in her character, serve as guides and inspiration for each of us.

That the influence of her noble character continue to radiate in our church and community.

Mrs. R. J. KERNODLE,
Mrs. ROBERT S. SMITH.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

part of a growing concern and lend help to a profitable institution.

Previously reported		$5,469.99
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 4.45	
Pope's Chtpel	5.00	
Fayetteville	3.00	
Eastern Va. Conference:		
Mt. Zion	8.00	
Windsor S. S.	18.83	
N. C. and Va. Conference:		
Burlington S. S.	40.83	
Gibsonville	21.00	
Lebanon	17.39	
Union (Va.)	25.00	
Western N. C. Conference:		
Brown's Chapel	3.00	
Flint Hill (R)	10.00	
Pleasant Grove	10.00	
Union Grove	20.00	
Va. Valley Conference:		
Bethel S. S.	23.00	
		209.50
Total received to date		$5,679.49

FOR OUR CHILDREN.

(Continued from page 10.)

partments. They had left their home in a suburban acreage and had moved to smaller quarters to await the return of Patty's father from overseas service.

After that morning I noticed that there were many days when Norma was unreasonably cross with Patty, while on other days she petted and praised the child unduly. The little girl began to lose her look of rosy health and was becoming restless and irritable.

Knowing that the routine of their lives had been drastically upset by the father's absence, I invited the two of them over for some meals in an effort to relieve their loneliness and in the hope that a way might be found to show the mother how much harm her erratic conduct was doing to her child.

To my great relief, the situation was changed by a visit from Norma's mother. Norma told me about it herself.

"I'm a better mother since Patty's grandmother came to see us," she declared. "You might be interested, Miss Malory, since your library work makes child welfare your chief interest, in hearing about how Mother called my attention to my mistakes. She recalled a time, long ago, when my eldest brother was a baby and my father was overseas—just as Patty's father is now.

"Our family had a forthright friend whose lack of tact was balanced by an excess of neighborly kindness. Mother understood Mrs. Neiman, and accepted her blunt speeches with equanimity. One day, Mother told me, when there had been no letters from my father for a long time, she was worried and unhappy and needlessly cross to my brother. Mrs. Neiman listen to his crying until she could bear it no longer. She rushed across the two lawns and greeted Mother with a sharp rebuke, 'Poor little fellow!' she exclaimed. 'No father—no mother—nobody to look after him but a child!'

"I can't imagine my even-tempered mother ever being unfair to anyone, but she insisted that she had been so much absorbed in her unhappiness that she had been childishly unreasonable with her baby son.

"I couldn't help seeing myself in Mother's story, and I asked her if she hadn't been thinking of me when she told it. She smiled and admitted that she had noticed that I was somewhat unjust to Patty. I'm watching myself, now, Miss Mallory. I'm trying my best not to let my unhappiness become reflected in my attitude toward my child. I want to give Patty the confidence that comes with a stability such as we had in our home when her father was with us, so that she and I will both be ready, when he comes home, for the happy companionship the three of us have always shared."

TREASURER'S REPORT

(Continued from page 9.)

Henderson	35.00	
High Point	6.25	
Hines' Chapel	10.00	
Hopedale	34.11	
Ingram, Virgiuia	35.65	
Liberty, Vance	50.00	
Long's Chapel	25.00	
Monticello	10.00	
Mount Auburn	17.00	
Mount Bethel	5.00	
Mount Zion	10.00	
New Lebanon	20.00	
Oak Level	10.00	
Pleasant Grove, Va.	14.10	
Pleasant Ridge (G)	13.00	
Pleasant Ridge (R)	30.00	
Raleigh	50.00	
Ramseur	10.00	
Sanford	47.50	
Shallow Ford	8.75	
Shallow Well	25.00	
Smithwood	2.50	
Spoon's Chapel	6.25	
Turner's Chapel	15.00	
Union Grove	19.00	
Union, N. C.	50.00	
Union, Virginia	25.00	
Wake Chapel	25.00	
Winston-Salem	25.00	
Youngsville	10.00	
		$1,578.47
Young People.		
Bethlehem	$ 10.00	
Greensboro, Palm Street	5.00	
		15.00
Juniors.		
Burlington	$ 10.00	
Durham	11.49	
Elon College	15.00	
Greensboro, First	21.04	
		57.53
Cradle Roll.		
Asheboro	$ 7.40	
Burlington	24.56	
Durham	6.48	
Greensboro, First	10.04	
		48.48
District Rally Offerings.		
Asheboro	$ 27.68	
Burlington & Greensboro	46.00	
Halifax	21.00	
Raleigh & Henderson	41.21	
Sanford	16.08	
		151.97
Total receipts		$1,851.45

DISBURSEMENTS.

Miss Oline Nicholson	$ 25.00	
Expense of Rallies	57.08	
Minutes in Annual	18.40	
United Church Women	16.50	
Youth Fellowship	15.00	
		131.98
Mrs. W. V. Leathers, Tr., For:		
Thank Offering	$ 37.00	
Life Memberships	150.00	
Memorials	40.00	
Franklinton Center	10.00	
Mis Nicholson's Work	25.00	
Speciail Funds:		
Foreigu Missions	60.00	
Home Missions	11.00	
General Fund:		
Missions	1,386.47	
		1,719.47
Total disbursements		$1,851.45

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

Lectures at the General Council

"LOVE *in the* CHRISTIAN FAITH"

By DR. DANIEL D. WILLIAMS

Associate Professor of Theology, Chicago Theological Seminary

LECTURE II.—"THE CROSS AND THE SELF"

THE GREATEST PARADOX in the Christian Gospel is that we must lose life in order to find it. In Jesus, God has revealed his own spirit as that which freely gives of itself for the sake of man. Only in the radical sacrifice of our self-centered will can there be true peace and fulfillment of our restless spirits.

The sacrificial teaching of Christianity is its supreme challenge to our complacent way of life. At the same time Christianity is opposed to all philosophies of life which deny the worth of the individual person. It is opposed to Buddhism which seeks the good in an escape from the self. It is opposed to communism which crushes the self in the social body. Christianity sees the good of life in the community of mutual service among men who are both free and responsible to one another.

Protestant Christianity brings the sacrificial spirit into the daily life of the Christian through its doctrine of vocation. Every Christian is called to serve with his special talents in the situation in which he finds himself. He is called to fill a particular role in the society. He is also called to transform the society so that all may realize a fuller life. Protestants have taken this high conception of the calling too lightly and have almost lost its true significance. Yet it is at the very center of the Protestant faith.

The spirit of sacrificial love in Christianity shows us not how good we are, but how self-centered we are. If the cross did not reveal God's forgiveness for our sin as well as the purity of his holiness we could not stand before him. The Christian life begins in humility, and relies more on God's goodness than upon any human achievement.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, JULY 24, 1952 NUMBER 29

Elon College Library X.

The Church and Politics

By REV. DUANE VORE

TWO OF THE BIGGEST SHOWS on earth are held in July at four-year intervals. This year T. V. as well as radio has given us a better insight into what goes on at these shows than many of us have ever had before. To my mind it raises a question that is real and vital to our personal as well as to our national welfare.

As one watches the proceedings of a national political convention, there comes the impression of the tremendous hidden powers that seek to control the outcome of political action. Pressure of various kinds is brought to bear, and end results in both parties are determined by the coalition of the interests of the parties.

For a long time there has been the feeling that the church had no place in the arena of power politics. With that belief I concur, but it goes too far. Truly the church as an organization ought not to enter the field of politics, but the concepts of Christian character, Christian practice and Christian planning certainly should determine the choice both of nominees and of elected representatives. If ever the rule of God is to be more perfectly represented in the world of men, that rule must be present in local, state and national government as well as in the individual part.

It is not the business of the church to pick a man and ask that you support him. It is the business of the church to insist upon personal recognition of responsibility as Christian citizen; to urge you to go to the polls and vote, but above all to urge you to measure candidates not by political expediency but by Christian concepts of character.

Neither political party is completely good nor completely bad. Both will have men or real strength and purpose to present. Personally I hope that as Christian citizens we will measure the stature of the candidates and act upon our sense of Christian principle as we look forward to our choice of government in the weeks ahead.

News Flashes

Dr. L. E. Smith was in Eastern Virginia this week in the interest of Elon College.

Dr. F. C. Lester is assisting Rev. W. T. Madren in a revival meeting this week at Flint Hill (R) Church.

The Board of Publications met in Suffolk on Wednesday of this week. A very constructive meeting was held.

Superintendent Scott was in Eastern Virginia the first of this week and expects to be in the Valley of Virginia the latter part of the week.

The parsonage of our Southern Pines Church was painted while the minister (our editor) and his family were attending the General Council.

Dr. Stanley C. Harrell of Durham, N. C., spoke on "What We Christians Believe," at the Eastern Virginia Sunday School Convention which met Bethlehem Christian Church, Suffolk, on Tuesday of this week.

Mr. H. S. Hardcastle, Jr. and Miss Mary Ann Reece were married on last Saturday evening, July 19, at her home in Woodland, N. C. They will make their home in Portsmouth, Va. Hardy, Jr., is a graduate of V. P. I., and is now working in the Mechanical Division of the Department of Designing of the Norfolk Navy Yard. Mrs. Hardcastle is a graduate of Guilford College, and expects to teach in the Portsmouth School System. Our heartiest congratulations and our best wishes to these two young people.

A fine revival meeting was conducted at the Asheboro Congregational Christian Church last week with Rev. Fred P. Register doing the preaching and Mr. Joe Stephenson leading the singing and serving as soloist. Both men are from Wake Chapel. The pastor, Dr. F. C. Lester, was especially pleased with the many people present from nearby Congregational Christian Churches. The church was full every evening, with as many as 60 children present for the song service.

WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

The presence of four visitors highlighted the annual session of the Western North Carolina Sunday School Convention when it met at Pleasant Ridge Christian Church on Tuesday, July 15. Dr. W. T. Scott gave an address on "Our Denomination," Dr. L. E. Smith spoke concerning our Elon College, Rev. Fred P. Register led the group discussion on "Aims and Purposes of the Sunday School," and Mr. Joe Stephenson was the song leader and soloist.

Mr. W. W. Thomas of Seagrove, president, and Mrs. Orva Brown of Asheboro, secretary-treasurer, had done such good jobs that they were re-elected. Ralph Riddle of Hank's Chapel is to serve as vice-president, and Mrs. Jack Shoffner of Liberty as assistant secretary-treasurer.

The opening worship was conducted by the Hank's Chapel Young People, the youth choir of Pleasant Ridge furnished music, and the closing worship was led by Rev. W. T. Madren. Bill Simmons led a discussion group on young people's work, and Mrs. F. C. Lester a group on children's work.

The Pleasant Ridge Church served a bountiful picnic dinner in their new upstairs dining room to the 190 people counted by the secretary—and probaly to many local people who were not in the session at "counting time."

Reports from the various Sunday schools showed a feeling of optimism and progress. Spoon's Chapel won the banner for the largest per cent of its membership attending the Convention. Pleasant Ridge was cited for its attainment of the ten goals for Sunday schools set up by the Convention at its last session.

The resolutions included one of thanks to Miss Pattie Lee Coghill and Miss Ruth Dunn for their untiring efforts in behalf of the Convention during the year and regret that they could not be present.

Mrs. F. C. Lester,
Press Committee.

THE HIGH COST OF DYING.

These days we hear much about the high cost of living. The war has increased the price of essential things.

It doesn't take much figuring these days to convince one that it costs no small sum for one to die, that is if you want to be put away in style. Families own a burial plot in a cemetery. The price paid includes cost of upkeep which requires the services of men for mowing, planting flowers, etc. On the average large cemetery there are burials practically every day, which requires the services of grave diggers. The price of that kind of work is high.

Bill Davidson, in *Colliers* of May 19, 1951, discusses this problem at length. I quote: "In Boston, in 1829, an undertaker named Martin Sbmith rendered a complete funeral bill to one Sam H. Hewes for $8.00. A few weeks ago a New York undertaker named John G. Drabik similarly rendered his bill to Mrs. Catherine Kubis for burying her husband, an impoverished immigrant tenant-house janitor. The bill was for $843.00. While the cost of living has increased 374 per cent in the last century, the cost of dying has increased as much as 10,000 per cent." It isn't uncommon for relatives of the deceased to go to court to protect themselves from exhorbitant charges of undertakers and cemetery owners. Bereaved relatives are taken advantage of because they are in no mood to shop around. Many undertakers figure their charges to fit the estate of the deceased. They work together. They hike prices, levy hidden charges, urge expensive funerals. They tailor the bill to fit the amount of the deceased's insurance policies. The majority of the undertakers and casketmakers are honest. They have the respect of the community in which they live. They work hand in hand with the churches and the ministers. They are prominent citizens. They do much for charity. No one knows the exact cost of a casket except the manufacturer who makes it. The writer knows something about this. I was once an undertaker. Expensive funerals seem to have almost become the American way of life. The amount the family spends is an index to their love and appreciation of the deceased.

Seventy-five years ago there were no expensive funerals, except among very prominent families or high government officials. There were no large community cemeteries. When a person died in the country, the coffin was made in a carpenter shop and the burial was in the family grave-yard. There were no expensive hearses. The grave was dug by neighbors. The body was carried in a wagon. The funeral was preached later at the church of the deceased. No fine funerals, no ceremonies. Our Saviour was buried in a borrowed tomb.

S. M. Smith.

SAFER VEHICLES RESULT FROM ENGINEERING PROGRESS.

Safety is a basic consideration in the design and manufacture of every part in a motor vehicle.

Engineers know that any machine must be mechanically sound and dependable or it is unsafe. Knowledge of this fact underlies the meticulous care and precision that goes into all phases of automobile, truck and bus production.

Each part, down to the smallest bolt is engineered and built for heavier duty than it needs to perform. This built-in margin of safety helps account for the fact that mechanical failure in properly maintained vehicles is rarely a cause of accidents today.

The inherent qualities that make a motor vehicle safe to operate are sound engineering, good materials and careful workmanship. And, as vehicles improve in performance and durability, safety is served correspondingly.

While improved vehicle quality has not been the only factor responsible, the traffic fatality rate in the United States has been declining steadily since the 1930's. The rate is determined on the basis of vehicle miles traveled.

It has even been indicated statistically that the motor vehicle's safety record, on this basis, has been much better than that of the horse.

But, statistical comparisons only measure progress; they do not make it. Far from being complacent and satisfied with the record of highway safety, the automotive industry is anxious to improve it.

It has introduced new developments in design which improve driver vision, simplify controls and increase riding comfort. These and many other features of the modern automobile, truck or bus, such as reduced noise and vibration, relieve the driver of distractions, allowing him to concentrate more fully on the road ahead.

The accelerating ability of motor vehicles has been greatly increased in recent years, providing another important safety margin. This, as well as engine economy, is a primary aim of the higher power being built in new engines.

Acceleration is one of the three controls the driver has over his vehicle. The others are steering and braking Ability to accelerate rapidly in the middle speed ranges is a particularly important advantage. By enabling the driver to pass more quickly, for instance, it reduces the time during which he is exposed to danger in the line of opposing traffic.

Contrary to common belief, higher horsepower ratings have not materoally increased the average top speed of automobiles. Although average horsepower has risen about 20 per cent in the past 15 years, average top speed is about the same.

Driver vision is steadily being improved by body designers through the application of wider windshield and window areas; tinted, heat-absorbing glass; slimmer front corner posts, positioned out of the forward line of vision; improved windshield wipers; and better positioning of the steering wheels, front seats and rear view mirrors.

Breaking systems are being made more efficient through utilization of new processes and materials. Brake performance also has been increased through changes in the distribution of weight between front and rear wheels. The car of today can stop about three times as fast as its ancestor of 1935.

For years, motor vehicle lighting has been of uniform high quality. Refinements, however, continue to be made, particularly in the balance between brightness and the angles at which headlights are directed.

Better steering and suspension systems, along with generally lower centers of gravity, have increased road stability and handling ease. . . .

But even the safest vehicle becomes unsafe in the hands of an unsafe driver. And no amount of care in the engineering and design of cars, trucks and buses can overcome the hazards of traffic congestion and inadequate streets or highways.—*Automobile Facts.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

Selecting and Sifting the News

One of the non-spectacular tasks of an editor is that of reading religious news releases from week to week to determine which are relevant and which are irrelevent. Many of them are consigned to file 13—the large, editorial waste-basket!

After selecting those that seem to have some denominational relevance, for that seems to be the unavoidable criterion, then there remains the gentle arc of deletion to bring them within the limits of publication.

Sunday school has made the headlines recently. Nearly 100,000 children and teachers marched in the one hundred twenty-third Anniversary Day Parade marking the founding of the Brooklyn Sunday School Union. Public schools throughout the borough were closed to allow the youngsters, representing some 300 Protestant Sunday Schools, to participate in the impressive parade, which included hundreds of decorated floats. Other cities might profitably take a leaf from the notebook of the Brooklyn Union.

"Folding churches" are being used by Methodists of Melbourne, Australia. Measuring 30 feet by 18 feet, they accommodate 80 persons, and are used for church services, Sunday school and any other church requirements where permanent church buildings do not exist. When the congregations build permanent churches, these folding buildings will be dismanteled and re-erected in a matter of hours wherever a new church is being established. Each one will eventually serve at least five or six districts. Has this plan been used in America? Here is a possible or partial solution of our problems of church extension. A conference or convention could begin with one unit and, if successful, add other units.

Interesting suggestions are coming from the pew as well as the pulpit. Note this: National tithing as "a Christian approach to world peace" was suggested by Albert Whitehouse, director of District 25, United Steel Workers of America, C. I. O., as 2,000 Quaker delegates from all over the nation, attended the biennial Friends General Conference at Cape May, New Jersey. He said that tithing our national income for international welfare would give 30 billion dollars annually, or "more in one year than we have ever spent to help our fellowman." He concluded: "If this tithe were distributed through Point Four under the guidance of the United Nations, we would achieve peace with God's blessings."

Now here is another idea that is gaining widespread attention and agitation. Members of Congress were urged by the Augustana Lutheran Church to make ministers of religion eligible for federal old age insurance. The aim of Social Security in the United States, it was pointed out, is to provide necessary benefits for American citizens, "among whom ministers are obviously included." Exclusion of ministers from the provisions of the Social Security Act as amended in 1950, it was said further, was based on "the pretext that including them would violate the principle of the separation of Church and State." On the contrary, the Synod declared, the denial to ministers of privileges of Old Age and Survivors Insurance "would seem to be both discrimination against them as citizens and actually a refutation of the principle of separation of Church and State." Augustana is the second Lutheran body to take a stand in favor of social security for the clergy, a proposal which is currently one of the controversial issues in church circles. The Evangelical Lutheran Church took similar action at its twentieth biennial convention which was held in Minneapolis earlier in June.

The Presbyterian Church in the U. S. A., at its General Assembly in New York in May, became the first Protestant denomination to urge social security coverage for ministers. It was closely followed by the American Unitarian Association and the Evangelical Lutheran Church, and several other groups are also considering action in favor of such coverage.

Tomorrow's Goals

A Council Message

By DR. DAVID McKEITH

For some years the officers of the American Board have had to come before the annual meeting to report a deficit or barely balanced books. The stringent financial situation has almost beclouded the reports of the great or going work continued even under restrictions and handicaps. Today, the treasurer reports no deficit. The deficit of $110,000 reported in 1949 and the further deficit of $42,000 in 1950 have been wiped out and the Board today is in a favorable financial position.

A factor in this, of course, has been the closing of the work in China. Of our China missionaries 33 have been transferred to other mission fields. Their salaries and expenses continue. Twenty-six have returned to the United States and are now retired. Five are on furlough. Other positions have been found by 28. Six are on leave, and these, we hope, will soon return to active service with the American Board.

It is evident then that the so-called savings from China are not as great as many have thought.

When we faced the deficits of 1949 and 1950, the Prudential Committee and staff immediately set to work to curtail current expenses. This was done by not sending missionary replacements or new missionaries to the field. In 1930, we had 649 missionaries under the American Board; in 1950, 387, and today we have 354.

However, financially, our house is now in order, and we have turned our attention to future policy and program. While these are never lost sight of, yet in a period of financial curtailment it is obvious they do not receive major attention.

The foreign policy of the American Board is changing and must further change if we are to meet the special needs of the world today and tomorrow. The basic purpose of the Board remains as stated in its charter, which was granted by the Commonwealth of Massachusetts in 1812: "Propagating the gospel in heathen lands, by supporting the missionaries and diffusing a knowledge of the Holy Scriptures." In the by-laws of the Board, this same purpose is expressed in more acceptable language: "To propagate the gospel among unevangelical nations and communities, by means of preachers, teachers, Bible readers, *other helpers* and the press."

For many years we have leaned heavily on those two words, "other helpers," for the work of evangelization has been greatly assisted by doctors, nurses, social workers, agricultural specialists and others.

Though its fundamental purpose has remained unchanged, the foreign policy of the American Board has changed through the years to meet changing situations. Time and again the American Board has pioneered, not only in new areas but in new types of work. That pioneering has not been lost. Today we have a new approach in the Mission of Fellowship to the churches of Europe so ably carried forward by Howard and Elsie Schomer. Others have adopted both our title and our approach.

DR. McKEITH.

When additional funds become available, it is always difficult to decide whether to launch out into new fields of endeavor which are constantly calling for our help and are so important, or to strengthen the present on-going work, though to do so may seem less dramatic but no less important.

In our so-called regular work, new methods, new approaches to old tasks are being adopted.

The pioneering of Dick and Dr. Mildred Keithahn in simple living close to the heart of Indian Village life has been exceedingly helpful. Out of their experience and the experience of others, and from their council, new methods of approach to the masses of India are being found.

Roy Phillips and his wife have pioneered in the development of the Jan Hofmeyer School of Social Work in Johannesburg, South Africa, and they have been leaders, too, in the whole field of race relationships in that country so torn with racial tension and strife.

Others of our missionaries, in village health work, in the field of agriculture and in other areas, are pioneering — finding new methods of meeting the spiritual and human needs of people.

This spirit of pioneering must be encouraged wherever it is carried on, as in the instances referred to, in close cooperation with or under the guidance of national leaders. While instances may not have been dramatized, for often the work is not dramatic, though no less vital, yet in these recent years there have been important new tasks undertaken by your missionaries—they are still pioneers.

As the Foreign Policy Committee proceded in its study, two very basic thoughts developed: One, that we should at once turn our attention more aggressively to the development of national leadership. The other, that we must undergird the life of the church. Neither of these policies are new, but they do have in them elements which call for definite advance.

One of the lessons learned from the recent experiences in China is that there must be strong Christian leaders in every land, capable of taking over the complete supervision and conduct of the Christian enterprise in all its outreach. We have been training national leaders — this has been the policy of your Board and of most of the other missionary boards for some time. The plan must be greatly accelerated, however. Knowing the temper of the times, we are well aware that foreigners from any other land may not long be acceptable in either institutional or church life. In our schools in the United States, we want American teachers, we expect to have American doctors in our hospitals, we prefer American preachers in our pulpits.

In other lands, as the people gain a sense of nationhood, they too want their teachers, their doctors, their pastors. This, in a measure, is as it should be. Christians must face the fact that the work of our missionaries

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Landscape Artist Presents Painting To Negro Baptist Church

There will be a service of especial interest at the Gilfield Baptist Church (Colored), located on the highway, approximately one mile south of Ivor, Virginia, on Sunday, August 10, 1952, at 1:30 p. m.

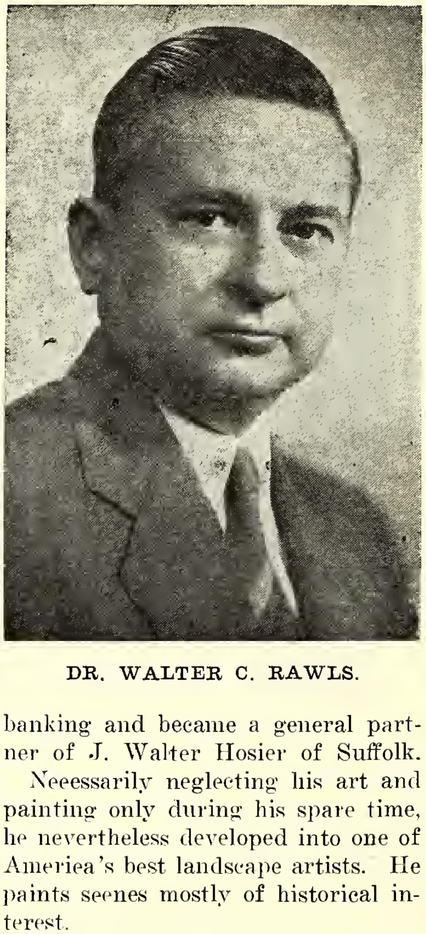
The feature event of this service will be the presentation and unveiling of an oil painting of the church, which was painted by Mr. Walter Rawls of Jacksonville, Florida.

The picture being presented to Gilfield Church is a product of the cultural traditions of the "Old South." The artist and his family were born in this area, and although business opportunities called him to live in other states, still his deep ties to this, his native section which he knew as a boy, cannot be severed.

Walter Cecil Rawls was born on a farm one mile west of Ivor, Virginia, on a sun drenched June 13, 1895. In a state still bearing the deep scars of mortal battle, he grew up and attended school much as other boys. Before he was of school age, he was crippled by a strange sickness which we now know as "Poliomyelitis" or Infantile Paralysis. However, with an undaunted spirit which shows itself even now, while a boy he walked on his crutches over one mile of sand roads to the one-room school house which stood across the road from the present school building in Ivor. At times he used his goat-drawn sulky which his father and family gave him to make the trip to school and back. Since he was handicapped, he spent a lot of time in his own front yard and he enjoyed watching the people who rode and walked by the farm. One of his earliest recollections is of standing at the fence chatting with the friendly colored folks, dressed in their Sunday best, on their way to Gilfield Church and of having these folks tell him of their songs and meetings.

Mr. Rawls moved to Suffolk at the age of eleven. The public schools in Suffolk did not specialize in art studies; in fact, they did not teach art at all, so Mr. Rawls went to work in the evenings cranking a motion picture machine to earn money for private art lessons. His family gave him all the help they could and encouraged his talent. He entered several art competitions and won the blue ribbon for first prize in each competition he entered.

He had decided upon a lifetime career in art, but soon found that artists tended to be lean and hungry, and money for further art lessons was exceedingly hard to come by. Recognizing the fact that if he wished to continue his art lessons, he would be compelled to earn a living in another field, Mr. Rawls became interested in banking and became a general partner of J. Walter Hosier of Suffolk.



DR. WALTER C. RAWLS.

Necessarily neglecting his art and painting only during his spare time, he nevertheless developed into one of America's best landscape artists. He paints scenes mostly of historical interest.

He accepted a position in New York and from there moved to St. Louis, where he opened his own offices devoted to investments.

As a tribute to his achievements in the business world and his devoted philanthropic work for Elon College, Mr. Rawls was honored by Elon College with the degree of Doctor of Business Science, the first degree of this kind ever bestowed upon anyone by that college. The honor recognized his accomplishments in many fields, such as that of bank executive, steamship and railroad president, member of the boards of directors of many companies, resident manager of a large investment firm, as well as the successful operation of his own business for many years.

From his experience in cranking an early motion picture projector at night to earn funds to pay for his art lessons, Mr. Rawls over twenty years ago developed and manufactured one of the first commercial television receivers ever made in America. While he was many years ahead of his times in this development, which was never a profitable venture, yet this experience made it possible for him to become very successful and wealthy in his knowledge of investments in the television industry.

Mr. Rawls' humanitarian interests have included a five-year term as chairman of the St. Louis and St. Louis County Chapter of the National Foundation for Infantile Paralysis, during which time was effected the establishment of the first isolation unit for infantile paralysis in a St. Louis hospital. He has served as the chairman of the Board of Trustees of Pilgrim Congregational Church in St. Louis, the largest Congregational Christian Church in Missouri.

After 42 years of an active business career, Mr. Rawls has now retired, and lives in Jacksonville, Florida, with his wife, the former Ella Freeman of Gates, North Carolina, and devotes his time to oil painting and looking after his personal investments. He has two sons, Lt. (jg) Thompson T. Rawls, who is in the Medical Corps of the U. S. Navy, and who was formerly on the staff at Mayo Clinic, Rochester, Minnesota, and Lt. Walter C. Rawls, Jr., who is now in foreign service with the U. S. Army.

Mr. Rawls has never forgotten the traditional "good will" reputation of this section of the country and the many good friends of his father and mother. He has given much time to painting a beautiful picture in oil of the Gilfield Church and grounds, to present to the congregation of Gilfield, to share his success with the people who encouraged him so much when he was a boy.

His paintings hang in many schools, colleges, churches and public buildings of the east and middle western states.

The right use of leisure is no doubt a harder problem than the right use af our working hours. The soul is dyed the color of its leisure thoughts. As a man thinketh in his heart so is he.—*Dean Inge.*

News of Elon College

President L. E. Smith, Elon College, N. C.

IT IS OUR RESPONSIBILITY.

We live in an age when too few accept responsibility. We have learned to look to our government, locally, state and federal, to do for us many of the things our forefathers did for themselves. We expect our government to tell us the number of hours we should work per week and certainly the minimum wage we should receive if not the exact wage. The same tendency to rely upon our government and relieve us of all responsibility in making our way in the world has led us to take the same attitude in relation to our church and the institutions it supports.

We are interested in all the institutions of our church, but feel that none other has the overall importance in the growth and development of the Congregational Christian Church in the South as Elon College. Elon College is our responsibility. We cannot afford to shirk this responsibility. Those who have been charged with the a few years, will be alumni and they College have not always done that which pleased us. Yet, that does not relieve us of our responsibility. We must be willing to forgive, forget and work for an institution of higher learning representing our church in the South that meets our ideals.

What does Elon College need? First of all, Elon College needs the loyal support of those who have enjoyed and benefited directly by having had the privilege of studying on her campus. Before the first building was erected at Elon College, members of our church sacrificed to give of their meager means, because they had a vision of a greater and more influential institution in our area.

The writer enrolled at Elon College as a student in 1920. For more than forty years thousands had given that I might have the opportunity of attending a Christian College. It is true that I could have gone to other Christian Colleges, but Elon College was my choice, and in making my choice I accepted certain responsibilities. Certainly, chief among those responsibilities is that of loyalty to my alma mater.

Elon College needs some money. Few of us can give substantial financial aid to our alma mater, but, if each of us will do the very best we can, the total will be sufficient to solve the financial problems of Elon College. With the solving of the financial problems will come new and modern buildings, adequate endowment, scholarships and loan funds that will meet the requirements of our generation.

Elon College needs students. This problem, too, would be solved if all Elon College alumni would send their own children and use their influence to send other qualified boys and girls to our alma mater. The quality and character of the student body in 1952 will determine to a great extent the type of institution Elon College will be twenty-five years from now.

Elon College needs a strong faculty. It is not enough to have a qualified faculty with 25 per cent turn over annually. Today's students, within a few years will be alumni and they will judge their alma mater by the instructors under whom they studied as students. It is our responsibility to help Elon College pay sufficient salaries to keep well qualified instructors year after year and eliminate the present rate of resignation.

Elon College is our responsibility. For the most of us it is the only college we can claim as ours. Let us take pride in our college, accept our responsibility and help make Elon College that which we have dreamed she might be.

Geo. D. Colclough.

THE CHURCH'S PROGRAM.

Long years ago a group of people prefered to call themselves Christian, exclusive of any and all other sectarian names. They bound themselves together with the bond of affection and the cords of responsibility. They recognized that the true mission of the church was the redemption of the world and the salvation of man. To accomplish its mission it realized that it had a two-fold responsibility—one to evangelize, to acquaint individuals with the church, to publish the good tidings of salvation to the ends of the earth. They knew that man was to be the instrument and that God could only save men through man, that the more efficient the man was, the more capable and more fruitful his life would be. Their responsibility was not only to carry the good news to the ends of the earth but to prepare the men themselves. To be sure, they must be taught by the Spirit but a trained mind and a developed personality would be more effective in the hands of the Spirit than the untrained and undeveloped. To make sure of the effectiveness of their program they needed a training school, a college in which the messengers of the gospel might be prepared—not only those who would preach, but those who would lead in the local church. The church, their church, few in number and limited in means, felt unequal to the task. However, because of their love for their church and the brightness of the vision they yielded to the demands of the times and built Elon College.

They were unwilling to leave the joyful task of training workers for the Kingdom to the state or other denominations. They assumed the responsibility of building a college. They were impelled and compelled in the matter of Christian work to take the dual responsibility of evangelism and education. They were unwilling to presume that if they would build churches that someone else would train the ministers and the Christian workers. The church in that far away day had the dual responsibility. The church in these modern days has the same responsibilities. No denomination can face God in this day in which we live with a clear conscience and a satisfaction of a duty well done that does not take its full responsibility for the evangelization of the world, which includes preachers, missionaries, messengers, and the responsibility for the training and preparation of the ones who are to evangelize.

It is a joy on the part of any church to feel that it has met its full responsibility and has not depended on someone else to carry a part of the load that it should be carrying itself. It is a fine thing to erect church buildings. May the Lord bless us and help us to build them in abundance, but it is neither churchmanship nor Christian statesmanship to wash our hands of the responsibility of training and preparing those who are to carry the burdens of the Kingdom and proclaim the gospel to the ends of the earth.

We of the Congregational Christian Church in the Southern Convention have dedicated ourselves to this two-fold task. Our forefathers before us blazed the way. We of today cannot afford to take our hands from the plow and turn backward. These re-

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Missions at Home and Abroad

THE GOLD COAST and NIGERIA

Dr. Sloan Continues His Report on Africa

II—THE GOLD COAST.

The Gold Coast will no longer be only a name to Mrs. Sloan and me. It will stand out in our minds as one of the most progressive parts of the British Empire, with tremendous possibilities for the future. For more than a year, the Gold Coast has been largely self-governing. It has as its own Prime Minister, Dr. Kwame Nkrumah. Seven of the ten members of the cabinet are Africans.

On former trips we have visited Asia and felt with many that the future of the world lies in Asia, but now we wonder if the future may not lie in Africa. Africa probably has fewer traditions to throw off, fewer drastic changes to make to fit into the family of nations. Africa certainly has room for an expanding population, but India, China, Japan and Southeastern Asia are so thickly crowded that sufficient food for their people will always be a tremendously pressing problem.

We were at Accra, the capital of the Gold Coast, on the Queen's birthday, a stuffy, formal program in the English tradition. All the English were out in gala attire. The salutes, the ritual, seem far from real life. During the hour's program, the audience stood six times for the playing of "God Save the Queen." The British certainly give God a lot of instructions. The native chiefs, with their monstrous, multi-colored umbrellas carried by servants, were much more picturesque.

But the most interesting part was the great crowd of average Africans who surged about Dr. Nkrumah's car with their cries of adulation. One cry repeatedly heard was "Great King."

We had hoped to have a conference with the Prime Minister, as we had had with President Tubman of Liberia, but the British Secretary of State for Colonies had just arrived from London and was meeting with the entire cabinet morning, noon and night, for several days. Dr. Nkrumah sent word he wanted to talk with us if he could get away from the conferences.

We were also sent word of a great rally of the People's Party Convention, the party in power; that Nkrumah would address it and then talk to us. We were both asked to address the rally of 4,000 Africans. We were the only pale faces present. It was an experience to stand before this crowd as they raised their hands in unison, shouting "Freedom" and "Complete self-government *now.*" It was announced from time to time that Dr. Nkrumah was still in conference with the British delegation. It was finally announced that he would be unable to attend the rally.

Fortunately, there has already developed in the Gold Coast a healthy opposition party. When the head of this group, Dr. Busia, professor of Sociology at Achimota University, heard that we were to talk matters over with Dr. Nkrumah, he asked to have a conference with us. He greatly appreciates what Dr. Nkrumah has done, but fears too rapid progress, the danger of the government getting into the hands of untrained people, and possible dictatorship.

Here is the new Africa, eager, determined, able, but far from perfect. The program may be too fast. Certainly mistakes will occur, but these people will succeed with their own government more quickly than our forefathers did.

The man who introduced us to the Gold Coast represents Africa to us, Mr. J. C. Hagan. His youngest son is now a student at the State College of Washington and is known to Mrs. Sloan's mother. Mr. Hagan is sixty years old and suffers of diabetes, but he met us at the Accra airport at 3.00 a. m. and took us to our hotel. He had written us a beautiful letter in English. He is a bookkeeper in the office of University College at Achimota. He lives in a house not unlike ours at Elon College. It was at his home that we became acquainted with several African dishes.

The greatest factor in the progress of the Gold Coast is the church. It has been responsible for the most of the schools of the nation. When we learned that we could not get plane reservations to leave Accra on Saturday as we had planned, Mr. Hagan immediately contacted the Methodist church officials, who invited me to preach in the Wesley Church on Sunday morning and the Freeman Church that night. These are purely African churches. Of the 2,000 people at the morning service, there were but two other white people. There were no other whites among the 500 attending the evening service.

The clergy insisted upon dressing me up in a clerical collar and preaching gown. Both services were extremely ritualistic. The morning service, held in a beautiful red-stone building, was two hours in length.

Earlier in the week, I had met with the Accra ministers, Presbyterian, Angelican, Methodist and Salvation Army. These African gentlemen impressed me as the most thoughtful, considerate group of clergy I had ever met. With their help, the Gold Coast will go far.

III—NIGERIA.

An eight-passenger plane skimmed over French territory and landed us at Lagos, the capital of Nigeria. This service belongs to WAAC, which is not a woman soldier, but the West Africa Airways Corporation. Its symbol is the flying elephant, as the symbol of Mobilgas is the flying horse.

We think of Nigeria and the Gold Coast together, both British possessions, but with 30,000,000 people, the population of Nigeria is six times that of the Gold Coast. In area it is about the size of the United States east of the Mississippi. This size, with many more tribes and languages makes for less unity and therefore less progress than the Gold Coast has, but even here progress is rapid. A larger percentage of government positions are held by Europeans, although the majority of the cabinet posts are held by Africans.

Some of you may have heard the broadcast of the interview I had with the Minister or Secretary of Labor of the Nigerian government. He is typical of many of the leaders of the new Africa, able, intelligent, progressive. He had his education in the Baptist academy at Lagos and at Oxford University.

Extreme tribal differences and jealousies make cooperation difficult, but as people move to the cities, such as the port of Lagos with 300,000 people, or the ancient native city of Ibadan 120 miles in the interior with 350,000,

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Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

AFRICA SPEAKS.

Dr. John Reuling, says Pattie Lee Coghill, knows more about Africa than any other person in the United States, with the possible exception of one person. That is saying a great deal. How fortunate we are to have this former missionary to Africa, this former college president in the States, as our eminent secretary of the American Board of Commissioners of Foreign Missions for Africa.

At the School of Missions, Dr. Reuling gave out a great many facts, both about the continent in general and our missions in particular. A few of these ideas are repeated for the benefit of those who did not get to go, and who want to have some of them for use in connection with the study of Africa next year.

Some General Statements.

One of the most startling is this: There are more Christians in Africa, south of the Sahara (this does not include Egypt and the other "Mediterranean" regions) than in all the other so-called "mission lands" put together—some 22,000,000 of them!

We are nearer the west coast of Africa than people there are to Africans on the farthest side of that continent.

Our industries are dependent to a large extent on Africa for such raw materials as uranium, tinplate, copper, chrome, chocolate, wool and many other products—not forgetting diamonds and gold.

All the local pastors of our churches in Africa are supported by the Africans—we pay not one penny for this.

South Africa Mission.

Our South African churches are entirely self-supporting—the local churches, school fees, missionary work in Mozambique. There we have 10,000 members and 8,000 "inquirers."

Our Board is supposed to train the ministers—and for that we have *one man* who runs a three-year theological school, mimeographing his own teaching materials, etc. Adams College is now deeded to a local board, but we have two missionaries on the staff. Inanda Seminary for Girls has about half the missionary teachers it needs.

In Johannesburg we have three "trouble shooting" missionaries, to help the local pastors and churches when called on for aid. One missionary works directly with the miners and has eleven local pastors who work with him. One is Miss Corinne Nordquist, who does religious education work, and from whom there is a letter in the packet.

We have heard a great deal about the Jan Hofmeyr School of Social Service, where Ray Phillips is the missionary-director. Well, out of a budget of $125,000 we pay one-half of Mr. Phillips' salary, and he has to raise the rest locally, so we cannot claim too much glory for the great work it does!

The eighteen missionaries in South Africa have a $3,000 a year *total* work fund for expenses from us.

In Rhodesia we have 2,000 members and six local pastors. Here is located Mt. Silinda School and a hospital and circuit of day schools. The church there supports 120 African teachers, and we furnish *one* missionary supervisor.

This "mission" is unique in that the form used elsewhere in our missionary work for supervision has been discarded and a more democratic one substituted. Ordinarily, our missionaries in a certain geographical area form a "mission" which makes the important decisions concerning the church work there. In Rhodesia, however, we now have a "mission council" which includes not only the missionaries, but the local pastors and representative lay men and women who vote on Board affairs—vacations, asking for new missionaries, salaries, etc. This may set the pattern for our missions around the world.

Angola Mission.

There are no denominations, as we know them, in Angola, Portuguese West Africa. There, where Canadians, Baptists of the English variety, Methodists and others work in areas separate from ours, all are members of "The Church of Christ."

This is a part of Portugal, and, therefore, Roman Catholicism is the state church. For instance, every Roman priest has power from the government of performing marriage ceremonies. But if a couple wants to be married by a Protestant minister, they must first have a civil marriage performed by a magistrate—perhaps six days walk from their own home—who may keep them waiting around for a day or two while he gets around to doing it, and then have the church ceremony when they get back home.

Here free labor is 30 cents a day for a man, 6 cents a day for a woman, and 3 cents a day for a child—with prices *much* higher than here for everything except the locally raised products. However, much of the labor is "forced labor," which is practically slavery. At the end of four years of such work—which all must give at fifteen years of age—a man will get $12 "take home pay."

In spite of all this, our church of 40,000 members is completely self-supporting. Here there are *no* public schools, but the church has 2,000 of them. Furthermore, they sent money to Greek refugees through Church World Service and send missionaries to the coast where their men are in forced labor camps. Through a number of years the churches have been putting aside pennies for medical education for someone who would some day go to study and come back to them to serve. That boy is now ready to start his medical education in Portugal.

Imagine a church scene where 2,000 stand up and pledge to give one-tenth of their earnings to the church, or where a large group promises to give one day's pay out of six. That is a common scene in this mission where Carl Dilles, the Henry McDowells and others are at work, guiding the local ministers, helping in the schools and in other ways undergirding the work the African church is doing.

A Church Member.

To become a church member in Africa is not a simple matter. It takes consecration, faith and hard work. This is the process:

An uneducated African will go to his pastor and tell him that he would like to be a follower of Christ. He will first be taught to read and write—not an easy thing for an adult. Then for two or three years, he will go to school at night, where he will be taught Bible by a deacon or deaconess. Then he will face the congregation of his church—the biggest church of our denomination in Africa—and be examined by the minister and deacons. Among the questions are these:

1. Have you brought another to Christ, and who is it?

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A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

We have been having very hot weather. Hot weather seems to go with Sunday School Conventions, and Eastern Virginia's was last Tuesday at Bethlehem. As long as I can remember, it has been a very hot day, but the fellowship, good food and the speaking usually makes up for the heat.

There have been some accounts in the newspaper of a large Sunday school parade which the children of Brooklyn, New York, held recently. Each church had its teachers and pupils marching by departments, and there were over 50,000 of them. It must have been a very thrilling sight to behold—boys and girls and teachers, flags and banners. Think how many there were.

Some small communities hold D. V. B. S. parades before schools open, during or at the conclusion. In one town there were three churches, and all cooperated in the school and parade. Onlookers can be assured that there are boys and girls who believe in God and Jesus and who study about them.

Nearly a hundred Negro boys and girls enjoyed a D. V. B. S. at Franklinton Center last week. Two of our national workers, Miss Anderson and Miss Eastman, were present to show teachers the proper teaching methods and to help the boys and girls to have a useful church school experience.

Newport News Church School was having its school the same week.

Let's have some reports from your church about schools. What have you been doing? Nothing? That is what we will think if you do not let us hear.

ENJOY IT YOURSELF, MOTHER.

By Mabel-Ruth Jackson.

Issued by the National Kindergarten Association.

"Hippety, scratch,
To the garden patch,
And pull some radishes!"

So sang Mother merrily, pointing at my brother, Timmy. And away went Timmy, chuckling, to come back presently with some small pink radishes, which he washed very carefully before giving them to mother.

"Sandra, honey, pick up your toys and put your dolly's clothes away," Mother said to my little sister.

"Oh, Mother, sing it, like you did to Timmy, begged Sandra.

"Well-uh–" began Mother, "how's this?

Bubble, bubble,
Little trouble
For Miss Sandra Hubbard
To put toys in the cupboard!"

"Miss Sandra *Hubbard*, Miss Sandra *Hubbard*," repeated Sandra, giggling at the new surname as she put her playthings away.

"Oh," sighed my friend, Elsa, wistfully, as she helped me to make my bed, "I wish my mother would have as good a time as your mother does."

Elsa and Johnnie, children of a neighbor, had come to spend the day with us, and they were enjoying the busy pleasant confusion of our getting ready for the picnic that Mother had planned.

"We beg and beg, when we want a picnic," Elsa went on, "then Mother finally says 'A-all ri-ight.' But she won't leave the house till all the work is done; and she does it all herself, because she thinks we can't do it well enough, and then it's so late we don't have much time left to enjoy ourselves. If I ask her to let something go, she says, 'Suppose there should be an accident or anything to make outsiders come in, and my house was not clean and orderly, I'd feel so ashamed I'd never get over it.' "

"Oh," I said inadequately, trying to think what it would be like if our mother behaved that way.

"Mother doesn't smile or sing; she just looks worried to death," continued Elsa. Then she added loyally, "Oh, I do love Mother very much. She's so good and does so much for us, but — well, I wish — I wish she wouldn't work so hard and would be happy, like your mother is."

This made me think. I had always taken it for granted that our mother was as she was—gay and eager seeming to have the same good time that we children had. When we were going out on a jaunt of some kind, Mother would assign to each one of us something to do about the house while she made the sandwiches, mixed the lemonade, and packed the rest of the "eats" for our out-of-doors meal. Small children, even when they are doing their best, are not very efficient, so, of course, the house did not look spick and span on those occasions. But *we* thought it did, and Mother did not disabuse us. She praised each one and sang and laughed and hustled, and what a holiday spirit we were in when we started off! It makes me feel good even now to remember it.

If Elsa and Johnnie's mother had only realized what a difference zest and shared eager anticipation make, surely she would not have been so concerned about what "people might think." She would have known how much more important it is that children should think joyful thoughts and have happy times — with precious memories to follow.

* * *

Mrs House has been called to Newport News because of the very serious condition of her mother, who has been ill for some time. We know that she has the deep sympathy of the entire Sun family. J. T. K.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

sponsibilities are ours. They are great, but not greater than the One who placed the responsibilities upon us. It is not resources that we lack. It is faith and consecration that we need. May we assume joyfully the responsibility of a full program necessary for the progress of the church and the coming of the Kingdom.

APPORTIONMENT GIVING.

A few days ago, I heard a businessman say, "Business seems to be improving." There may not be as much in the usual business transaction today as in the immediate past, but in most instances there is plenty of business. This morning, Friday, I was in the National Bank of Burlington, and the cashier said to me, "It is surprising how good collections are." Really, people seem to have more money today than a year ago. I wonder if these instances are typical of business in other sections? Are we coming out of the recession and headed toward better times again?

If our church people are prospered, as a rule they will contribute to their church program and their denominational responsibilities. Practically all church-related colleges are badly in need of funds. Elon College is no exception. The months of July and August are our hardest months. We

(Continued on page 15.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

YOUTH CONFERENCE AT PURDUE UNIVERSITY.

The role of Christian youth in politics, in labor and management, and in raising United States moral standards are among the topics to be discussed at the fourth quadrennial Christian Youth Conference of North America, to be held August 25-30, on the campus of Purdue University.

The meeting is sponsored by the United Christian Youth Movement of the National Council of the Churches of Christ in the U. S. A.

During the five-day convention some 2,000 young people and their adult leaders from all parts of the United States will try to discover how better to apply the message of Christianity to their own lives and to problems facing the United States today.

The young delegates, of high school and college age, will represent youth fellowships of more than 30 denominations, as well as state councils of churches affiliated with the UCYM, and other youth-serving agencies.

Among the prominent speakers to address the youthful delegation will be Senator Estes Kefauver of Tennessee; Senator Wayne Morse of Oregon; John Ramsey, staff member of the national C. I. O., Atlanta, Georgia, and Miss Majorie Penney, director of Fellowship House in Philadelphia.

Other conference speakers include Rev. Charles Templeton, National Council of Churches evangelist; Dr. James Robinson, pastor of the Church of the Master, Presbyterian, New York City, and Dr. Gerald E. Knoff, executive secretary of the National Council's Division of Christian Education.

The convention will open on August 25 with a pageant, "This Moment," dealing with cooperative youth work, and will close with a religious drama on the Purdue Music Hall stage, in which the young actors will interpret Christian fellowship.

* * * * *

W. C. C. WORKCAMPERS OFF TO EUROPE.

Twenty-two World Council of Churches Youth Department workcampers from 13 states sailed on June 10, on the S. S. Nelly, departing from New York. This was the first contingent of 75 young people from the churches of the United States who will be serving overseas in this program during the coming months. Forty-five more sailed from Montreal the following week.

This first contingent will participate in 13 workcamps in Europe. They will be building church buildings, youth centers, remodeling an old people's home, digging drainage canals for a college, reconstructing a center for youth and adults in a mining community in northern France, renovating and doing reconstruction work at the Hubertus Evangelical Hospital in Berlin, and in an apprentice home at Evangelists Training School in Germany. These young people will each be given from four to six weeks of hard, manual labor in order to meet a need which would not otherwise be met. In addition to the manual work, the workcamp programs will involve service to the community in home visits, participation in church services, recreation programs and vacation church schools for children.

* * * * *

AUSTRALIAN YOUTH TO EVALUATE INFLUENCE OF CHURCH.

A debate on whether or not the influence of the Christian Church is declining will be a part of the program of a nation-wide assembly of Lutheran youth in Australia scheduled to take place in Tanunda, South Australia, September 19-23.

The assembly, which meets under the theme, "Life Through the Living Word," will be open to an unlimited number of delegates from all parts of Australia, interested in in subjects that have been treated in the Lutheran World Federation's study document on Youth and Students.

Lectures will be given in Tanunda on subjects such as: The Predicament of Modern Youth; Youth's Responsibility to the Word; Youth's Responsibility to the Church, and the Church's Responsibility to Youth, as well as Youth's Responsibility to the World.

There will also be Bible study and an open forum for debate.

RELAX WITH MAX.

The people in Asheboro, both young and old, certainly appreciate having Rev. Fred P. Register and Mr. Joe Stephenson to conduct their revival. This was a week of inspiration in the Asheboro Church. Hope you young people will remember that you don't need to be old to need Christ. You may be strong as Charles Atlas, wise as a college sophomore, and rich as Little Abner; but you still lack that certain something that can make your life really worthwhile.

* * *

"I sent my little boy for two pounds of plumbs, and you sent me only one and a half pounds."

"My scales are all right, madam. Have you weighed your little boy?"

* * *

Uncle: "So you lads have started a cycling club? What made them elect you captain?"

Young Harry: "Well, Uncle, as a matter of fact, I'm the only one who has a bicycle at present."

* * *

Some people think it is terrible because they can't understand all about God. I'm surely glad they can't. They'd probably go into business for themselves.

CALIFORNIA STUDENTS LEAVE ON VISIT TO INDIA.

Eleven students from the University of California at Los Angeles, inspired by the Rev. Dr. James H. Robinson, pastor of the Church of the Master, New York City, to do something about improving India-American relations, are on their way to India. They will spend eight weeks in a good will tour of Indian Universities telling Indian students about life in the United States and learning of Indian problems at first hand. The group is interfaith and interracial, with Roman Catholics, Protestants, Greek Orthodox, Jews and Mormans participating. Both whites and Negroes are among the delegation.

The idea for the journey grew out of student discussions during a visit of Dr. Robinson to the campus early this year. Dr. Robinson, who has just returned from a round-the-world speaking tour to students of ten countries under the sponsorship of the Board of Foreign Missions of the Presbyterian Church (U. S. A.), has urged that young people be sent from this country to India to help create

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Samuel, Judge and Prophet.

Lesson V—August 3, 1952.

Memory Selection: *"Direct your hearts unto the Lord, and serve him only."*—I Samuel 7:3.

Lesson: I Samuel 7:5-17.

Devotional Reading: Prov. 3:1-12.

A Day of Penitence and Fasting.

The Israelites had sinned against their God. They had worshipped false gods of Baalim and Ashtaroth. And things had not been going well with them. They never do, when a nation turns its back on God. To be sure, there may be material prosperity and material progress. But eventually and inevitably things have a way of back-firing when a nation forgets God and worships false gods. The Israelites knew that they did not have God's blessing upon them, even though they were receiving his blessings. Life was empty, hearts were hungry, religion was meaningless.

And then Samuel called Israel to repentance. He bade them put away their strange gods and to turn again to the Lord. He called them together in a great assembly for a day of prayer and fasting. He interceded in their behalf and helped them to see the folly and the sinfulness of their ways. In a symbolic ceremony, in which he poured out water representing the pouring out of their hearts in repentance, the people renounced their false gods and Samuel assured them of the Divine forgiveness.

One wonders what might happen if we had a day of national prayer and fasting, a day that was observed nationally, a day when the people of our nation, of all races and religions, humbled themselves before God, confessed their sins, fasted, prayed and turned from the false gods that so many of them worship. We have tried about everything else in this country—it might help to try that. No telling what might happen if we did this, did this sincerely, did this humbly, did it as a nation.

Samuel as Priest.

Samuel was a priest in the sense that he represented God to the people and brought the people to God. To be sure, not in a formal and elaborate way, not by any official action on the part of a religious hierarchy. But he had the gift and the genius for acting as the mediator between God and man. It is an important function. Protestants believe, of course, in the "priesthood of believers," that is that every man can have direct access to God. The fact is, however, that many people need somebody to help them in this delicate matter. The parish minister, the pastor of every church, ought to be a priest unto his people, the one who introduces them to, and intercedes for them before God. This priestly function is not emphasized enough in our Protestant Church. In reacting to the abuses of the priesthood, we have lost many of the values of the priestly function.

Samuel as Prophet.

A boy once defined a prophet as "a man who gets to know what God is thinking." It is not a bad definition. He is a man who speaks for God, because he knows that God has spoken to him. And because he knows what God is thinking, he often is able to foretell what God is going to do. But a prophet is not primarily a glorified "fortune teller," a "crystal ball gazer." A prophet is one who can say, "Thus saith the Lord," because his sensitive mind and heart have understood what God has said.

Samuel as Judge.

Like many of the others mentioned in the book of Judges, Samuel was also a "judge." He was the last, and by all odds the greatest of the "judges." Whereas the majority of them were simply "strong men" in a military sense, Samuel ruled by the strength of character. "He judged Israel." He was a glorified Circuit Court, going from one city of Israel to another, to sit as a judge and to render verdicts, which because of his wisdom, his impartiality and his unquestioned integrity of character, were accepted by the people as authoritative and final.

Samuel as a Man of God.

The source of Samuel's influence and power as a leader was his stirling character. He was a man of God. His supreme loyalty was to God, and to God he gave ungrudging obedience. In a land in which so many of his fellowmen were serving the false gods, Samuel builded an altar and worshipped the Lord. He constantly reminded his people that loyalty to God, who had blessed them so often and so bountifully in the past, was the only hope of the nation. He was one of the strongest and the best and the ablest leaders of Israel. Public office was to him a public trust. And patriotism and religion for him were almost synonymous terms. We need more leaders in America today of Samuel's stature, of his faith, of his spirit of sacrifice.

Based on "International Sunday School Lesson," copyrighted 1952 by Division of Christian Education, National Council of the Churches in the U. S. A.

TOMORROW'S GOALS.

(Continued from page 5.)

and their problems will change very greatly in these next years. Because National Mission Boards no longer send missionaries as such to sections of our own country, we have not lost interest in national mission boards, nor has their work decreased. Rather it has changed and greatly increased, and the demands are greater than ever.

So in the foreign field — the work will be indigenous, but as Christians in other lands develop and extend their work and the church grows, the demands for help from us will be greater than ever.

To prepare for this change which is quickly coming upon us, we should have at least a half-million dollars to help further the training of national Christian leaders. We must be financially able to pick young men and young women of other countries in their high school years and assure them of their education for specific tasks. Today we have a young man who wants to be a Christian doctor in Angola. He must attend college and medical school in Portugal. How can a pastor in Angola financially aid his son through such a long period? We must be able to do so. How else can we staff our Christian hospitals in that land? We must have a far-sighted program of leadership training. At least one missionary's salary a year must go into the training of that young man.

Multiply this one instance by all the types of national leaders needed —nurses, teachers, doctors, pastors, social workers, agricultural specialists—then multiply by the number of countries where the American Board has responsibility and then by the number of communities in these countries where the needs are immediate, and you have some conception of the tremendous proportions of our task in the training of national leadership.

Here lies the front line of defense of a free world. How blind we are!

The second emphasis recommended by your Foreign Board of Commissioners is a bit more intangible but, when its implications are understood, it will be recognized as equally important. Though a group of the followers of Jesus Christ can be found in every country of the world, yet in many lands it is a minority group and in most instances a very small and weak minority group. Christians have always been as leaven. Once planted Christianity grows, though at times it appers to grow exceedingly slowly.

The field of mass communications is vital, and we must in the world church, through united effort, do more in radio and visual aids and other mass media. Our own contribution as a denomination is exceptional so far as personnel is concerned. Ronald Brodges, Everett Parker, Alex Ferguson, Dr. Laubach, are giving outstanding leadership and service. Financially, our contribution has been embarrassingly small. I see no way this can be altered under present circumstances, but surely circumstances can be altered if we seriously believe in our Christian mission to the world.

Your executive officers and Prudential Committee have felt that at the moment we could make a contribution to this task of approaching the masses by making funds available for the preparation of simple tracts.

Our own missionaries, Dr. and Mrs. Frank Laubach, have been doing a great work in the field of literacy. But when people are taught to read simple texts—what shall they read? We have presses in Angola, India, the Philippines—with financial help these presses can publish these tracts.

The Board has allocated another $50,000 for this work which will be carried on in cooperation with the Department of Literature and Literacy of the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A., and in close cooperation with the National Council of the Churches in other lands. The aim is to strengthen the Christian Church and extend its influence.

As an aside, I should report that Dr. and Mrs. Laubach have been loaned to World Literacy, Inc., and for the next year at least will be conducting a vast literacy program in India, adequately financed by American Foundations and in full cooperation with the government of India.

We believe we can undergird the life of the churches in the countries where we serve by making available to them further funds for use in the fields of agricultural extension and village health work. These details are still to be worked out. But, again, a sum of $25,000 has been set aside for further pioneering work in these areas.

I have not touched on building needs—they are ever before us, pressing upon us for action. Your Foreign Department Committee up to the present time has not reached any firm conclusion in this regard. However, we do have to face the issue at once. Some building is going forward. Thanks to the interest of Dr. Harold West of Indianapolis and the contributions of many friends and foundations, we can proceed at once to build the men's dormitories at Silliman College of Theology. All the funds are not in hand, but we feel certain they will be. Dean Jim McKinley has returned to the field and we trust this building will be ready for occupancy by July 1, 1953.

Buildings are needed in so many places—a chapel at Inanda Seminary for girls in South Africa, a building at Lady Doak College in India, dormitories for our Near East schools—a religions center at Doshisha University in Japan, and assistance to churches in constructing the needed places of worship—help in the building of parish houses for the new work with young people which is so important and growing so rapidly. The needs are too great to completely enumerate. The American Board must look to the establishment of funds of substantial size, several million dollars, as loan and grant funds for our world church and its extension.

To be financially in a sound position as we are—that is, to have curtailed our regular work so that we are not faced annually with a current deficit, is sound; to have a forward looking foreign policy which stretches our imagination, and places great demands upon us, is important —but these are not enough. Money, plans, buildings, are of value only as they assist that major purpose of reaching the peoples of the world with the gospel of Jesus Christ. Our work is in vain unless men and women are brought into relationship with Him.

To have this sense of mission, we must have a deep spiritual life. Toward this end the International Missionary Council holds a world conference in Willingen, Germany, this summer out of which we hope will come a theme and a movement for a major world Christian emphasis in 1953.

The implications here are tremendous—the spiritual revitalization of our churches through a renewed sense of mission—a recommitment of individuals to Jesus Christ—and all that implies in personal life, in social life, in national and international relations. Such a spiritual movement begins with you.

What implications, too, for the life of the world! Here is the true basis for peace—a world fellowship of love and understanding which trandscends national or racial lines. It is the fulfillment of the hope of Jesus "that they may all be one as thou art in me," — a spiritual oneness — "That the world may know." This should not be just an emphasis for 1953. It must be a continued emphasis.

It is well that we have this device to assist us—to call us back to our sense of mission and unity.

CHURCH WOMEN AT WORK.

(Contined from page 9.)

2. Have you given of your time and your money to the church freely?
3. Have you lived in peace and harmony and love with your relatives, friends and neighbors?

And then the congregation has a chance to indicate if they think the prospective member has answered correctly. If someone thinks not, he has to study and work some more before being received into the active membership of the church.

How do you think our qualifications for church membership "stack up" against these? Do you not think it would be a good thing if our prospective members were required to do Bible study and practice Christian living? It is certainly worth thinking about.

* * * * *

Christian women can and must rise to meet the agonizing need presented by the world situation, by: (1) rising above denominational barriers and becoming members of one Church of Christ throughout the world; (2) uncompromisingly standing for peace and good will; (3) doing even more to help refugees, and (4) ourselves having a new birth of real faith.—*Victoria Booth Demorest.*

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for making this good report. I like to visualize the men, the women and the children in Sunday schools making an offering for the Orphanage. The people at Hope Mills passed the offering plate for the Orphanage, result $28.00. The folks at Robert Lee House's home church, Pope's Chapel, circulated the news through their classes that it was "Orphanage Sunday," result $21.00. So we could go, right down the the list of the fourteen Sunday schools in this report.

Sunday school is a pretty picture. Little children, dressed so prettily, proudly walking in with the lessons and their offerings. Juniors, boys and girls, equally fine, although I have heard somewhere that boys are made of "snips and snails and puppy-dog tails," romping up to their doors and suddenly remembering to quiet down, as they shuffle through the doors into their room or department. Here is the hope of the church. Or see the young people—teen-agers and over; or the women's classes and the men's. Take it all in all, there is one of earth's best pictures—men, women, young people and children making their heaven-blessed way into Sunday school.

The singing, the responsive readings, the prayers, and even the "pep" talks—and then the lesson. I have seen it all, from the time I was a member of the little boys' class in Mt. Bethel Sunday School, Rockingham County, North Carolina, until I was the watcher from the pastor's study window where I saw several hundred trooping in. God bless the Sunday school, the superintendent and officers, the teachers and pupils; and may they remember that it is more blessed to give than to receive, and have a real joy in sharing with every enterprise of our church.

Here, too, we are teaching children the joy of Sunday school. Every Sunday they go forth to their classes as pretty and fresh as you please. To the eleven o'clock hour of worship they go, too. And they are happy to go, although, so far as their own parents are concerned, "they walk alone." But they hold on to us, and love us, and we love them and help them in return. Did you notice that I said "We," that is, I mean you, and you, and you, everyone who has a share in our churches has a share in this home for these children.

Faithfulness is a secret of success in anything. Faithfully following through on every duty, every kindness and every opportunity to serve, adds up. Negligence tears down and subtracts. Wouldn't it be wonderful to have at the end of every task, or day, the ancient, honored words: "Thou hast been faithful." It is a good goal to strive toward, and there is good success in it.

Thank you for all your faithfulness toward this institution and these boys and girls.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 17, 1952.

Commodities for the Week.

Mrs. J. D. Newman and Mrs. Annie Medlin, Henderson, N. C., Clothing.

Miss Mary J. Earp, Washington, D. C., Clothing.

Mrs. W. R. Cole, Newport News, Va., Clothing.

* * * * *

Sunday School Monthly Offerings.

Amount brought forward		$8,583.74
Eastern N. C. Conference:		
Hope Mills	$ 28.00	
Pope's Chapel	21.00	
		49.00
Eastern Va. Conference:		
Mt. Zion	$ 10.00	
Christian Temple	10.00	
Rosemont	200.00	
Windsor S. S.	10.00	
		230.00
N. C. and Va. Conference:		
Burlington S. S.	$ 66.77	
Durham S. S.	50.89	
		117.66
Western N. C. Conference:		
Brown's Chapel	$ 1.00	
Flint Hill (R)	10.00	
Pleasant Grove	10.00	
Pleasant Union S. S.	13.91	
		34.91
Virginia Valley Conference:		
Bethel S. S.	$ 4.00	
Leaksville	30.00	
		34.00
Total		$ 465.57
Grand total		$ 9,049.31

Special Offerings.

Amount brought forward		$15,401.70
Nat. Bank of Burlington, Dividend	$ 27.00	
Apple's Chapel S. S., Special	4.50	
L. C. Neville, Chapel Hill, N. C.	1.00	
Colgate-Palmolive-Peet Co.	73.48	
W. C. Mull, Burlington	50.00	
James H. Anderson Co., Raleigh, N. C.	2.00	
Mrs. W. A. Newman, Henderson, N. C.	1.00	
C. V. Hooper, Morehead City, N. C.	50.00	
Mr. and Mrs. T. G. Proctor, Sanford, N. C.	1.00	
J. H. Webster, Pittsboro, N. C.	1.00	
Peele Electric Co., Burlington, N. C.	1.00	
Lawrence S. Holt Fund	150.00	
Special Gifts	164.40	
		526.38
Grand total		$15,928.08
Total for week		$ 991.95
Total for year		$24,977.39

CALIFORNIA STUDENTS LEAVE ON VISIT TO INDIA.

(Continued from page 11.)

understanding. The students have put in six weeks of special study in preparation for their journey.

The expedition is sponsored by the University Religious Conference, an off-campus, all-faith organization representing Protestants, Roman Catholics and Jews, and is being financed by private donors.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

In Memoriam

OATES.

Arthur C. Oates, 77 prominent lumberman, orchardist and farmer, and one of the foremost citizens of the Winchester area, departed this life June 2, at the Winchester Memorial Hospital.

Mr. Oates was born in Hampshire County, West Virginia, on August 22, 1874, and for over 60 years was a member of the Timber Ridge Congregational Christian Church of High View, West Virginia. He was also for many years a member of the County Commission of Hampshire County. At the time of his death he was president of the Western Frederick Bank at Gore, Virginia, a director of the Green Chemical Company, and a director of the Virginia Storage Company. He was one of the original organizers and a present director of the Virginia Livestock Auction Market. He was also a member of the Lions Club the Elks Club and the Rouss Fire Company of Winchester. He had extensive real estate holdings in Winchester, Frederick County and Hampshire County, West Virginia. He was active in church and civic work, with a keen interest in the affairs of Timber Ridge Church.

Funeral services were held at Timber Ridge Congregational Christian Church and final rites were conducted by Rev. Roy D. Coulter, former pastor of the church.

HOOK.

Loy H. Hook was born near Edinburgh, Virginia, in the Old Fort Valley, December 20, 1884. He died at his home near Winchester, June 5, 1952, age 67 years. He was a farmer and a contractor in timber all of his life.

The deceased is survived by his widow, Mrs. Kathleen Sherman Hook, one son, Lester Hook, and two daughters, Mrs. Bennie Johnson and Mrs. Ross Spellman, and several grandchildren.

The deceased became a Christian early in his youth and united with the Timber Ridge Church, where he held membership at the time of his death. Funeral services were conducted by Revs. Dan Spaid and Robert A. Whitten, Saturday afternoon, June 7, in the presence of a large congregation of loved ones and friends. The body was laid to rest in the church cemetery.

Mr. Hook was a great sufferer for many months before his death. His unquestioning faith continued a source of strength to the end of his earthly pilgrimage. He was faithful and loyal to his church and was known as a Christian. We may well say: "Blessed are the dead which die in the Lord that they may rest from their labors, and their works do follow them."

ROBT. A. WHITTEN.

KELLY.

We, the members of the Maggie I Moran Missionary Society of Shallowwell Congregational Christian Church, wish to pay a loving tribute to the memory of our beloved member, Mrs. Florence Riddle Kelly, wife of Mr. Jesse Kelly, whom God in his infinite wisdom took from our midst on April 28, 1952.

In her passing our society has lost a very beloved and most beautiful Christian character. Until her illness, the society did not have a more faithful member, and a life of loyal service and devotion has now been taken from our midst.

Mrs. Kelly's life was characterized by deep sympathy and understanding. She was a kind and loving wife and mother, and her inspiring influence will always remain with her family. Her pleasant smile, her friendly disposition and her cooperative Christian spirit will long be missed by her many friends and loved ones at Shallowwell.

Therefore, be it resolved:

First, that we thank God for her life and devotion to our society; and

Second, that we mourn her loss and extend our deepest sympathy to her husband and family.

Mrs. H. S. CLARK,
Mrs. W. A. THOMAS,
Mrs. J. C. THOMAS,
Committee.

MISSIONS AT HOME AND ABROAD.

(Continued from page 8.)

and their children go to the same schools and learn English, unity slowly develops. Education is still largely in the hands of Christian schools, although in the north, followers of Mohammed dominate with their limited Moslem schools.

I drove up to Ibadan with two young women, Baptist missionaries new to the country. It was my first experience at the wheel of a right-hand drive car driving on the left side of the road. The left-handed gear-shift was the most disturbing factor. I went to Ibadan to see four things: the countryside, the headquarters of the Southern Baptist mission, a truly native city and the new University of Nigeria.

The last was the most interesting, with its ultra-modern dormitories—I wish we had some of them at Elon College. The university, a purely Nigerian institution, plans a great medical department with an 800-bed hospital. The university will also have a school of theology which some day may be somewhat like Duke's. Nigerians have grave doubts about our denominations—Why Baptists? Why Methodists? If Christianity is Christian, why is it divided?

A major contribution to Nigerian Christianity is that established by our Southern Baptists. We met some representatives from North Carolina. The Church Missionary Society, representing the Church of England, has a larger work than do the Baptists. The British Methodists have about as much activity in Nigeria as do the Baptists.

Mrs. Sloan and I had a good interview with the pastor of the First Baptist Church of Lagos, who this year is president of the Nigerian Baptist Association. We recorded our visit with him, but the cost of sending the tape to Burlington by air mail was $7.40, so I am afraid we cannot do much of that. We both enjoyed participating in the Wednesday evening meeting at the Baptist church. I doubt if many churches in North Carolina or Virginia had a larger attendance.

A rapidly increasing number of students from West Africa are securing their college or advanced education in Great Britain or the United States. A young man who heard us speak at the prayer meeting brought us a lengthy letter the next morning begging us to help him secure a scholarship to an American school. There are many such opportunities for American people to help the progress of Africa and at the same time help our own people get a world understanding W. W. SLOAN.

NEWS OF ELON COLLEGE.

(Continued from page 10.)

do need the help of our churches and Sunday schools so very badly.

Has your church paid its Sustaining Fund? Could it possibly send a contribution within the month of July, or the early days of August? Have you paid your conference apportionment in full? If not, an additional payment would be of tremendous assistance. When faculty salaries, grocery bills and light bills confront you, it is most embarrassing if you are unable to meet them. The churches and Sunday schools of our Convention have been most generous to the college and their generosity is greatly appreciated.

Previously reported		$5,679.49
Eastern N. C. Conference:		
Morrisville	$ 8.46	
Niagara	10.00	
Turner's Chapel	42.00	
Eastern Va. Conference:		
Berea, Great Bridge	$ 20.00	
Mt. Zion	7.00	
Portsmouth, Elm Avenue	50.00	
Wakefield	11.49	
N. C. and Va. Conference:		
Bethel	$ 5.00	
Happy Home	22.77	
Hines Chapel S. S.	14.23	
Ingram S. S.	16.88	
Pleasant Grove	12.93	
Burlington, Beverly Hills	5.74	
Western N. C. Conference:		
Biscoe	$ 16.00	
Seagrove	40.00	
Sophia	11.00	
Virginia Valley Conference:		
Antioch S. S.	$ 9.09	
New Hope	7.00	
		309.59
Total received to date		$5,989.08

Lectures at the General Council

"LOVE *in the* CHRISTIAN FAITH"

By DR. DANIEL D. WILLIAMS
Associate Professor of Theology, Chicago Theological Seminary

LECTURE III.—"CHRISTIAN LAVE AND SOCIAL JUSTICE."

THE SPIRIT OF CHRISTIANITY is betrayed if love is regarded as a substitute for justice. Christian love cannot be understood apart from the righteousness of God, and his righteousness implies justice in society. Love which does not seek justice for the neighbor is mere sentimentality.

Christianity brings a new standard of justice in human affairs. It believes in the potential worth of every man, and in the need of all men to live in brotherhood with one another. The Christian is never satisfied with social orders which separate one group from another, or which allow the powerful to exploit the weak. The only just society, from a Christian point of view, is that which allows the maximum opportunity for growing human fellowship. Christianity rejects a barren uniformity such as that declared by Communism; but it also rejects an extreme individualism, which denies that the individual has obligations toward the use of his power, wealth and talents for the service of the whole community. Wealth is both an individual and a social product. Property rights protect personality, but property rights are finally subject to the claim of God, who wills that the earth's abundance shall serve the good of all people.

Christianity recognizes that the men who define justice and enforce it are men who are prone to injustice. Restraint on all human power is a Christian principle; for power wielded by sinful man is a threat to the good of the social order.

The Christian Gospel calls the Church and every Christian to wage an unceasing campaign against the evils of society which corrupt, brutalize and violate the dignity of human persons. At the same time, it calls all men to a repentant confession of their shared guilt for those evils. One authentic evidence of Christian love is to seek justice for the neighbor, and the neighbor is Everyman.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CIV RICHMOND, VA., THURSDAY, JULY 31, 1952 NUMBER 30

What Can I Do to Help Our College?

ELON HAS THE FACILITIES TO PROVIDE OUR RELIGIOUS LEADERSHIP

THE EXECUTIVE BOARD of the Southern Convention in session at Henderson on July 17 faced this question fairly and squarely. There was no disposition to evade the question or to shift the responsibility to someone else. The Board voted unanimously, requesting the pastors of the churches to interest the young people of our church, and the homes of our church, in Elon College. When a student enters Elon College he makes a great contribution to himself and to his church. His tuition and fees go to Elon College instead of to some other school, and this is of tremendous assistance to the college. He also makes a contribution to his denomination—the church that has administered to his religious life and spiritual guidance. He makes a contribution to himself in that he becomes a vital part of his denomination, thereby increasing his affection and multiplying his interest. Together pastors, parents and young people all, let us rise and patronize our college. If we do not, certainly no one else will.

News Flashes

Superintendent Wm. T. Scott delivered the sermon and had charge of the dedication service for the new church building at Mt. Gilead, in the Eastern North Carolina Conference on Sunday, July 20,

The Beverly Hills Church, Burlington, N. C., Rev. Walstein Snyder, pastor, held its Vacation Bible School from July 14-23. There was an enrollment of 81, with an average attendance of 55. Mr. William P. Tolley was the director of the school.

Dr. Will B. O'Neill, pastor of our Sanford, North Carolina, Congregational Christian Church, announces the following pulpit exchanges for the month of August: August 3, Dr. F. C. Lester; 10, Dr. Stanley C. Harrell; 17, Dr. Robert Lee House; and 24, Rev. Richard L. Jackson.

The pulpit at our Winchester, Va., Church, Rev. Robert A. Whitten, pastor, was filled on Sunday morning, July 27, by Superintendent Wm. T. Scott. The Winchester Church is at the present time engaged in their stewardship campaign, with special emphasis on tithing. A goodly number of the members of the church have indicated their desire to enter into the tithing covenant. Mr. Whittn is to be congratulated on this forward step.

Dr. Stanley I. Stuber, executive secretary of the Japan International Christian University Foundation, is the editor of a new book entitled "The Christian Reader," published by the Association Press. It is the September selection of the Religious Book Club. A collection of devotional material, from Christ to Walter Rauschenbusch, it has been in process of construction over a period of some twenty years. Other books by Dr. Stuber include "The Living Water," "How We Got Our Denominations," "Treasury of the Christian Faith," and "Public Relations Manual for Churches."

Consider Establishing Church.

A group of approximately 45 people assembled at Glenco School, Alamance County, North Carolina, on Sunday afternoon, July 20, for the purpose of considering the possibility of establishing a new church in the Lakeview Community, between Burlington and Union Ridge. Mr. C. R. Faucette, a member of our First Church, Burlington, has donated a beautiful building lot as a prospect for the establishment of the work. There was a splendid group of young people in attendance for the first meeting on July 20, and a real eagerness for the establishment of a Sunday school and church in that community was evident. John G. Truitt, Jr., a ministerial student at Elon College, has made a survey of the community and was in charge of the meeting. He is to be congratulated on the splendid beginning of this work.

Rosemont Church to Observe Golden Anniversary.

On Sunday, August 10, Rosemont Christian Church will observe its golden anniversary.

Dr. Warren H. Denison, a former pastor of the church, will speak at the morning service on "The Contributions of the Past." Rev. Melvin Dollar, pastor, will follow Dr. Denison's address with a message on "The Challenge of the Future." Dr. Wm. T. Scott, Superintendent of the Southern Convention, will preside at the dedication service, which will conclude the morning service. The senior choir will render special music for this service.

There will be an afternoon service, beginning at 3 o'clock. At this service there will be a series of short talks by Dr. Denison, Dr. Scott, Dr. I. W. Johnson and Mrs. J. F. Morgan, widow of the late Rev. J. F. Morgan. The youth choir will render the special music for the afternoon service.

There will be a social hour following the afternoon program. Refreshments will be served in the social hall. It is hoped that many will renew old acquaintances at this time.

All former ministers, members and friends of Rosemont Church are invited to attend the services.

Timber Ridge Remembered in Oates Will.

Timber Ridge Christian Church, in the Virginia Valley Conference was the beneficiary of a large bequest recently. Mr. Arthur C. Oates, prominent citizen of Winchester, Virginia, and a member of the Timber Ridge Church for over 60 years, provided in his will for a trust fund for the church of $20,000.00, to be administered by the trustees for the upkeep of the church property and the cemetery. In addition to the trust fund, he left $5,000.00 for the support and upkeep of the church and $1,000.00 for the upkeep of the parsonage. He also remembered Bethel Church at Trone, Capon Chapel and Shiloh Church, leaving each of these bequests of $500.00.

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September 16—Elon College Founders Day

October 2—Eastern Virginia Woman's Missionary Conference
Christian Temple, Norfolk, Virginia

October 7—North Carolina Woman's Missionary Conference
Apple's Chapel Church (Guilford County)

October 9—Virginia Valley Central Woman's Conference
Mt. Olivet Church (Green County)

October 15-16—Virginia Valley Central Annual Conference
Leaksville Church (near Luray)

October 21-22—Eastern North Carolina Annual Conference
Mount Auburn Church (Near Manson)

October 29-30—Eastern Virginia Annual Conference
South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5-6—Western North Carolina Annual Conference
Place to be determined by Executive Committee

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

A New University Is Dedicated

The dedication of the new International Christian University in Japan was of particular interest and concern to Christian people in many nations. As indicated by those in attendance, it was also of great importance to Japan and several other governments. Because it meant the beginning of the greatest of all interdenominational postwar projects, it caught the imagination of those who believe in international peace and goodwill.

The International Christian University is primarily an educational institution. While the dedication on April 29 was a religious service, everything pointed toward the actual opening of the University in April, 1953. The Language Institute, which was opened the day before, was a forerunner of this event.

Impresive Service.

Japanese leaders, both those of the church and of the government were delighted with the progress which has been made on the ICU campus (just outside Tokyo) during the past year They had invested nearly a half million dollars in the project and were anxious to see something started.

H. I. H. Princess Chiehibu, sister-in-law of the Emperor, was present and emphasized the fact that ICU was being dedicated on the very day when Japan had regained her freedom.

Governor Hisato Ichimada of the Bank of Japan, who was chairman of the fund drive in Japan, pointed out the contribution which he was sure ICU would make not only to his country, but to the whole world.

Dr. Franklin Clark Fry, representing the National Council of the Churches of Christ in the U. S. A., spoke on the theme, "Ecumenical Church and the University of Tomorrow." Dr. John A. MacLean of Richmond, Virginia, gave the prayer of dedication, and Dr. John Coventry Smith and Dr. Stanley I. Stuber spoke in behalf of the sponsors and the Foundation.

A most solemn moment occured when Mrs. Ralph E. Diffendorfer made a gracious and impressive response to the memory of her husband, the first president of the Japan International Christian University Foundation.

President Hachiro Yuasa, after several short speeches by representatives of General Matthew Ridgeway and governments, responded in behalf of the University. The following is a brief summary of his address:

"University of Tomorrow."

Dr. Yuasa told the 450 invited guests, who had gathered in the beautiful student lounge on the fourth floor of the University Hall:

"It is with a deep sense of infinite gratitude—gratitude to God and men, that I stand before you in this solemn hour of dedication of the ICU campus, buildings and program. This is indeed a new day for the International Christian University-to-be as well as a new day for Japan. In the past, both talked much, promised much, expected much. Deservedly, both have suffered disillusionment, defeat, frustration. Today we turn a new page in our annals of progress. No longer do we entertain any illusion as to easy success or quick progress. With chastened realism, we face resolutely the manifold difficulties still ahead of us. With disciplined confidence, we pray for divine guidance and dedicate ourselves to do his will and not ours.

"ICU is fundamentally a university of tomorrow. Conceived in the spirit of Christian brotherhood, born out of tragedies of war, and dedicated to the proposition that truth and truth alone shall make men and nations free, ICU aspires to make its due contributions for the realization of a Christian and a democratic way of life in a New Japan and in a New Asia, by

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

Board Schedules Building Fund Campaign

The Southern Convention, in biennial session at Durham, approved the proposal to raise a substantial amount on the National Church Building Fund Campaign, and authorized its Executive Committee to implement the vote "in whatever ways it may deem wise and necessary to assure the success of the undertaking.

The Executive Committee met in Henderson on July 17 and voted to accept a quota of $135,000, with the provision that the $50,000 already authorized for Home Missions, be a part of the total. In view of the fact that the two and a half million dollar campaign for Elon has already begun, it was decided that the College Campaign would take precedence until March 1, 1953, at which time the Church Building Fund Campaign will begin in the Convention.

Mr. William K. Newman is our area director. We are linked with other states along the East Coast: Naw York, $385,000; Connecticut, $475,000; Middle Atlantic, $150,000; Pennsylvania, $60,000; Puerto Rico, $8,000. Total for the area, $1,213,000.

For important background material on this campaign, read "Let Us Rise Up and Build," by Truman Douglass, in our July 10 issue.

Kaleidoscopic Journalism

There are many emphases in our Church Paper from week to week. Generous space has been given in recent weeks to a presentation of General Council material. We have brought the heart of the Council messages to our readers during recent weeks. We believe this is an important service. . . . It was a pleasure to publish the fine series of articles on Family Life, just concluded, by Rev. Henry E. Robinson. Be sure and file them for future reference, study or discussion. . . . Those of you who have particular interest in Africa appreciate the report on the African Conference by William Clemes, Pattie Lee Coghill's resume of Dr. Reuling's messages, and the first-hand reporting by Dr. Sloan. These are distinctive services of religious journalism.

Now we turn to a new emphasis. We are told that The Sun helped bring Elon College into existence. Perhaps we can give it additional help just now. This issue turns the spotlight of attention on Elon, its present needs and opportunities. Please note. We can help. The Convention's Executive Board voted unanimously to set 700 students as our official goal for Elon.

Release the Elon Sustaining Fund!

Do you know a high school graduate who should or might enter college this fall? Perhaps there is such a person in your family, neighborhood or church. There are young people who have not decided to enter college. Some feel that a college education is not important; while others feel that they cannot afford it.

Here is an opportunity to be of service. Have a talk with this prospective college student. Discuss the lasting advantages of a college education. Emphasize the fact that this is one of the most crucial decisions of a lifetime, that it is one to be made in faith and prayer. It is not too late. Arrangements can be made. Every ambitious youth can secure a college education.

Then, talk in terms of a specific college. Get a catalogue of Elon College. Study it and find out what your church college offers. Talk in terms of vocation. Stress the importance of attending a church related college. A host of blessings flow from a right decision.

If you are able to persuade a young person to enter Elon this fall, it will give you a thrill. It will be one of the great experiences of your life. You will then be eager to talk to other young people. Try it! Write to young friends at a distance.

In addition to the benefits which the young person will experience, Elon itself will be blessed. Students are essential to the life and vitality of an educational institution. Elon can operate with maximum efficiency only when it has a maximum enrollment. Let us engage now in a concerted effort to push the enrollment at Elon to 700, and thus release the Sustaining Fund for building purposes. Give this job priority on your schedule and engage in this labor of love for your church college. We can do the job, but there is no time to lose.

A Problem That Must Be Faced

(A GUEST EDITORIAL BY PRESIDENT L. E. SMITH)

Go where you will in the Southern Convention for any kind of church meeting, and you will find Elon College students or graduates in the meeting and usually in charge. This is evidence that the college is contributing to the church and is building itself into the very life of the church. This was the purpose of the founders of the college, and it is gratifying to realize that their hopes are being realized in their church today.

To build a church is more than erecting a house of worship. The church is built in the minds and hearts of the people. The house of meeting is only a place of worship. When you build a church, it must be built out of men, women and children; communicants who are compatible in their beliefs, agreeable in their responsibilities and cooperative in their total efforts. In order for a church to have a constituency of this character the communicants must have similar experiences in instruction, in training and in cooperative efforts.

During the public school experiences of our children, as a rule, we have them in our homes and in our churches. They are under our supervision. The influence in the home and in the church has a tendency to make them a part of the church. The influence of the public schools may have a tendancy to be away from the church, but that tendancy is overcome by the influence of the home, the Sunday school and the church. When the sons and daughters of our church reach college age they advance into a crucial atmosphere; an atmosphere that bids fare to influence their thinking, their convictions, and to mold their character. Friendship, habits and decisions that are made in a college career become lasting and are potent factors in determining the life of the individual student. These philosophical truths are vitally related to the individual student and should be considered by the parents and children carefully. We of the Christian Church believe in our church, believe in its teachings, its plans and its purposes.

If we are really serious about building our church we should realize how important it is that the young people of our congregations stay in touch with their church not only through their graded and high school days but through their college years. In that way they become and remain a part of the church that gave them birth into the kingdom and spiritual nurture through adolescent years.

Of course, there is a financial side to this invitation and insistence that our own young people attend our own college. **If we could have enrolled in Elon College 700 "full pay" students, we would have no difficulty with our current budget. This certainly is a worthy goal and a possible result, indeed a probable result, if the pastors, officials and adult members of our church would concentrate their efforts and dedicate themselves to influencing their sons and daughters to attend Elon College.**

But there is another side of attending our own college, and this other side is spiritual and churchly. In our college we endeavor to emphasize spiritual values and at the same time instruct in churchmanship that will make the church more intelligent, more appealing and more convincing in its services to the society of which it is a part. This resolution on the part of the Executive Board of the Southern Convention calling for our pastors and church officials to dedicate themselves to this worthy and essential task should be received favorably by our church as a whole and be the means of a new awakening among our church people to the real values of Elon College and the privileges it offers to our young people as well as to all others. This is the hope and the prayer that our church as a whole will take this resolution seriously and rise up in earnest to do something about it.

News of Elon College

President L. E. Smith, Elon College, N. C.

Beginning with this issue of The Christian Sun, at the suggestion of the editor, Dr. Robert Lee House, our churches, ministers, officials and laymen are urged to exert every legitimate effort to induce young people of our church who are ready for college to enroll in Elon. Read the editorial and other contributions on this subject.

* * *

The second and final term of summer school is under way. The enrollment is 183, which is higher than first anticipated. Summer school will close August 22. There will be 30 graduates. Commencement will be held Friday evening at 8 o'clock. Dr. L. E. Spikes, Superintendent of City Schools of Burlington, North Carolina, will be the commencement speaker. Fall term begins on September 2, at 8 o'clock. Present indications are that the enrollment for 1952-53 will equal, if not exceed, the enrollment for 1951-52.

* * *

A number of draftees have been released from the Korean War. Elon has had two applications from Korean G. I.'s. Perhaps our friends could be of assistance by recommending Elon College to perspective students.

* * *

In late spring, Elon College students expressed an earnest desire to have a television set for the benefit of all students. Groups of students pledged themselves to work to help raise the money to pay for the set. Neese-Shoffner Furniture Company of Burlington, North Carolina, offered to sell a television set to the college at cost. The set was purchased and is making a real contribution to the morale of the student body. We are sure that all interested will be happy to know that Elon College students have this opportunity. It is an educational opportunity.

* * *

Professor John West of the Elon College English Department, Professor Brashear of the Business Department, Professor J. L. Pierce of the Physical Education Department, Professor Fletcher Moore, Head of the Music Department, and Professor John Westmoreland, instructor in the Music Department, are all doing special work in leading universities of our country, better preparing themselves for their teaching responsibilities in the college. They are to be commended and congratulated.

* * *

Through the generosity of Mr. and Mrs. W. W. Sellars, members of our Burlington Church, the Southern Convention is now the owner and director of Moonelon. Moonelon is located within a very short distance of the college. The donors specified that college students should have the privilege of swimming in the pool and otherwise enjoying this resort. Elon students appreciate this privilege. The Convention is in the process of developing the lake and the grounds as a convention center. It deserves and should receive enthusiastic support from our churches.

* * * * *

We Christians and Our College.

The leaders among our Christian Churches in the Southern Convention have always had progressive ideas and high ideals. Their visions have swept them far beyond their conscious abilities. They knew that to build a denomination worth while that it would be necessary to train denominational leaders and church officials, and that it was a privilege as well as a responsibility of the church to do this training. Our people have always been unwilling to leave the matter of educational training to someone else. They felt, and feel today that this is a privilege that should not be left to others.

Today, as a church, we face the necessity of undergirding our college financially. As our forefathers faced the responsibility of founding the college, so today, we face the responsibility of supporting it, and supporting it adequately that as an institution of higher learning it may take its place in the field of Christian higher education with the best of our church related colleges. If the rank and file of our church did not falter in 1890, so let every one of us make sure today that we shall not falter or fail in 1952. This is not only a responsibility but a privilege that should be taken with joy, and joyful expectancy.

Apportionment Giving.

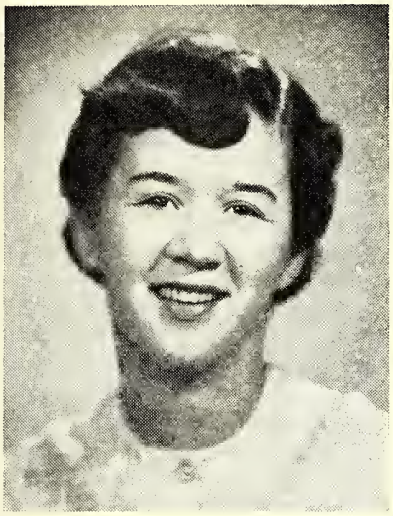
No man lives to himself; no man can dissociate himself from his community responsibilities or from his church obligations. The matter of religion is an individual affair and the matter of support for religion is a personal affair. Yet, we are necessarily and naturally grouped together and, as members of a group, we have our individual and personal obligations. For one of the group to fail means that the whole group will fail unless others come forward to make up for the losses sustained by the unfaithful one.

As a church, we built Elon College. As a church, it is our responsibility to support Elon College. Our numbers have increased greatly. With the increase in numbers has come the increase in responsibilities. If every individual will do his share and do it promptly, there will be no waiting and no fear as to what the results will be. No one wants to be dissociated from the group, and no one should want to be dissociated from the responsibility that belongs to the group. If every individual member in every individual church would contribute as he should for the support of his church and her institutions, Elon College, as well as other organizations, would be adequately provided for. No one would be the poorer, but we, individually and severally, would be richer and happier. There is no joy that surpasses the joy arising from a consciousness of a duty well done and an obligation completely performed. Elon College needs your help.

Previously reported		$5,989.08
Eastern N. C. Conference:		
Sanford	$77.00	
Eastern Va. Canference:		
Union (So.)	22.50	
N. C. and Va. Conference:		
Durham S. S.	25.50	
Western N. C. Conference:		
Shady Grove	5.00	
		130.10
Total reported to date		$6,119.18

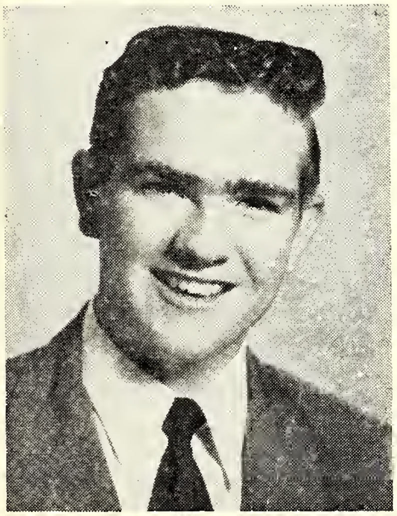
We are all ready to pay our share of the huge costs necessary for defense against Communism and to maintain essential good government—but we must not tolerate throwing away our money through unnecessary expenditures. When we insist that the government stop its wild spending, in that instant we shall have stripped a future government of the power to endanger American principles and ideals.—*R. A. Stillbaugh.*

Our Young People Are Enrolling at Elon College



MISS MARY GRAHAM WISSEMAN

Miss Mary Graham Wisseman, daughter of Dr. and Mrs. W. E. Wisseman of Greensboro, North Carolina, will enter Elon College on September 2, as a member of the freshman class. Miss Wisseman has made an excellent record in high school and is looking forward to a college career with much anticipation. She will be a third-generation student at Elon College. Her grandfather and her grandmother, Dr. and Mrs. C. H. Rowland, were both graduates of Elon College Her mother, who was Miss Graham Rowland, is also a graduate of Elon. It is gratifying to have this succession of students enrolled in our college.



MR. CURTIS YOUNG

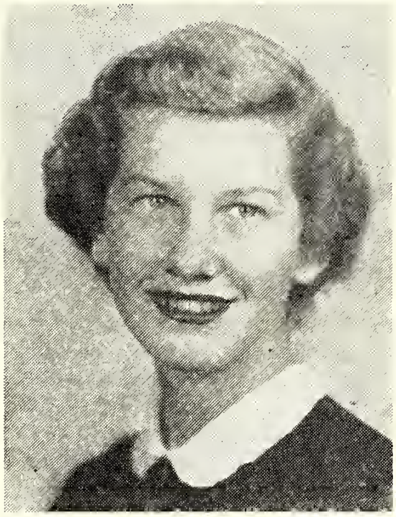
Miss Betsy Johnson, the daughter of Mr. and Mrs. Harold Johnson of Fuquay Springs, North Carolina, will enter Elon College in September as a member of the freshman class. Miss Johnson is a graduate of high school at Fuquay Springs. She has made an excellent record in high school and comes to Elon College highly recommended by her principal and instructors in high school. Her father, Mr. J. Harold Johnson, is a graduate of Elon College and a member of the Board of Trustees of the college.

MISS BETSY JOHNSON

Curtis Young of Durham, North Carolina, is an honor graduate of Durham High School. Mr. Young is to enter Elon College in September as a ministerial student. He has a good personality and the ability to get along with people individually and in groups. We need more like him to offer themselves for the gospel ministry in our church.

* * *

Miss Joann Newman, daughter of Dr. and Mrs. J. B. Newman of Burlington, North Carolina, will enter Elon College in September as a member of the freshman class. Miss Newman is a graduate of the Walter Williams High School, in Burlington, having made an excellent record as a student and a member of that student body. She is a third-generation student from the maternal side of her family. Her mother, who was Miss Ann Rawls before her marriage to Dr. Newman, graduated from Elon. Mrs. Newman is the daughter of Mrs. J. E. Rawls and the late Dr. Rawls of Suffolk, Virginia, who were both students of Elon College.



MISS JOANN NEWMAN

* * *

Miss Lois Scott, daughter of Dr. and Mrs. William T. Scott, will enter Elon on September 2 as a member of the freshman class. Miss Scott is a graduate of Elon High School with an excellent record as a student and as a campus leader in high school. Dr. Scott is Superintendent of the Southern Convention, and he and Mrs. Scott are both graduates of Elon.

MISS LOIS SCOTT

Is Your Church Represented in the Student Body?

Missions at Home and Abroad

IV--The Sloans Visit Albert Schweitzer

Dr. Sloan Continues His Report on Africa

A native woman carrying a kerosene lantern has just boarded our plane at Port Gentil as we go to the southern edge of French Equatorial Africa. This is symbolic of the grand mixture of the old and the new we find in Africa. No wonder the Africans do not know what to make of life. A generation ago they had to walk any place they wanted to go and carried everything on their heads. I haven't seen a horse or a donkey in West Africa. Now, landing fields carved out of the bush enable the African to eliminate distance.

The two greatest experiences I had looked forward to in this entire trip are now in the past. The first was the Cameroun, a region belonging to Germany until after the First World War. The League of Nations turned this over to France as a mandate. France is determined to keep it. Therefore, France is doing more for the Cameroun than for any of her actual possessions, but assistance in raising the standards and self-respect of the Africans is far inferior to that of the British.

Elat is the place that stands out in my mind. I was reared on a knowledge of Elat. The first foreign missionary I ever saw was Mrs. Good of Elat. Mrs. Good was an American Indian reared in a white family. As a young woman she married a Presbyterian minister, and the two of them came to Elat as pioneer missionaries. Their son also spent his life here, but is now retired and living in my home town in the United States.

At one time the largest Presbyterian church in the world was at Elat. Members lived as much as a hundred miles away and walked from time to time to communion services. As the work developed, numerous other churches were organized from the Elat church. The present building seats 3,500 people. When the African drum in the "bell tower" *talked* its message that could be heard many miles, I was one of those who heeded its invitation to come to worship God. While I was at this service, Mrs. Sloan attended a Junior Church using up-to-date methods.

The Elat hospital, to which people are carried hundreds of miles, has about 400 patients, but from the standpoint of our hospitals is crude and is terribly crowded. Patients' families come along to cook and care for the sick. They sleep under the bed or wherever they can find space to curl up on the floor. The Presbyterian leprosarium, 45 miles south of Elat, has but one physician who, with his trained-nurse wife, takes complete care of 1,200 lepers, who build their own mud houses and tend their own gardens.

The Cameroun Christian College at Libamba, being developed by the Presbyterian and French Protestant missions, with extensive government support, will fill a great need. At present, all students must go abroad to get college training. A good concrete-block class-room building will be ready in October, when Freshman college work will be offered. All educational work in the Cameroun is in the French language. Students are required to pass the same examinations given in France.

Our second mountain-top experience was our visit with the world's best known physician, Dr. Albert Schweitzer, at his hospital 18 miles south of the equator. This man, who has been given the world's highest honors in music, philosophy and theology, as well as in tropical medicine, has been listed as one of the greatest men of the twentieth century. Of the four men who commonly head this list, Gandhi, Kagawa, Schweitzer and Einstein, we have now been guests of all but the last in their homes.

We first met Dr. Schweitzer on a path where in mason's apron he was directing the breaking up of stones for use in the footings of a new building. Africans cannot understand why the hands of a surgeon and musician are used to do the work of a mason and carpenter.

The oil strike in the States, though over by the time we left New York, is still interrupting plane schedules. We discovered about 6:30 p. m. that the only assurance we had of getting away from Lambarene for several days was to take an early morning plane back across the equator, which connects with a south-bound plane from Paris.

This cut down our time with Dr. Schweitzer. We had lunch and dinner and the evening with him. He begged us to stay at least two weeks. After he had played Bach (about whom he is the world's greatest authority) and Mendelssohn on his famous moisture-proof piano with organ pedals, we bid the seventy-seven-year-old genius good night and good bye in our best French and German. He says he speaks no English, but I noticed that he sometimes answered my questions before they were translated. Mrs. Sloan conversed with him in French, but I am ashamed of my poor French grammar and generally depend upon translation, sometimes into French, sometimes into German.

To my surprise, as we were eating our breakfast at 5:00 a. m., an hour before daylight, Dr. Schweitzer walked into the room. He wanted to see us off safely and went with us to the river bank where we boarded a canoe whose three paddlers took us to town, where we met the motor launch belonging to the airline. Yesterday we went to Dr. Schweitzer's hospital in a canoe carved out of a log. That again is Africa—the airplane and the dugout canoe; the witch doctor and Dr. Schweitzer.

MISSIONARY SECRETARY RECOMMENDS PICTURE ON AFRICA.

As I travel around I receive many inquiries about the film version of Alan Paton's moving story of South Africa, "Cry, The Beloved Country." This has now been produced and is available for showing in the United States.

I have seen the film three times, twice in a commercial movie house in Boston, and again at a complementary showing given by United Artists Corporation, who are the producers, at the recent North American Assembly on African Affairs, which was held in Springfield, Ohio.

The film is very well done, is faithful to Alan Paton's book—as a matter of fact he cooperated in its production—and from both the documentary and artistic viewpoints is well worth seeing. The audience at the African

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

AN APPRECIATION.

Our short stay at Elon College for our recent School of Missions was so very pleasant and worthwhile, that we would like to say, "Thank you, Elon, and those who made the school possible, for letting us share in the preparation of our coming year's work."

We overheard this remark one day going to lunch, "No college in any of our states has finer teachers, or more interested people than the School of Missions at Elon College." We think so, too.

Mrs. L. E. Rawles,
Secretary,
Suffolk Woman's Fellowship.

* * * * *

ADVENTURE AT ELON.

We do not have to wonder abroad or in high places to find adventure. It is to be found in religious experiences within our own denomination, in our own church. Such an adventure was the experience of three women of the Fellowship of Bayview Congregational Christian Church, of Norfolk, Va., who attended the recent school of Missions at Elon College.

Mrs. Bert Haskett, outgoing president; Mrs. L. D. Albert, incoming president, and Mrs. Oline Scott, who went to see what it was all about, all had a grand time. The speakers were unusually good, especially Miss Lucy Steele, who could have talked right on through lunch period. It was truly a pleasure to meet face to face Timothy Chang and to see Jose Dabuet. It certainly brought our foreign missions closer home. The children of the orphanage were very appealing. Who could deny the inspiration that all received from the vesper services by the water at Moonelon.

All three of us came home inspired to work a little harder and do a little more for the college, the orphanage, and the Christian world in general.

Mrs. Oline Scott.

* * * * *

REGISTRATIONS AT THE SCHOOL OF MISSIONS.

Two weeks ago, on this page, we had a writeup concerning the School of Missions. Last week the page was devoted to quotations from Dr. Reuling, one of the teachers. Now Mrs. John G. Truitt, the chairman, has sent us the report of the registrar, Mrs. J. H. Booth, which gives us the official picture of how many came and where they came from.

The total number attending the School of Missions was 153, with 135 coming from churches in the Convention, 8 from other denominations and 10 guest leaders. Of these, 64 stayed in the dormitories, while the remainder came in for the sessions from nearby churches.

The 135 from our churches were divided as follows:

North Carolina and Virginia: 66 people from 19 churches: Apples' Chapel, Bethel, Beverly Hills, Chapel Hill, Durham, Burlington First, Elon College, Gibsonville, Kallam Grove, Lebanon, Monticello, Mt. Bethel, New Lebanon, Greensboro First, Palm Street, Liberty, Reidsville, Union Ridge and Union (Va.).

Eastern Virginia: 39 people from 11 churches: Bay View, Bethlehem, Dendron, Franklin, Christian Temple, Holy Neck, Liberty Spring, Newport News, Windsor, South Norfolk, Suffolk.

Eastern North Carolina: 14 people from 5 churches: Amelia, Church of Wide Fellowship, Henderson, Wake Chapel, Louisburg.

Valley of Virginia: 9 people from 1 church: Winchester.

Western North Carolina: 7 people from 3 churches: Asheboro, High Point, Ramseur.

* * * * *

A NICE LETTER.

Every once in a while I hear from Mrs. L. W. Stagg, historian of the Southern Convention women, a member of Christian Temple, and one of the sisters of the Newman family, which has been so important in the Southern Convention—three brothers having been ministers and one sister a minister's wife.

Mrs. Stagg is one of those kindly souls who always has a good word for those who try to work for their church. She is also a very well informed person about all kinds of church affairs.

A recent letter—which she did not intend for publication—has some ideas that I would like to share with you. She says she has heard Mrs. Demarest, whose speech at the General Council I had reported on this page, many times and thinks she is a great woman.

She told of a recent visit with her brother, Dr. N. G. Newman, when he had told her of his trip to California and the General Council. This part will interest many of you: "He said he felt as well when he reached home as when he started."

She finished by saying that she thought the mission quiz which we had for a time on this page was well worthwhile. We promise to resume that feature soon, "Miss Lilly," and thank you for your kind words.

* * * * *

PALM STREET'S ACHIEVEMENTS.

The missionary society of our Palm Street Church in Greensboro has achieved all the goals for this year's work. We have also gone the second mile in some instances.

We have organized a Junior society, and to see them learning from our mission study books is a joy. We are proud of the work being done by our children. They have made an offering to missions, sent a package to the migrants and sent a gift to Larry Jones, who was a member of our Sunday school and who is now at the orphanage at Elon College.

We have had some outstanding speakers for our book reviews and regular meetings, such as Miss Anderson, Miss Pattie Lee Coghill, Mrs. Carl Wallace and Mrs. F. C. Lester. At our book review, "We Americans: North and South," we had as our guests the women of the Greensboro, First Church, and of Calvary.

For the first time in the history of our church, we were the host to our district rally. The Greensboro-Burlington Districts met at our church on March 28, 1952.

We have accomplished a few things for which we are thankful. Our prayer is that we shall be able to do even more in the coming year.

Reporter.

Whatever the faults of our government—we, primarily, are to blame because our government is us. We, the people, chose it at the polls, or by not going to the polls, we let it be chosen for us. If we as a government do foolish things, we have only ourselves to blame, and we are the only ones who can stop it.—*Stillbaugh.*

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Young Friends:

Mrs. House has gone to be with her Mother, who is quite ill. I am very glad to write for her this week, for she has not had a moment to write. I think she has been quite faithful in writing and the Editor, as well as the children appreciates her column.

As you grow older, I hope that you will read other pages in your church paper. By and by, you will be active in Pilgrim Fellowship and will read the Young People's Page. Now I suspect that some of you read the Orphanage Page. As you begin to think of going to college, you will read the page about Elon College. You have my permission to read the Editorial Page!

We had the picture of Robert Cashman, the new Moderator of our Congregational Christian Churches, on the front page recently. Did you notice that? He wrote saying that he was interested not only in page one, but also in pages 2-16. Wasn't that nice? That is the kind of readers we like to have, the kind of readers I hope you all will be.

Are you learning many new and interesting things this summer? This is the time to learn new hobbies, read the books you like, and do things you do not have time to do during school. Perhaps some of you are making and saving money for school or church.

Good wishes to all our young readers.

THE EDITOR.
(Mrs. House's Husband.)

* * * * *

"SAY IT AGAIN!"

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Today, young people when paid a compliment often reply, "Say it again!" The expression is used facetiously, but, there is no doubt about it, words of praise are much enjoyed.

We all hunger for approbation. How lovely it is when a child has learned to be expressively appreciative of others, has learned to pay a compliment with grace and naturalness.

I was swimming with two pretty mothers and their children. Bobby, a blond lad with a talent for saying the right thing at the right time, ducked under the water as his mother's friend, Marion, came swimming by his side. Then up he bobbed, a smile on his bronzed, freckled face. "Boy!" he exclaimed. "You're a graceful swimmer, Aunt Marion! But," he interrupted himself, looking in his mother's direction, "you can't beat my mother!" As I was leaving, I told our young escort, "I always enjoy you, Bobby!" Quick as a flash, he replied, "I always enjoy *you*, Aunt Helen."

Seven-year-old Carol said to her grandmother, "Grandmother, the back of your neck looks like a girl's!" Her grandmother beamed with pleasure; the "back of her neck" had been her pride for many years. Hadn't Grandfather told her a dozen times, "You have a hairline like Elsie Ferguson's, my dear."

Whether Carol's mother had taught her to be observing and graciously complimentary, or whether the child had taken her cue from Grandfather, or whether she was naturally gifted that way, I never knew. But a compliment like this unusual one, showing an awareness of other's pleasing characteristics, is bound to give a glow of satisfaction.

A neighbor relates that the first month of her marriage she began trying to make a good impression on her father-in-law. Having no parents of her own, she looked forward to his attention and affection. Upon his first visit to their apartment, she rode miles to secure special flowers for the table—the greenhouse ones being too expensive. She cooked "Father's" favorite meals. She had the apartment glistening and, best of all, a loving, hospitable welcome for the honored guest. His only comment during the visit was, "I'm disappointed in your apartment." Yet the apartment building was one of the most attractive in our town, and the apartment itself matches my neighbor's personality — warm, gracious and colorful.

For years she persisted in her quest for a small token of appreciation or love from her father-in-law. "Finally," she admits, "I gave up expecting outward signs — he had never learned to give them — and I contented myself with my fondness for him and my belief that after all he really liked me. Once, and only once, did the dear man ever pay me a compliment. He said one day, 'You make good coffee, Kathryn.' "

In some instances whole families are missing much pleasure that costs nothing. If Mother and Dad use gentle, affectionate voices in speaking to each other, frequently expressing appreciation, the children will learn the same lovely, dividend-paying habit.

I remember telling my own beautiful and talented mother a hundred times, "If I were to order a mother for anyone, I'd ask for a duplicate of you!" How happy I am, now that I no longer have her to love and enjoy, that I expressed myself in this way. To my dad I exclaimed, time after time, as he came into the living room, "My, Daddy, but you're handsome!" I'm glad I said it again and again.

"The Story of Robin Hood."

Chosen by the Protestant Motion Picture Council as the "Picture of the Month," this magnificent production brings to the screen the legendary exploits of "Robin Hood and his merrie men" in a new version of romance and adventure. Light and rollicking, this all-live-action film, produced by Walt Disney and released by RKO portrays fine sentiments and unfailing courage.

During the absence of Richard Lion Heart who was fighting in the Crusades, his treacherous brother King John and his accomplice, the Sheriff of Nottingham, oppressed the people, gathered unjust taxes for personal gain and planned to usurp the throne. Robert Fitzooth (nicknamed Robin Hood) and the men who joined him, faithful to Richard, harassed the miscreants and by a ruse finally gathered from the plunderers gold needed to ransom their king after his imprisonment in Germany. Conflict between the selfish King John and his cohorts, and the generous (but equally violent) outlawed followers of King Richard, makes a fascinating twelfth century story. Robin Hood triumphs and is made Earl of Locksley. He is also awarded the hand of his childhood sweetheart, Lady Marian.

The story is told in quaint ballad style by Elton Hayes, famous English ballad singer, who as a minstrel recounts the adventures of Robin and ties action and legend together. The characters are depicted as we had imagined them to be: Richard Todd, a fearless and adventurous Robin; Jo-

(Continued on page 15.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Want to Bike with Europeans In U. S. This Summer?

This summer 40 young Americans, aged 17 and up, will have the privilege of hosteling in New York and New England or in Pennsylvania with from 50 to 60 Europeans from Sweden, France, Holland, Germany and England. The trips will take place during the periods: August 12 to 25, August 16 to September 4, and August 23 to September 6. Americans can join the trips for the two week periods or for three-day weekends. Cost of the two weeks trip will be about $35 to $40. Tentative itineraries are: No. 1—New York City-Morristown, New Jersey; Princeton, New Jersey; Philadelphia, Pennsylvania (Gladwyne Hostel); Elverson, Bowmansville, Brickerville, Campbelltown, Denver, Geigertown, Chester Springs, Philadelphia-New York City. No. 2—New York City-Boat to West Point, Newburgh, Hyde Park, Pine Plains, Sheffield (Mass.), Lennox, Westfield, Springfield, Amherst, East Colrain, Sunderland, Windsor, Yourktown Heights, White Plains-New York City.

The aim of this special project, in which the AYH and the Experiment in International Living is cooperating, is to help Europeans see more of the United States and get more closely acquainted with our country and Americans. These trips will give Americans a chance to return hospitality shown Americans abroad.

The plans call for visits to private homes, institutions, social centers, city offices, museums, etc., along the route. The groups will accept hospitality from service clubs such as Rotary or Kiwanis, granges, churches, etc., when suitable arrangements can be made.

Each American tripper is encouraged to secure the loan of a bike for a European traveling companion, but this is not required. Americans who cannot tour with these groups may contribute to the bike rental and hospitality fund (entrance to museums, etc.) for our guests from overseas.

Those interested in this project should write immediately to AYH National Headquarters, 6 East 39th Street, New York City for further information.

* * * * *

Relax With Max.

Haven's been able to relax much for the last couple of weeks, with all this hot weather and the two big political conventions. This first opportunity that we have had to look in upon these conventions should make all of us think. It should make us aware of the necessity of Christian citizens, both young and old, to take a larger share in our government.

* * *

Tommy's little playmate fell out of a second story window, but was unhurt. When asked what happened, Tommy replied: "We were playing 'who can lean out the window furthest'—and he won!"

* * *

Jackie: "Mom, when we have company for dinner tonight, do I have to eat my pie with a fork?"

Mother: "Yes, dear."

Jackie: "Well, may I have a piece now to practice on?"

* * *

Student: "I don't think I deserve a zero."

Professor: "Neither do I, but that is the lowest mark I can give you."

* * *

Is your place in church merely a church pew, or is it a place of continuous service in His Kingdom?

Ingenious Techniques Safeguard Quality of Automotive Products.

Quality control systems in automotive plants are designed to keep every production process at a peak of efficiency and precision.

The object of these techniques is to anticipate possible production defects and to correct them before they result in waste and faulty products.

Years ago, the quality of manufactured goods was guarded largely by hit or miss methods. Inspection was the principal tool, and it was used simply as a means of sorting out defective finished products to prevent them from reaching the market.

In automotive plants today, quality is controlled all along the line, through every fabricating or assembly process.

Using special procedures, precision gages and other devices, quality control experts keep a constant watch on the three variables in all production operations — the material, the machine and the operator.

Periodic checks indicate when any of the variables need correction. If no corrections are required, production is "in control."

More than 12,000 applications of precision gages are used in making a modern automobile, and at almost every step in the processing of each part, some type of inspection occurs.

In addition to checks by regular inspectors, each employee personally inspects the parts he is producing.

Such strict vigilance is necessary in the production of today's complex motor car, which contains more than 5,000 precision parts.

Each part must conform to rigid specifications as to size, smoothness, strength and other qualities.

Many parts fit together with such hairline exactness that their dimensions cannot vary as much as one ten-thousandth of an inch.

Quality of materials is controlled in many ways. In one plant, for example, a special magnetic device detects flaws in steel forgings that are invisible to the naked eye. By discovering a poor forging immediately, rather than at some later stage of processing, no further production time and effort is wasted on it.

Statistical techniques are used by many automotive firms to keep machines in control. The most minute indications of tool wear are recorded and charted. By studying the charts, quality-control experts can predict when tools will need replacement, allowing new tools to be installed before the machine's accuracy is impaired.

This permits adjustments to be made before a single bad piece of work is turned out.

In some operations, precision gages and automatic controls enable production machines to correct their own mistakes.

In another phase of statistical quality control, large charts are placed along the production lines where they can be seen by employees.

On these, quality control technicians continually enter data indicating the quality rating of the work passing through each process. From a quick glance at a chart, the machine

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE BEGINNING OF THE KINGDOM.

Lesson VI—August 10, 1952.

Memoty Selection: *"The Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you a people unto himself."*—I Samuel 12:22.

Lesson: I Samuel 9:1-2; 10:24-27; 13:5-7; 19-22.

Devotional Reading: Psalm 106:1-5.

A Disorganized and Discouraged People.

The Israelites seemed hopelessly divided. Each tribe was more or less going its own way. There was no unity. And there was no leader. Samuel's sons, who followed him as "judges" of Israel were inefficient, corrupt and immoral. The people soon saw that these men, Joel and Abiah could not help them. And they needed help.

The Philistines were making life miserable for the Israelites. They had overrun the country and had defeated the divided tribes. Furthermore, they had seen to it that there was no danger of an armed uprising among the Israelites. They did not allow any smith to practice his trade throughout the land, and except for files with which to sharpen their farming tools, the Israelites had nothing with which, or from which, to fashion any weapons of war. They hid themselves in caves and thickets and in dens, in the rocks, and in pits that they had dug. Things looked hopeless—the people were disarmed, disorganized and discouraged. Some one was really needed to rally the people, to serve as a leader, to bring unity out of chaos.

A Demand for a King.

The people asked for a king. They wanted to be like the other nations. At first Samuel demurred, in fact he protested. He felt that it was an act of disloyalty and disobedience to God. But God made it known to him that it must be so, and Samuel lent himself to the divine will. He showed a fine spirit in yielding to the decision which he personally did not approve. And he became God's instrument in selecting and anointing Saul, the first king of Israel. It was a part of the divine plan for Israel. The nation could not fulfill its mission unless it was united and unless it could develop its natural life so that eventually through it and from it should come the Messiah, Christ. To be sure, the kingdom would have its limitations and its price. That was a part of the discipline of the nation for its divine mission.

Gentlemen, the King!

The honor of being the first king of Israel fell to a young man named Saul. In those days when people wanted an imposing figure for a king, he filled the bill admirably. He stood head and shoulders above the average Israelite, a big, strong, handsome fellow, tremendously impressive and imposing. He was not only tall and handsome, he was fearless and brave. And he was very modest, a strange contrast or combination of character. His father was a "mighty man of valor," and Saul had inherited something of his father's spirit.

At the beginning of his reign, Saul looked every inch a king. As we shall see in next Sunday's lesson, he came to a sorry end, and did not live up to his promise as a youth. But even at that, he did a great work for Israel, for it was he who united the tribes, lead them to victory over the Philistines and established the kingdom. The important thing to be remembered is that Saul was the best man God could find in all Israel at that time. God cannot wait for perfect leaders; he has to take what he can get. The disciples of Jesus did not have halos around their heads, or wings on their bodies; they had distinctive limitations. But they were the best material that Jesus could find, and he used them to his glory.

The story of how Saul was selected as king is an interesting one. He never dreamed that he was to be king, and he demurred when it was suggested that he was to be the king. Hollywood could hardly have thought up a better plot than this. He and a servant set out to find his father's asses, which had wandered away. They sought in vain, and finally in despair it was suggested that they go into a certain town where there was a man referred to as a "seer," who could tell them how to find the lost animals. The "seer" was, of course, Samuel. And God had revealed unto Samuel that this fine, young fellow was the Lord's choice as his anointed. In a simple, and secret service, later repeated publicly and before the people, Saul was anointed as king, and accepted by the people. That is, with the exception of a few sorcheads who wanted nothing to do with him. Saul showed unusual self restraint for those days, by overlooking the snub. Even today dictators do not spare those who disagree with them.

Victory and Union.

No details are given as to how the great victory over the Philistines was accomplished. Somehow or other, however, these people, numerous in number and well-armed, were defeated by the Israelites, inferior in numbers and almost unarmed except with rude weapons, and driven from the borders of the land. One of the factors in the victory was the inspiring leadership of Saul. Then, too, the Israelites were fighting for home and families. And they felt that God was with them. Morale often makes up for lack of materials when the big test comes.

The Lesson Up to Date.

Like Israel, America faces a difficult and even a critical situation. There are powerful and ruthless forces arayed against us from without. And there are divisions and disunity within. The times call for strong and stout-hearted leadership, and for national unity. As these "Notes" are being written, one political party has already selected its standard-bearer as candidate for the Presidency, and the other party is in process of doing the same thing. Who knows but what one of these men has come into the Kingdom for such a time as this! As to which one he will be none of us can tell at this time. But one thing is sure, every qualified American citizen should cast his vote in the coming election. And furthermore, he should give attention to the matter of the members of Congress who are to be elected this fall. It is important and desirable that we have a good and great President. It is just as desirable that we have a wise and good Congress. And between the two there must be unity of purpose even if there is not uniformity of thought. Our ultimate security and safety do not depend upon our matedial resources and military might. We must have them, of course, in this kind of world. But now, as of old, the strength of the nation is in the character of its citizens and in its devotion to God and its obedience to his will. America must be good if she is to be great. God alone is her refuge and strength.

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NEW UNIVERSITY DEDICATED.

(Continued from page 3.)

training new leaders through international and intercultural cooperation.

"In a cardinal sense, ICU is a symbol of tomorrow's world — a world of responsible freedom, democratic enlightenmeent and creative sharing. Our appreciation of the potential significance and value of ICU for the world of tomorrow makes those of us directly connected with it at once both proud and humble—proud because of the supreme privilege of sharing this great adventure with God; humble because of our inadequacies to fulfill the overwhelming responsibilities. What will help to sustain us in the crucial years of struggle to come is our faith in eternal God to whom nothing is impossible, our trust in the continued and increased support of our ecumenical friends, and finally our devotion to this major pioneering venture for a new world."

Forty-five Per Cent Christian.

Pointing up all that Dr. Yuasa declared was the fact of the actual opening of the Language Institute on the previous day. Two thousand students had applied for applications. There were 402 who took the examinations. Of those 75 were selected. They were carefully and critically chosen among those who had the best academic records. They came from all four of the Japanese main islands and from twenty-four prefectures. Two of them were from Korea and one from China. Their families represented a cross-section of Japanese society—financially, educationally and occupationally. Of the total 45 per cent are Christians. This is an unusually high percentage for a college community in Japan, and speaks highly of the work which has been done by the Christian missionaries. The1-4 ratio of women to men is said to be the highest in any co-educational institution of higher learning in Japan.

The Language Institute is for the purpose of training carefully selected students in English, particularly oral English. The faculty has been well chosen for this purpose and new and scientific equipment has been provided. The institute, besides having the day school, has evening classes for teachers, business and government employees.

Looking Toward the Future.

The opening of the Language Institute and the dedication of the campus and University Hall represented the signal for advancement, along an entirely new creative channel, into a bright future of service. ICU will have a liberal arts college of about 600 students, and a graduate body of 400. The emphasis, however, will be placed on the graduate level. Here leaders will be trained for tomorrow, not only for Japan but also for the entire Far East. For it must be remembered that while ICU is located in Japan, it is to be, both in its student body and faculty, truly international. In every sense the new International Christian University is a school of tomorrow. It is being developed with a pioneering spirit at its very heart, and with the purpose of being of outstanding service to the cause of Christian democracy in the Far East.

RECOMMENDS PICTURE ON AFRICA.

(Continued from page 8.)

Assembly—a most critical group because most of the 350 members have had extensive African experience, and a large number were themselves Africans—was ungrudging in its praise.

Because of the fact that the coming year is assigned to Africa study in the churches, and because of the fact that Africa is becoming of increasing importance to the United States, as well as from the point of view of general interest, I would urge every one of you to see it whenever possible.

While this film is quite able to stand on its own merits with any reasonably intelligent theatre audience, it does not have the mass appeal of strictly entertainment pictures. Therefore I am sure that it is not out of place for me to ask you to cooperate with United Artists Corporation, who have produced it with commendable courage, in seeing that it gets the widest possible showing. There are undoubtedly thousands in every city who would very much like to see this picture, if it would only be exhibited in their locality.

May I, therefore, suggest that you request a showing. You will be doing yourself and your community a distinct favor if it results in "Cry, The Beloved Country" being shown in a theatre near you.

John A. Reuling.

MISSIONARY RESUMES WORK IN AFRICA.

Mrs. Lawrence Wallace Henderson of Tacoma, Washington, young Congregational Christian missionary of the American Board in West Central Africa, is sailing back to her work on Thursday, July 30, on the *SS Tatre* (Barbed Line) from New York to Lobito (West Central Africa) with her three children, Nancy Lucille 6, Kathleen May 5. and David Noel 1½, born in Africa. She will join her husband, Rev. Lawrence Wallace Henderson, who returned to his post on June 23.

Mrs. Henderson and her husband have just completed their first furlough in the United States, following five years of work among the Ovimbundu people. They will continue to make their home at Lobito, the principal port city of Angola, where Mr. Henderson has responsibility for the African pastors and teachers spread out over a territory of 100 miles.

COUNTIES ORGANIZE FOR RELIEF.

The Executive Board of North Carolina Christian Rural Overseas Program met in Greensboro recently for the first Progress Report of the State Director, the Rev. Carl R. Key of Durham, in the organization of the state for the collection of commodities for overseas relief.

The director has secured and trained one area assistant who has been assigned 12 counties in the southeastern part of the state and 14 district supervisors who have been assigned three and four counties each. Mr. Key will supervise two districts comprising six counties — Durham, Person and Granville; Bertie, Beaufort and Martin Counties.

Four counties, Duplin, Samson, Durham and Franklin, are organized. Twelve other organizing meetings have been scheduled. Five county chairmen have been secured and five publicity chairmen.

A letter has been addressed to county agents, county school superintendents, grange masters and a selected list of ministers in 21 other counties than those to be organized by supervisors.

The fall meeting of the State CROP Committee is set for October 16 at the Agriculture Building in Raleigh.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

"How do you know when your day is over?" asked a friend of mine.

It is never fullly over. One day lapses into another. Last night, while listening to a radio program, my telephone rang. A ten-year-old boy was not doing so well as a result of a "dog fall" in a boys' wrestle. Over to his room I went, found him suffering from shock and a considerable bump on the head. Off to the hospital for a check-up and instructions from the physician.

The radio program was fun; but it was not half as satisfying as feeling that one was being of real service to a boy who needed a friend. As I waited in the emergency room, ten o'clock at night, while the examination was going on, I thought of you who are joining together to make possible loving care and help for these children. Just this week I saw a report of a man who had left considerable money to orphan homes in the midwest. How good it would be if our orphanage could be so remembered. The hurt boy is getting along fine this morning, but last night for a while he was giving us a bit of real concern.

This coming Sunday, our entire orphanage family is invited to attend home-coming at Pleasant Hill, Rev. M. A. Pollard, pastor, for their 11:00 o'clock service, and to remain for a picnic dinner. We have engaged a bus and some automobiles, and we expect to accept their gracious invitation in full force. This is a most generous thing for Pleasant Hill to do, and we appreciate it very much.

First Sunday in September, we shall take a children's program to our Sanford Church, Dr. Will B. O'Neill, pastor, for the 11:00 o'clock service; and to Shallow Well, nearby, Rev. Will Wood, pastor, where we shall give a program at the 10:00 o'clock Sunday school hour. The orphanage has many good friends in these churches, and we are thankful.

Fifth Sunday in August is our big home-coming day here at the orphanage. There will be a meeting of the Home-Coming Society, and a dinner for all returning "children" and their families, and all visitors and friends. We look forward to this occasion with great anticipation. We wish that everyone who reads these lines would try to help us get all former members of the orphanage family here that day. Let us know their addresses. Tell them about this announcement. Urge them to attend. You are welcome to come, too, but please let us know a week before in order that we may prepare lunch for everybody.

This is your institution. Let us hear from you; and let us show you what is being done here.

Thanks for this week's good report.

John G. Truitt,
Superintendent.

REPORT FOR JULY 24, 1952.

Sunday School Monthly Offerings.

Amount brought forward		$ 9,049.31
Eastern N. C. Conference:		
Bethel	$ 19.45	
Morrisville	27.41	
Pleasant Hill	25.80	
		72.66
Eastern Va. Canference:		
Rosemont, Norfolk	$100.00	
Shelton Memorial, Portsmouth	10.00	
		110.00
N. C. and Va. Conference:		
Bethel	$ 5.51	
Happy Home S. S.	48.86	
Hines Chapel S. S.	6.00	
Pleasant Grove	15.00	
Beverly Hills	10.65	
		86.02
Western N. C. Conference:		
Pleasant Union S. S.	$ 12.00	
Zion	25.00	
		37.00
Total		$ 305.68
....Grand total		$ 9,354.99

Special Offerings.

Amount brought forward		$15,928.08
Friends, Greensboro	$ 2.00	
Mr. and Mrs. J. L. Owens, Suffolk	5.00	
J. C. Hilmer, Newport News	1.00	
George Hilmer, Newport News	1.00	
H. R. Faucette, Brown Summit	2.00	
Mr. and Mrs. Otis Berry, Harrellsville	1.00	
Mrs. R. L. Ross, Colon	1.00	
Misses Birdie, Alice and Sallie Wilson, Virgilina	6.00	
G. S. Huber, Spring Grv., Va.	65.00	
Rev. and Mrs. Guy Veazy	1.00	
Mr. and Mrs. Ernest Sibley, Hartford, Conn.	1.00	
Dr. J. H. Neese, Elon College	25.00	
H. R. Morrison, memorial to Mrs. H. L. Bondurant	10.00	
Isabelle F. Robinson, Albany, N. Y.	10.00	
United Church, Columbus, Ga.	32.14	
A Friend, Newport News	1.00	
E. H. Rawles, Suffolk	1.00	
Miss Gertrude Herring, Richmond	1.00	
James B. Shepherd, Beuna Vista, Va.	2.00	
C. B. Lanman, Mingo Jcn., Ohio	1.00	
Mr. and Mrs. Thos. W. Gates, Burlington	1.00	
Special Gifts	20.00	
		191.14
Grand total		$16,119.22
Total for week		$ 496.82
Total for year		$25,474.21

A library is a tower of learning—books are the steps leading upward. The view halfway up is better than the view at the base, and it becomes clearer and broader the higher we climb.—*Selected.*

Learn from the mistakes of others, you do not live long enough to make them all yourself—*Anonymous.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

McNEILL.

The members of the Maggie I. Moran Missionary Society of Shallow Well Congregational Christian Church wish to pay a loving tribute to the memory of our beloved member, Mrs. Mattie McNeil.

God in his infinite wisdom took her from our midst on June 4, 1952. She was granted a long and useful life, having lived to the age of 86 years.

In her passing our society has lost a very beloved and most beautiful Christian character. Her life was an example of loyalty and service, of friendship and understanding, to all who came in contact with her.

Her husband, having preceded her to the grave several years ago, left her with a large family of children, who have loved, protected and cherished her as she traveled the last miles of her long journey home.

Her friendly smile and cheerful word will long be missed by her many loved ones and friends at Shallow Well. Her life of beautiful and cheerful service should inspire and draw us closer to God.

Therefore, be it resolved:

First, that we thank God for her life and her devotion to our society.

Second, that we mourn her loss and extend our deepest sympathy to her family.

Mrs. H. S. CLARK,
Mrs. W. A. THOMAS,
Mrs. J. C. THOMAS,
Committee.

Dr. Smith Speaks at Asheboro.

The Asheboro, North Carolina, Church was pleased to have Dr. L. E. Smith, president of Elon College, as a visitor on July 20. Dr. Smith spoke concerning the $1,500,000.00 fund needed for Elon College, and challenged this church to do its part. He also assisted the pastor, Dr. F. C. Lester, in the communion service. Dr. Smith called attention to the fact that the organist, Mrs. J. G. Vestal, an ushur, Dalton Harper, and the pastor were graduates of Elon, while the choir director, Wayne Vestal, and a member of the choir, Jimmy Flynt, were students at Elon. Another member of the Asheboro church, and a student at Elon College, was preaching his first sermon as the interim pastor at Spoon's Chapel.

Rev. Henry V. Harman Installed Pastor at Timber Ridge.

Sunday afternoon, July 27, was a significant time for our Timber Ridge Church and the Virginia Valley Central Conference. At that time the installation service for Rev. Henry V. Harman, new pastor of the Timber Ridge Church, was held. Mr. Harman's position while serving as the pastor of Timber Ridge will also be an associate in the Virginia Valley Central Conference work, serving as pastor at large. This venture is a cooperative one between the Timber Ridge Church, our National Board of Home Missions, and the Mission Board of the Southern Convention, with the support of the Valley Conference. Participating in the installation service were: Walton E. Brill, Secretary of Timber Ridge Church; Dr. Phillip G. Scott, minister of Mr. Harman's home church—Westmoreland Congregational Christian of Washington, D. C.; Rev. E. J. Rohart, Rev. Ralph M. Galt, Rev. S. E. Madren and Mrs. Fred Oates. Rev. R. A. Whitten presided over the service, and Superintendent Wm. T. Scott delivered the sermon. A good number were in attendance for this important event in the life of our Timber Ridge Church and the Valley Conference.

University of Marburg Honors Dr. Latourette.

The University of Marburg, the oldest Protestant university in the world, has conferred the degree of Doctor of the Science of Religion upon Dr. Kenneth Scott Latouritte, professor of Missions and Oriental History at Yale University.

The occasion for this high honor was a reception held by the faculty of the university for the 200 delegates attending the Enlarged Meeting of the International Missionary Council at Willingen, Germany. The delegates gathered in the Hall of Knights inside the old Marburg Castle, where some 3,000 people were waiting. The castle has recently been turned over to the university for the training of students in the study of missions and comparative religions.

After a special number had been sung by the student choir, the delegates were welcomed by the Rector of the university, Professor Theodore Siegfreid, and by Dr. Alfred Benninghoff, the Dean of the Theological Faculty. Dr. John A. Mackay, the president of the International Missionary Council, then spoke on behalf of the delegates.

Following this brief ceremony, Dr. Siegfreid then called on Dr. Latourette to come forward and conferred upon him the degree of Doctor of the Science of Religion. The honor came as a complete surprise to Dr. Latourette, and he found it difficult to speak as he sought to express his thanks.

"With all my heart I thank you for this high honor," said Dr. Latourette. "This gesture on your part represents the common tie that we have in Christ. A tie that continues between Christian countries so recently separated by war."

The remarks of Dr. Latourette were greeted with thunderous applause. The University of Marburg was founded in 1527 by Philip of Hess, ten years after Martin Luther had nailed his theses to the church door in Wittenburg. It is the oldest Protestant university in the world. Four bus loads of delegates arrived at Marburg late Sunday afternoon, after spending the afternoon visiting four of the annual missionary festivals held in different towns in Central Germany.

"THE STORY OF ROBI NHOOD."

(Continued from page 10.)

an Rice, a mischievous, fresh-faced and beautiful Maid Mairan; Martita Hunt, the regal Eleanor of Aquitaine; James Hayter, the Rabelaisian Friar Tuck with paunch and chuckle; James Robertson Justice, the perfect choice for Little John; Peter Finch, the dark-browed "wicked Sheriff of Nottingham." Others in a numerous cast give full credit to their parts.

Research on theme and period by Dr. Charles Beard attests to the accuracy of the historical background. Technicolor photography of woodland, castles, elaborate costumes, heraldic trappings and men at arms is superb. F

SAFEGUARD QUALITY OF AUTOMOTIVE PRODUCTS.

(Continued from page 11.)

operator can tell how well his job is being performed.

This is an element on the human side of quality control, to which automotive firms attach great importance. The aim is to give every worker individual responsibility for the final quality of the product, which is in iteslf the greatest assurance of high quality. Quality control experts feel that techniques and devices alone do not make a good product. The men and women who run the machines and actually perform the many precision jobs involved in modern manufacturing proces, first must have pride in their own performance.

In addition to creating better products, modern quality control methods also increase output and cut waste.

One company reported that it reduced production costs by $10-million since adding statistical techniques to its list of quality controls.—*Automobile Facts.*

Lectures at the General Council

"LOVE *in the* CHRISTIAN FAITH"

By DR. DANIEL D. WILLIAMS
Associate Professor of Theology, Chicago Theological Seminary

LECTURE IV.—"THE MINISTRY OF RECONCILIATION"
(Final)

THE CHRISTIAN CHURCH has a supreme opportunity to bring a redeeming faith to men. Christianity rejects the philosophy of modern existentialism, which says that man is a miserable being, alone in the universe, living out his brief career with no ultimate hope. Christianity tlso rejects the idea that man is such a good and wise being that with a little help from God he can make a paradise on earth. Man is created in the image of God and he is a sinner. Only the Christian faith with its full recognition of both these truths can restore sanity to the human spirit.

The church should adopt a many-sided strategy. It must preach to individuals and work on social problems. I must offer a genuine and powerful worship and it must meet human needs with practical service. In all things it should hold up the Gospel of God's forgiving love in Jesus Christ.

The church can prove the power of the Gospel by showing the fruits of the spirit of reconciliation in its own life. The divisions of men into groups and classes have too often been reflected in the divisions in the church. A Christian church is one body in Christ. There is no place in it for racial, class or other distinctions. A divided Christendom can bring hope to a divided world by showing that differences between Christian denominations can be dealt with in mutual understanding and love.

The worship of the church ought to satisfy the hunger of men for God. Christian worship is the proclamation in preaching and sacrament of the truth of God's redeeming grace. In a Christian service of worship each participant should know that he has been brought anew to face the final issues of life as they affect him.

Christian faith is not an escape into sentimental romanticism. It rejects man's boasting of his own goodness, just as it rejects cynical despair. Christians are not passive in the face of evil; but they know the greatest evil is the self-satisfied pride in the human heart.

The love of God which judges and redeems all life is the abiding reality at the heart of all things. It is the high office of the church to be the main channel through which God's love becomes personally available to men.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
Volume CIV RICHMOND, VA., THURSDAY, AUGUST 7, 1952 Number 31

Magnify the Ministry

From "The Report of the Convention Committ on the Ministry"

BUT THE LABORERS are few." This clause describes the situation in our churches with respect to ministerial leadership. Our need for ministers has become critical. But that is not all; the number of candidates in the process of training is entirely inadequate even to maintain the present supply. In short, unless we can double the number of recruits to the ministry, it can hardly be hoped that the present condition will improve. Your Convention Committee on the Ministry would be remiss if it failed to call attention to this crisis that threatens our churches. Many communities are prepared and anxious to employ full-time pastoral service, but qualified ministers are not available. The tendency is for the more favored communities to attract the men that are available and to leave the less fortunate churches without pastoral leadership. How can the opening of new churches be urged or justified when there are not sufficient pastors to care for the present ones?

Certainly the time has come for us to give voice to the prayer of Jesus, "that the Lord of the harvest send forth laborers unto the harvest." To pray this prayer, however, is not simply to utter a wish. Jesus did not merely wish that he had leaders. Rather, his prayer expressed a concern about which he did something. What if our prayer for laborers should likewise express a concern. What if we should become determined to do something about it? How might this concern over the supply of pastors be translated into terms of action? Here are some suggestions your committee wishes to present:

1. Determine to make your own minister a greater religious leader. Is it not an established fact that great churches bring out the qualities of greatness that are in their pastors? This rather typical confession is made in an article, "My Fifty Years in the Ministry," by Leon H. Austin, in The Minister's Quarterly: "They made me what I became . . . and I was certainly immeasurably greater mentally and spiritually at the end of those twelve years than when I came to them." Young people impressed by the figure of their own minister and the way he is supported by his people can hardly escape the suggestion to consider the ministry as a life's work.

2. Present the ministry as a calling to young people upon every possible occasion. (One Sunday a quarter might be profitably devoted to a discussion of the minister and his task.)

3. Cultivate the acquaintance of possible recruits, and provide them with contacts that will deepen their interest in and understanding of the Gospel Ministry.

4. Make available to young people books and other literature which interpret the work of the ministry.

5. Strive toward a wholesome and tranquil local church life. Who could estimate the number of young people who have been disuaded from their purpose to become ministers by unfortunate experiences of pettiness and strife in their own churches?

6. Anything which magnifies the importance of the church and its ministry can be relied upon to help answer the prayer for "laborers unto the harvest."

News Flashes

We regret that we have no later news regarding Dr. L. E. Smith's condition at the time of going to press. We wish for him a speedy recovery.

Dr. W. H. Denison called the office of THE SUN in passing through Richmond. Despite his 82 years, Dr. Denison is one of the young and progressive men of our denomination.

From the editor of our Sunday School Lesson page, Dr. H. S. Hardcastle comes the following: "Mary, and Jane and little Elizabeth, who have been with us since Hardy's wedding, and I will leave on Monday morning for Schenectady, New York, where we will spend a week or more visiting J. B. and Jane. From there, Mary and I will go on to Toronto, Canada, to visit Mary's brother and family for a few days. We will be gone for perhaps three weeks in all. Needless to say we are looking forward to the trip with keen delight." Good traveling to you, Hardy. THE SUN's best wishes go with you.

Union Christian Church Holds Reception for New Minister.

The Union Christian Church at Hunterdale held a lovely reception for the new minister and his family following the evening service on August 3. The Rev. and Mrs. Clyde L. Fields and their 15 year old son, Clyde, Jr., were honored by members of the church and visitors. Over a hundred people gathered on the lawn of the church for an informal reception.

The serving table was beautifully lighted with candles, and guests were served punch, cake and peanuts. Mrs. Maude Scott, Mrs. S. M. Joyner, Mrs. J. G. Joyner, Mrs. Bill O'Brien, Mrs. Edgar Blythe and Mrs. Vernard Scott presided at the punch bowls and were assisted by ladies of the church.

Mrs. Larry Overby, president of the Women's Work, presented the Fields family with a lovely silver bowl on behalf of the church. Various expressions of good-will and welcome were expressed by many of the members of the church.

Union Christian Church of Hunterdale is happy to have our new pastor and family. They came to us from Pleasant Ridge Parish near Ramseur, North Carolina. We are looking forward to our work together for Christ and his Church.

REPORTER.

Attention, Tarheel Preachers!

Several hundred rural ministers are expected to mingle with their farming parishioners at the 1952 Farm and Home Week, to be held at North Carolina State College, Raleigh, August 18-21. Our Congregational Christian rural churches should be well represented.

Along with farm leaders, the ministers will take part in the program and attend classes and discussions on rural church work. In some cases, laymen will bring their pastors, in others, pastors will help their members to get there.

One of the highlights for ministers and church lay leaders will come on Tuesday evening, August 19, when Wheeler McMillen, editor of *Farm Journal* and *Pathfinder* will speak on "The Rural Church and Community Life." He will be introduced by Dr. James H. Hilton, dean of the State College of Agriculture.

Special music will be rendered by the Beech Grove Methodist Church choir of Craven County. Following McMillen's address, a program in church recreation will be conducted by Lonnie Powell of the North Carolina Recreation Commission.

On Wednesday morning, August 20, a session will be held on "Examples of Effective Rural Church Work." The Rev. O. V. Caudill, the consultant on church building for the Presbyterian Synod of North Carolina, will discuss "Church Building." Dr. R. E. Earp of Selma will speak on "Financing the Church's Program"; the Rev. Wilson Nesbit, secretary of Town and Country Work for the Western North Carolina Methodist Conference, will relate examples of "Town and Country Cooperation"; and the Rev. Garland Hendricks, head of the Department of Rural Church and Community Development at Gardner-Webb College, will discuss "Extending the Influence of the Rural Church Through Education." A 4-H Club member will speak on "The 4-H Sunday Program."

Discussing the attendance of rural ministers at Farm and Home Week, which is traditionally a meeting of farm men and women, one pastor said it should do pastors much good to mingle with their farm flock and find out what is going on in agriculture and homemaking.

The North Carolina Rural Church Institute, Inc., of which L. R. Rarrill, State 4-H Club leader, is president, is responsible for the rural church part of the Farm and Home Week program. Directors of the institute will hold a meeting on Tuesday afternoon during the week.

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September 16—Elon College Founders Day

October 2—Eastern Virginia Woman's Missionary Conference
Christian Temple, Norfolk, Virginia

October 7—North Carolina Woman's Missionary Conference
Apple's Chapel Church (Guilford County)

October 9—Virginia Valley Central Woman's Conference
Mt. Olivet Church (Green County)

October 15-16—Virginia Valley Central Annual Conference
Leaksville Church (near Luray)

October 21-22—Eastern North Carolina Annual Conference
Mount Auburn Church (Near Manson)

October 29-30—Eastern Virginia Annual Conference
South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5 -6—Western North Carolina Annual Conference
Place to be determined by Executive Committee

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

Report of the Laymen's Fellowship of the Southern Convention.

The third Sunday in October of each year has been observed as Laymen's Sunday throughout the Southern Convention. Our churches have been very co-operative and, in most cases, laymen have conducted either the morning or evening service on Laymen's Sunday.

In January, 1951, we had a special meeting of the laymen in the Convention with every conference represented and approximately 600 in attendance at Elon College. This was a very inspirational and beneficial meeting for our men.

Many area conferences or group meetings of laymen have been held during the past biennium. We appreciate the encouragement given our laymen by our ministers and we are grateful for the fine leadership we have had in our local churches and conferences.

At each annual meeting of the conferences and of the Convention, time has been allotted for presentation of the work of the Laymen's Fellowship. We are grateful to our conference presidents and officials for this recognition and opportunity of presenting or work to them.

Many fine things have been done by the Laymen's Fellowship of the Southern Convention, and many more worthwhile projects can and will be undertaken during the next few years. There is a great field of service and a great need for our laymen to be active in the local church, which will have its influence on the entire program of the Southern Convention.

At the biennial session of the Laymen's Fellowship held in Durham on April 29, the following officers were elected for the 1952-54 biennium:

Chairman—W. B. Williams, 1253 24th St., Newport News, Va.

Vice-Chairman—Prof. J. E. Danieley, 17-B Glen-Lennox, Chapel Hill, N. C.

Secretary-Treasurer — S. H. Pell, R. 1, Ramseur, N. C.

The following recommendations of the Laymen's Council were adopted, and they are presented to the Convention for its endorsement:

1. *Moonelon*—(1) That the Laymen's Fellowship of the Southern Convention undertake the development of the physical equipment of "Moonelon" as a Convention Center for Young People's Conferences, Laymen's Meetings, Women's Meetings, Elon College Students, Orphanage Children, and for any other Church group of the Southern Convention.

   (2) That the Laymen's Fellowship ask permission of the Convention to sponsor a campaign to raise $25,000 for this purpose, and that the Laymen's Council be authorized to set up such organization as necessary to raise the funds.
2. *Insurance for Pastors*—That we commend officials of the Convention in effecting the Group Insurance Plan for Pastors and their dependents, and urge all churches to pay their share of the insurance, that our ministers may be protected.
3. *Elon College Sustaining Fund*—That we heartily endorse the action of the Southern Convention in setting up the Sustaining Fund for Elon College, and urge our churches to make an earnest effort during the College Period to raise in full the Sustaining Fund of $1.00 per member during the Conference Year; and that men's classes, clubs and other organizations in the local churches lend their assistance in this worthy undertaking.
4. *Meetings*—That a Convention-Wide Meeting be held annually in the mid-winter at Elon College; and that regional and conference meetings be held regularly.
5. *Finances* — That an operating budget for the Laymen's Fellowship of the Convention be set up, and in order that this might be done, we further recommend that each local layman pay to his local church Laymen's Fel-

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor .... Robert Lee House
Managing Editor .... John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

POLITICS, SPORTS and MISSIONS

There has been news a-plenty during recent weeks. The eyes of the nation were rivited on Chicago for two exciting weeks. Democracy is still very much alive. Through the miracle of television, many American citizens had their first opportunity to **see** and **hear** a National Convention in action. As a result of these two conventions, we certainly have a better informed citizenry. The masses of people become personality conscious, politically conscious.

But things have been happening elsewhere. For one thing, sports history was being made at the Olympic games at Helsinki, Finland. Americans read with pride that Bob Mathias of California (an American) won the Olympic decathlon, shattering his own world record for this supreme test of all-around athletic prowess. Some of us heard Parson Bob Richards speak at a Kiwanis meeting in Claremont, then noted that he set an Olympic pole vault record of 14 ft. 11.14 in. Horace Ashenfelter, steeplechase winner, was the first American in 44 years to win an Olympic race of more than 800 meters. Americans acquitted themselves handsomely at this international contest.

Elsewhere in this issue will be found an account of the Missionary Conference in Willingen, Germany. It must have been a memorable conference. The Ecumenical Press Service gives an opportunity for the editor to do a bit of gleaning in that distant field.

Dr. John A. Mackay of Princeton is chairman of the International Missionary Council. Here is a statement from his message worth quoting: "Jesus not only provided a message to the world; He has provided a mission, too." We do well to remember that the two are inseparable.

Another speaker was Canon Max Warren of the Church of England. He dwelt on the theme, "Christ and History." Said he: "We must accept history as bridging us to the past. We accept history as being part of God's dominion, and therefore we know that events are not out of hand. We also accept our technological society, but the Church has not discerned the kind of mission with which to meet this technological society." This seems to be the problem of the Church and Missions today. The Canon concluded: "Our people are wedded to the past. We have to help them forward out of ignorance to a new period of faith. The Church is always becoming what is not yet. We must start reviewing our attitudes, and three important aspects of that review lie with youth, theological colleges, missionary literature and Christian literature."

One can easily imagine a quickening of interest when the Reverend C. P. Charles, secretary of the Burma Christian Council, called upon Christian people in the West to recognize the new situation that exists in the world today: "The West can no longer look upon us in the East as 'heathendom' and upon themselves as 'Christendom,'" Mr. Charles said. "You in the West are living in a post-Christian society, and you are as much in need of Christianity as my people are."

He went on to state that churches in the West ought to be willing to use the services of Nationals from the East as they carry on their evangelistic work in a pagan society. When Christians come from the lands of the Younger Churches to America, Great Britain and Europe for study, they should be used. "Do not use us just for missionary talks in your churches," he said, "but let us work in a particular spot. We could bear our Christian witness in your slums, your industrial centers, among the migrants in the South, in the universities, or in unevangelized areas." Why not?

The Golden Anniversary of Christian Education

Back here in America at Silver Bay, New York, where the Missionary Education movement came into being in July, 1902, nearly 600 ministers, Sunday school teachers, missionaries and others marked the movement's Golden Anniversary at the annual Conference on the Christian World Mission.

The record number of delegates, from more than a dozen denominations and nine countries, honored the movement's past and its founders; absorbed information and techniques for current missionary education programs, and heard plans for the future of the Joint Commission on Missionary Education.

Delegates were reminded of the growth of the movement, from the single conference at Silver Bay, to six, including Boulder, Colo., Asilomar, Calif., Chatauqua, N. Y., Northfield, Mass, and Lake Forest, Ill., and the expansion of its publishing activities from the first fifty-cent reprint of "The Price of Africa," to the half-million books and numberless phamplets, teachers' guides, maps and other materials published last year by the Joint Commission on Missionary Education. They also heard some of the hopes of the future, like the new missionary map of the world, the first in two decades, which will be undertaken if the movement's $100,000 revolving fund is completed.

Dr. James H. Robinson, pastor of New York City's

Church of the Master, who visited countries around the world on a trip sponsored by the Presbyterian, U. S. A., Board of Foreign Missions, described the achievements of missionary enterprise in terms of education, the status of women, health and medical training, which have influenced not only Christians in other countries but also "millions of others who have not yet found it wise or helpful to accept our way of life."

His suggestions were reported as follows:

1. Recruiting new missionaries, "tough-minded, dedicated and alert," from virtually untapped sources, among young Negro Christians and from wealthy prep schools and colleges;
2. Greater emphasis on evangelism, health services, education and agricultural aid in rural areas and industrial evangelism "on the docks, in the factories and the foundaries";
3. More rapid nationalization of mission churches and increased emphasis on partnership between missionaries and national Christians—it is apparent "we can no longer justify the compound wall around the mission station."
4. Staff members on U. S. Foreign Mission Boards from the Far East and Africa "who could help guide, direct and advise in the light of what is happening in their home countries."

Germany is Host to World Missionary Conference

In the lovely green valley of the Waldeck country of Germany, the International Missionary Council has had its fifth world consultation on the world mission of the Christian Church. A hundred miles east of Cologne, Willingen extended the traditional German hospitality, the delegates being welcomed with flowers provided by the people of Willingen. The village Lutheran church was redesigned in cool grey and green to match the complexion of the Waldeck country with its fir-clothed slopes and valley floors. The friendly, smiling faces of the Willingen children have brightened the conference comings and goings, and representatives of Korea, Burma, Thailand, Indonesia, Ceylon, India, the Gold Coast, and South Africa, mingled with representatives of the Scandinavian countries, France, Switzerland, Britain and America.

There have been 200 participants from 50 different countries, and the conference throughout has been aware of the richness of the ecumenical movement. The World Council of Churches has been represented and also the Christian groups not normally cooperating with ecumenical agencies.

That the conference had special significance for the German missionary movement and the German churches was obvious by the warmth of welcome accorded to the delegations by such distinguished leaders as Dr. Walter Freytag and Dr. Kary Kartenstein, and by the most delightful visit to the University of Marburg, where one of the delegates, Professor Kenneth Latourett, was honored with an honorary doctorate.

The German churches sent two leading bishops, Dr. Otto Dibelius and Dr. Hans Lilje, to preach, and at an informal meeting, Dr. Martin Niemoeller spoke. The memory of the three impressive Communion services according to the Lutheran, Angelican and Reformed rites will long remain with the delegates. The deep-toned village bell ringing over the lovely valley on Sunday morning, the solemn Communion services and the sense of fellowship in Christ all contributed to the re-affirmation at Willigen of the unalterable purposes of God in his world.

For one delegate these personal impressions—which are in no sense official—were further deepened by a sense of the frustrations of our time, and the almost baffled bravery of the Christian forces as they face the world. The chastened optimism of Whitby 1847 gave place to a dedicated decision to again challenge the demonic forces of our time with all of our human resources, but above all with a reinvigorated conviction that the victory is already Christ's if we are but obedient and faithful.

The call to Mission and Unity may well be the chief fact about Willingen 1952. Groupe One declared that "through the ecumenical movement God is drawing his people together in order that he may enable us to discern yet more clearly the contradictions in our message and the barriers to unity which are also hindrances to effective witness in a divided world." Group I also emphasized that "our word is not one of retreat but of advance." The challenge to communism was sounded, and Christian forces were warned that "evangelization in a world strategy must also include the evangelization of communism."

Willingen sounded the note of World Mission—"every inhabited area of the world. No place is too far or too near for the exercise of the mission. Every group of Christians in the world today is surrounded by people who deny or do not know the Christian message."

In an honest attempt to face once more the real life of the Indigenous Church, Willingen looked again at the foreigness of the Church in many lands, and made a brave attempt to find an equivalent for the word foreign when it is connected with the word missionary.

The challenge of Bishop James Newbigin that Willingen should give a lead in recovering missionary initiative was most actively taken up by the conference, and both "younger" and "older" churches (unhappy jargon!) resolved once again to face the ecclesiastical and the administrative problems connected with it. In the same creative spirit, Group III made the bold suggestion that the I. M. C. should "explore the possibility of the formation of international, interracial and interdenominational teams composed of missionaries from both younger and older churches to work on new strategic frontiers." Group V listed instances of the new pioneering.

A recovered initiative and new missionaries to witness in a revolutionary world—that resounding Willigen note comes out in Group IV, where the call is made for "an increasing flow of Christian men and women to go out across the world as laymen in business, industry and government." Switzerland is taking the lead in planning a training center for such groups. "The day of missions as we have known them is at an end." This sentence of Canon Max Warren gave the conference a key to much of its thinking, and helped it to face the practical meaning of such a sentence in action by churches and missions, and in the revolution needed

(Continued on page 11.)

The Pipe Organ Teaches

By J. EARL DANIELEY

This Sermon was preached in the United Church, Chapel Hill, July 6, 1952 the first Sunday the newly purchased Pipe Organ was in use

About three o'clock on the afternoon of Tuesday, June 24, a large truck backed across our churchyard and up to the newly constructed entrance. In that truck were more than one thousand parts of a pipe organ which we had purchased from Lewis & Hitchcock of Washington, D. C. There were eight of us who worked for more than two hours to unload the truck. There were pipes, relays, chests, motors, console, connections, and many other parts; it seemed impossible that all of this could ever be assembled into a useful instrument. Mr. Smith of the Washington Company and Jerry Schultz of our community went to work immediately. They worked night and day. Mr. Lewis, vice-president of the company, joined the workers on July 1, and all together they kept up the rapid pace. Finally, late in the afternoon of July 4, the work was completed; the organ had been completely assembled.

As chairman of the organ committee, I came by often during this time. Many of the days I came by several times to check with the men; to do some of the necessary jobs; to see to it that the congregation fulfilled its obligations to these men. I learned much about the construction of the organ; I saw something of the complexity, the intricateness of the mechanism, and the delicate work that is required. However, I think that I learned some *spiritual lessons* which were more important to me—some lessons which I think are directly applicable to our Christian living . . . things that we as church members need to know. Let's look at some of these things which I learned—things that I have been thinking during the past week.

1. I mentioned all of the different parts of the organ: 461 pipes, the console, the motors, the chests and various other items. In the truck, all of these parts were of little use as a musical instrument. After we had piled them in the church, it was still impossible to obtain music from them. The pipes would be of no value to us in the basement; the console would be out of place in the balcony; we would certainly not want the motor here in the sanctuary. Every single item had its place, and it had to be there if it was to be of value. I think that there is a lesson here for us: there is a place for each person as well as for each part of the organ. If we are to be useful, we need to be in our respective places. Everyone has a job to do; to be effective we need to be in our places doing our jobs.

2. Let's now assume that all the parts are in their respective places. But we immediately realize that the job is not complete by any means. Electrical connections must be made. Although everything is in place, the current must be on so that the motor will operate the blower; so that the keys will actuate the proper electromagnet which will in turn allow air to enter the pipes. There are literally hundreds of connections to be made and the important thing is that all of these had to be made before the instrument could be said to be in proper condition. There seems to be a lesson here: although we are in our place, we need to be in contact with God, we need the current of his love pulsating through us if we expect to function properly as Christians. There are some who think that they can be just as good Christians at home, but the pipe organ teaches that we need contact! contact with others of our fellowship and with God. Only when we are "in harness" do we accomplish the most for our Master.

MR. DANIELEY.

3. After all the various parts of the organ had been put in the proper places and after every connection had been made, there were still several things that had to be done. One of these remaining jobs was a real lesson in humility. The seventh verse of the fourteenth chapter of the Gospel according to St. Luke contains these words, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." In the fourth chapter of James we find this passage of scripture, "God resisteth the proud but giveth grace to the humble . . . humble yourselves in the sight of the Lord and he shall life you up." Before any adjustments had been made, you might press one of the keys and the sound issuing from the pipe could hardly be heard; pressing the one next to it, however, might cause that pipe to blast forth with great intensity. Now it occurred to me that here in this organ we have "introverts" and "extroverts" among the pipes. The organ builder would not allow that. He humbled those proud boastful pipes that were so loud; he exalted those bashful pipes which could hardly be heard. The result was that after the "voicing of the pipes" had been completed, each of the pipes can be depended upon to play with the same intensity. I think here the pipe organ is teaching us to be humble; we need to realize that we are all equal in God's sight. The proud and the boastful are of ilttle value to the Church; we need to work with all other Christians everywhere—real humility and real cooperation.

4. After the voicing had been completed, the next step interested me very much and I think it was most instructive. Some of those pipes were almost human. If you pressed a certain key, the first sound that you heard was a kind of squeaking sound, a squeal, or a growl. The organ builder calls such a pipe a "barking pipe." After this initial sound the tone which came from the pipe was perfect. I thought to myself—this is really like a lot of church members—so many of us, when asked to do something come forth first with a squeal, a growl or a gripe. We have so much to do, we have already served so faithfully, we have so little time, etc. It is amazing to know the number of "barks" (excuses) that church members can and do give. After this initial gripe, however, most of us will fall in and do the job which

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Dr. L. E. Smith, on the advice of his physician and surgeon, entered Alamance General Hospital on Sunday morning, August 3, at 8 o'clock, for a major operation on Monday.

* * *

Rains in Alamance County have changed the atmosphere, refreshed our citizens, and revived hopes for crops and a measured prosperity.

* * *

Student applications for entrance in Elon College in September continue slowly but with a degree of satisfaction. We need your cooperation that every available space at the college for students may be filled for 1952-53,

* * *

The college is planning to observe Founder's Day on September 16, with addresses at 11:00 a. m. and 2:00 p. m. Please mark this date and plan to be present.

* * *

Plans for the establishment of a foundation of North Carolina church related colleges is under consideration by the officials of the North Carolina Council of Church Related Colleges, presidents and representatives of the various member colleges.

* * *

Mr. George D. Colclough, secretary of the Chamber of Commerce, Burlington, N. C., was elected Governor of Rotary District No. 278 recently. Mr Colclough is at present on vacation, but during his vacation will visit a number of clubs in his district. The Governor is required to visit every club in his district during his term of office.

* * *

Professor J. W. Barney of the English Department, who entered Alamance General Hospital on July 29 for a major operation on the following Monday, is improving satisfactorily. His physician expressed himself as well satisfied with Mr. Barney's condition.

* * *

A meeting in the interest of the Two and One Half Million Dollar Campaign for the college was held in our new church at Beverly Hills, Burlington, on Thursday, July 31. Rev. Walstein Snyder is the pastor of the church. Dr. F. C. Lester, of Asheboro, is chairman of the central district of North Carolina, which includes Burlington; was present and addressed the group. Dr. Lester is doing a good service for the campaign and for the college.

* * * * *

The Two ond One Half Million Dollar Campaign for Elon College.

Any kind of undertaking involving thousands of individuals and requiring large sums of money depends, to a great extent, upon an efficient organization with sufficient personnel to reach the entire constituency involved. Such an organization must include individuals who are recognized leaders from all sections of the territory included.

To secure an amount equal to the $1,330,000 needed to complete the Two ond One Half Million Dollar Campaign Fund it will be necessary to organize the total constituency; inform and inspire the individuals constituting the organization to do the work and make the appeal. For the past months the writer has been driving constantly in the states of Virginia and North Carolina, contacting pastors and laymen in the interest of this organization and of the campaign. Group meetings have been held in Suffolk and Norfolk, Virginia, and in Fuquay Springs, Burlington and Asheboro, North Carolina.

The Southern Convention is an extensive territory to cover. When you include the alumni living in these states the task is increased. There is a definite limitation to what one individual can do. The president of the college is directed by the Board of Trustees to conduct this campaign. We are necessarily dependent upon the pastors of our churches to assume responsibility for the organization in their given communities. The state officers will be glad to cooperate and give guidance to any one who may desire assistance. Millard Stevens is the General Chairman, Duane Vore is the Chairman of Virginia, and D. George Colclough is Chairman of North Carolina.

State divisions are divided into areas. It is the plan of the organization to completely organize local communities, which calls for one committeeman for each ten individuals. Thus when the organization shall have been completed, more than 3,000 committeemen will have been included.

It is the hope and prayer of us all that there shall be a hearty response to this plan for the college.

Definite plans are under way to observe Founder's Day at the college on September 16. The morning program will be in honor of Dr. William Allen Harper, fourth president of the college, and the great work he did for the college. Dr. Howard S. Hardcastle of Chuckatuck, Virginia, will be the speaker. At 2 o'clock in the afternoon there will be a great rally of the Elon College campaign organization and others with Congressman Walter Judd as speaker.

As a part of this service, the campaign to secure an additional $1,330,000 will be formally launched. The members of the Board of Trustees of Elon College, Trustees of the Elon College Foundation, the officers of the Convention organization, and one tenth of the entire membership will be cordially and earnestly invited to come to the college on September 16 for the morning and afternoon services. The college will serve a complementary lunch and will provide entertainment overnight for all those who desire it.

* * * * *

Elon College Alumnus Promoted.

Mr. William H. Maness, Class of 1938, was one of the most popular students in Elon College during his college days. He was a football enthusiast, but Coach Walker said that he was not physically big enough to be a member of the team. However, he was made manager of the football team and was popular with all the athletes. Bill, as we knew him, was a good student, cooperative in all campus affairs. After his graduation from Elon College, he attended Wake Forest College and graduated in law from Stetson University in Deland, Florida. Following graduation he settled in Jacksonville, Florida. The following article appeared recently in the Burlington paper and other daily papers:

"The law firm of Ragland, Kurz and Layton in Jacksonville, Florida, have announced the admission of William H. Manes, Jacksonville attorney, as a member of the firm. This law firm was originally established in 1906 by Col. W. E. Kay, under the name of Kay, Doggett & Smith, and has occupied offices in Suite 608, Consolidated Building, continuously since

(Continued on page 13.)

Missions at Home and Abroad

V--The Sloans Visit Harriet Summerville

Dr. Sloan Continues His Report on Africa

"The lettuce died because of the cold," our hostess' kitchen girl reported yesterday morning. This certainly sounded strange for July, but we are south of the equator, where it is now winter, and where water swirls down a drain cock clock-wise instead of counter clock-wise.

Most of our travel on this 30,000-mile trip is by plane, but just now we are crossing the African continent by train, from Lobito on the Atlantic coast to Elizabethville in the Belgian Congo. It is a four-day trip.

The first fourth of the trip was split into two parts to visit two Congregational Christian missions. Yesterday morning we left the second mission. This afternoon we shall reach the Angola-Belgian Congo border. We should reach Elizabethville on Tuesday, about our farthest point from home. After a short trip south into Northern Rhodesia, we fly north.

Because the trains are crowded and terribly dusty we decided to splurge and travel first class to the border. We have a comfortable compartment to ourselves, but we cannot keep away from the constant dust and the smoke of our wood-burning engine. Every hour or so we stop to fill the tender with eucalyptus wood which the railway grows along the less barren parts of its right of way. We are on a desert plateau nearly a mile above sea level.

No one else on the train knows English. We have picked up a number of useful Umbundu expressions and Mrs. Sloan has learned considerable Portuguese. When these fail, we resort to French or Spanish and get along. After our train-boy had scooped some of the dust off our seats, he smiled broadly when we thanked him in three languages.

Today completes two weeks in Angola—our police permit is for fifteen days. This is a large part of our trip to be spent in a nation with fewer people than North Carolina, but Angola is one of our major objectives, for here is located the mission work of the Congregational Christian denomination. Fortunately, denominations are largely unknown here. All missions work together except the Roman Catholic and the Seventh Day Adventist.

Dondi, where we have been the past four days, is a good example of cooperation, for it is a joint enterprise of the United Church of Canada and our Congregational Christian denomination. The United Church has two other mission centers in Angola and the Congregational Christians five, but Dondi is the national center.

Here is a mission much like Elinde, with its church, middle school, hospital (small, but the best we have seen in Africa), leper colony and agricultural work. Fortunately, in the leper village is a young African leper who has developed a great interest in flowers. He has made the village a place of beauty. His petunias are a mass of color any North Carolina home would be proud to have. He gave us seeds we hope will grow at Elon College.

Young people from all over Angola come to Dondi to Curry Institute, an advanced school for boys, and to Means School for girls. One part of Curry is the Bible and theological school. Curry is fortunate in its African music teacher. His choir gave a concert for Mrs. Sloan and me, singing some of the world's best choral music in both Umbundu and Portuguese. Here is a man of whom any school could be proud. Although English is not used in Angola, he translated two addresses for me with absolutely no hesitation or grasping for words.

As in the other two schools, the students wanted Mrs. Sloan to say a few words in Spanish to discover how much of a sister language they could understand. At both Curry and Means, she taught the students a Spanish song. Later we heard groups of students singing it.

Means School is of especial interest to us, for here our hostess, Harriet Summerville, is head of the religious education department. Miss Summerville's salary comes from the Reidsville Congregational Christian Church. She is an excellent investment. I wish other churches would take enough interest in Jesus' last command that they would support a missionary of their own.

Miss Summerville, a young woman in her second term in Angola, is the salt of the earth. She and a young Portuguese woman make their home together and give their students an example of how happy a Christian home can be. One of the bright spots in this home is Rita, an African youngster twenty months old. When her mother died of tuberculosis, Rita was so emanciated she could not move her arms or cry aloud. Now she is a cheerful, healthy baby. I hope we get some good pictures of her as well as of Miss Summerville.

TREASURER'S REPORT.

(Continued from page 9.)

Christian Churches, second quarter, second year, biennium 1951-52:

RECEIPTS.		
North Carolina Conference:		
Women	$1,613.46	
Juniors	57.53	
Cradle Rolls	48.48	
		$1,719.47
Eastern Virginia Conference:		
Women	$1,066.58	
Young People	132.53	
Juniors	72.27	
Cradle Rolls	16.76	
		$1,288.14
Total Receipts		$3,007.61
DISBURSEMENTS.		
Home Missions:		
General Fund	$1,031.10	
Young People	30.63	
Friendly Service:		
Franklinton Center	10.00	
Migrant Workers	18.00	
Special Gift	11.00	
		1,100.73
Foreign Missions:		
General Fund	$1,031.10	
Young People	30.63	
Eastern Va. Pilgrim Fallowship Project	61.27	
Thank Offering, JICU	58.88	
Dr. and Mrs. Riggs	10.00	
Miss Oline Nicholson's Work in India	25.00	
Special Gift	60.00	
		1,276.88
To Geo. D. Colclough, Treas.		$2,377.61
To Mrs. Leathers, Treas:		
25 Life Memberships	$ 250.00	
8 Memorials	80.00	
		330.00
Total Disbursements		$2,707.61
Cash in bank		300.00
Total		$3,007.61

Respectfully submitted,
Mrs. W. V. Leathers,
Treasurer.

July 24, 1952.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester. *Editor*

840 Sunset Avenue. Asheboro. N. C.

Bus Reflections.

By Mrs. Carl Wallace.

On Wednesday, June 11, seventy-four excited people from the Southern Convention boarded two Carolina Trailway buses and turned their thoughts toward California and the General Council. Although the men were outnumbered six to one, the women who made the trip felt that they were well chaperoned, because each bus had three ministers who watched over the flock.

To say that the trip out and back was fun, is putting it mildly. One man was surprised to see his wife looking as fresh when she returned as when she left. This was due partly to the new air-conditioned buses and partly to the many jokes and pranks that took place each day. Dr. Newman, our chaplain, was overheard in Clairmont when he said he was looking forward to getting back on the bus.

Carolina Trailways Company would probably be surprised to know just what their buses can be used for. There were a few times during the fifteen days spent traveling that we had to run a hospital. But that posed no problem because at once our patient was put to bed on the back seat and given a bit of everybody's medicine. We were often surprised that the patient survived.

Our very efficient beauty shop offered facials and massages along with excellent hostess service. If one back home could have tuned in, he would have heard ''The Breakfast Club,'' which went on the air each afternoon after lunch. We sang folk songs for hours, and one little gray-haired lady did her good deed for the day when she did an Irish jig to keep the driver awake.

One afternoon, when we stopped in a small Texas town to refresh, all 74 of us crowded into the one drugstore. One fountain girl, after catching her breath, said that she thought the insane asylum had turned the inmates out. Everywhere we went we attracted attention, not because we looked like inmates from an asylum, but because of our number and because we appeared to be having a good time. Our delegation was given a write-up in the Claremont local paper.

Because Pattie Lee had done such a wonderful job of planning our trip and because she worked so hard each day to see that everything ran smoothly, we wanted to do something to show our gratitude. Knowing it was impossible to pay her in dollars and cents, we decided to give her a keepsake gift — a beautiful Hamilton watch, and we hope, as she wears it, she will remember that we all love ''the little woman in the shoe, who had so many children she didn't know what to do.''

Not all our day on the bus was spent in pranks and fun. Each morning before beginning the day's travel, Dr. Newman prayed God's blessings on us; and each evening at twilight, we settled down to hymn time, when any one who felt in the mood led us in an old familiar hymn. On the two Sundays that we traveled, our ministers held worship services for us.

There are always a few talented people in a group of this size: thus Carolyn Ellis of Chapel Hill added much to our worship services with her beautiful and impressive rendition of ''The Lord's Prayer'' and other hymns. We had a poet, too, and because Mrs. Eleanor Wheless did such a wonderful job of putting our day into poetry, I offer it to you.

OUR DAY.

By Eleanor Wheless.

The telephone rings each morning at six
To say it's time for us to wake up, and fix.
Some move quickly, while others lag.
And act as if they can hardly drag.
But after our coffee and lively chatter
Leaving that place doesn't seem to matter,
Except for Avery and Lanson and Martin,
Who work and sweat a-packing for startin'.

Our minimum luggage so carefully planned
Has doubled and tripled since our trip began.
None could resist that silly bric-a-brac,
So with all that junk we go struggling back.
Then Dr. Newman, at the head of the bus,
Asks God's blessing upon all of us;
Then off we go to a fine new start.
My, we are chipper and merry of heart!

We talk and we sing, every faculty employ,
For this is something we all enjoy.
We have the feeling each lovely day
That we never again will pass this way.
Pattie's determined that we shall see
Ev'ry wonderful scene there could possibly be.
So with mountains and caverns and canyons and lakes,
There's hardly the time that all this takes.

We always grow hungry at each meal time,
But seem to spend hours just standing in line.
No place we stop is ever quite ready
To serve us with more than spuds and spaghetti.
After we eat, we settle down quiet;
Even Sonny and Pattie could never deny it.
That nice quiet rest which is quite in style,
When we're not heard from for many a long mile.

Then we wake of a sudden all rested and new
Hoping against hope we've missed never a view.
For each new marvel in this mighty West
Seems to our wond'ring eyes to be really best.
Then the day is over, and as twilight falls
We grow rather quiet, and then someone calls
For our voices in hymns to be raised
To our God above in thanksgiving and praise.

But our greatest problem comes where we lodge;
When Pattie and Martin and the manager in charge
Settle down by the desk and by 2's and 4's,
Bed us down in our rooms in rows.
But we sleep quite well, tho' the hours be few,
For we've grown accustomed to this schedule new.

* * * * *

Isle of Wight Uses Talents.

The Woman's Missionary Society of the Isle of Wight Christian Church has had a very good year. We have been able to meet all requirements, contribute to several projects, both home and foreign, and add money to our building fund. We have secured new members and reinstated former members. Our mission study books were reviewed by three of our own members.

All the money we raised, was raised among our local people. We did not serve suppers, put on entertainments, etc., this year, but decided we would try our own talents. These are some of the projects done by individual members: Cleaning brass for friends and neighbors, cake making, serving lunch to welfare workers, making dish towels from feed bags, making baby clothes, serving lunch to construction workers.

We hope as we prepare to enter a new year of work that we will be able to accomplish even greater work for our Lord and Master.

Mrs. R. F. Whitley,
Reporter.

* * * * *

Convention Treasurer's Report

The following is the Quartedly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational

(Continued on preceding page.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

Again this week, Mrs. House is unable to furnish her material for your page, and she asked the managing editor if he would find a story for you. Here is one we hope you will like. It is called—

"The One Who Was Brave"

"Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue hanging out, and we all thought he was mad and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I were as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very, very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk; but the frog tipped over an ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the older boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O, Mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the bus. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.' "

"Why, I never thought that was being brave!" said Winfred.—*Exch.*

Stop! Look! Listen!

By JANET T. VAN OSDEL.

Issued by the National Kindergarten Association.

When Lou Mason was making one of her famous cakes she was oblivious to all else, even to her children. One afternoon, as she measured cake ingredients, four-year-old Bert ran in, gasping, "Dicky—!" followed by a jumble of words. Lou had given up trying to understand Bert's speech, but had she glanced at his troubled face now, she must have stopped everything to listen. Instead, she said, "I'm busy! Run away!"

"Dicky—," persisted Bert.

"Bert!" Lou stamped her foot.

Bert vanished!

As Lou carefully placed the cake in the oven, six-year-old Susan rushed in from school, exclaiming, "Mother, Bert says Dicky's run away—to stay! He punched Bert's nose and he was scared!"

"So *that's* what Bert tried to tell me," sighed Lou, hastening to the road.

Susan and Bert followed.

"Which way did he go?" asked Lou.

Bert pointed. No sturdy three-year-old was in sight.

The three sped down the road, until Susan cried, "There's his blanket!" There was a rosy blur ahead.

"On the edge of the drainage ditch," moaned Lou. "God, don't let him be drowned, please!"

They found Dicky, wedged face downward in the ditch. Lou tried to reach him but failed. Susan, wearing boots, jumped into the deep, narrow ditch and seized his shoulders, but she could not budge him. Then Bert leaped in at Dicky's head, placed his hands under him and pushed upward until Dicky, dazed, gasping, dripping dirty water, struggled upright.

"He's alive!" sobbed Lou, while practical Susan wiped his face with an end of the blanket.

Between his mother and sister, Dicky plodded homeward, with Bert carrying the blanket, following.

Suddenly Dicky demanded, "Is Snubby and my perfume gone?"

Bert happily unrolled the blanket, displaying a battered, broken-nosed doll and a fancy bottle of pink liquid.

"Oh," sighed Dicky, smiling. Then he touched Bert's bruised nose and said, "I'm sorry, Bert!"

As they neared home, Susan exclaimed, "Something's burning!"

"My prize cake," said Lou. "And I don't even care!"

After a hot bath Dicky was tucked into bed with Snubby and his perfume. Lou soon brought in some hot chocolate with marshmallows. As the family were drinking it, she said, "Never run away again, Dicky! Never!"

"It's nicer here than away," sighed Dicky.

"Nicer than a dirty ditch, anyhow!" giggled Susan.

Alone that evening, Lou reviewed the day. "Bert is definitely not stupid," she decided. "I know that after seeing him save Dicky. I've shamed him because he is so far behind Dicky in learning to talk, whereas I should have been helping him. From now on his speech shall be my major job. I'll drill him (1) in shaping his lips for sounds that require the lips; (2) in placing hs tongue near or against his teeth for sounds needing that adjustment; (3) in repeating a word until he masters it; (4) in enunciating long words, sylable by sylable; (5) in give-and-take conversations twice a day. And always I'll stop to listen when he has something to say!"

Three months later, when Bert's father returned from a prolonged trip, his son gave him a big surprise. Approaching him with a picture, the boy asked, "You know what animal this is, Daddy?"

Mr. Mason stared in amazement at the child who so recently could utter scarcely an intelligible word. Then, sensing the eagerness in the bright brown eyes meeting his own, he said, "*You* tell *me!*"

"That is a hip-po-pot-a-mus!" proudly pronounced Bert.

"You've said a mouthful, Son, and perfectly!" praised his father. "How is it that you talk so well now?"

"Oh, I just learned how," Bert answered casually. "Mother listens to me now, and we talk lots."

When Thomas Aquinas visited in Rome and was shown the gorgeousness of the papal palace, the pope, it is said, remarked to him: "Well, Thomas, the church in our day can not say, 'Silver and gold have I none.' " "No," replied Aquinas, "neither can it say, 'In the name of Jesus Christ of Nazareth, rise up and walk.' " Ah! how often has it been the case, that when the church has been increased in riches and worldly wisdom, she has correspondingly decreased in spiritual power and piety.—*Rev. C. Perrin.*

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

A Letter from Curtis Young.

Hello Everyone:

It sure is good to be home after attending the General Council for a week and the National Pilgrim Fellowship Council for an additional week, but we have our work cut out for us during the approaching year.

The immediate task before us is that our foreign student, Jose Dabuet, is returning to the Philippines the last of August. Although we had hoped he would remain for two years, he feels that he is needed at home.

Don't you think it would be nice if we could give him a going-away present? While talking to him a few days ago, he mentioned that his home church needs about 80 hymnals. I know he would rather have something for his church than for himself. If you approve of this seggestion, take a special offering in your group and send a check for the amount to me. I will turn it over to Pattie Lee Coghill, who says she will be glad to take care of them for me.

This is something you can do if you like, and if you don't like, O. K. Why not let your group decide? If you feel you want to help out in getting hymnals for Jose, do your best to have your check to me by August 11.

I am looking forward to hearing from you.

Sincerely,
Curtis Young.

* * * * *

In Appreciation of Timothy Chang.

Rev. J. Taylor Stanley, superintendent of the District of the Southeast (Negro) of Greensboro, North Carolina, has written the following to Miss Pattie Lee Coghill, in appreciation of the work done by Timothy Chang this summer:

"I am writing to express my personal appreciation for the help Timothy Chang gave in our July Summer Conference at Franklinton. He was such a great help in so many ways, serving equally well in class room, worship services, recreation and special conference activities. He won a place in the hearts of all of us, young and old.

"You will be interested to know that we had the largest attendance we have ever had at Franklinton. One hundred thirty registered for the conference. There were one hundred two in Bible School. There were several day students and visitors. Everything was overloaded, but we had no break downs, and no serious problems or complaints.

"Again, thanks to you for Timothy's part in making this one of our best Summer Conferences."

* * * * *

Relax with Max.

Certainly hope that some of you young people who attended the Pilgrim Fellowship Council in California will give us all a report of the goings on out there. I'll be happy to make this column shorter for any news they or you may have. I've been planning a series called "Know Your Officers," which would give interesting information about our newly elected Youth Fellowship officers. Would you like this? If so, I'll continue to pester these overly modest officers for this information.

* * *

Do ya know why the little moron took his cow to church one Sunday. Because he heard they were going to have a new "pasture."

* * *

Happiness doesen't come from having nothing to do, but from doing something well.

GERMANY IS HOST TO WORLD MISSIONARY CONFERENCE.

(Continued from page 5:)

amongst mission supporters who still think in traditional patterns.

Willingen has stood quite clearly for Church and Mission. The outgoing thrust of the mission is part of the given life of the Church. Willingen has most distinctively brought the missionary agencies within the orbit of the ecumenical movement—the "little ship on the stormy sea" has been the symbol of the conference. Willingen has confronted East and West with the continued judgment of God, and reaffirmed our unity in Christ and our faith in his victory and reign, come what may in our world.

Effective Preaching Includes Counseling.

By William E. Hulme.

"How can I get my people to come to me with their problems?" Many pastors are asking this question. They feel like doctors who are waiting for someone to walk into the office. How can pastors encourage their people to come for help?

People who have serious problems are usually ashamed of having them. So long as they think they can handle things themselves they probably will not come—particularly if they are not accustomed to seeking help. Even when they are desperate they still may stay away. The pastor, therefore, must take every opportunity to make it easier for them. As his people see and hear him each Sunday in the pulpit they form a large part of their opinion of him as a counselor. How can he use his sermon as a stepping stone to his counseling.

The sermon that moves people to come to their pastor with their problems is a sermon that comes to grips with these problems. When his preaching is helpful to them they feel encouraged to come to him for counseling. What then are the essential characteristics of this kind of preaching?

1. *Theological Stability.* In spite of many evidences to the contrary, the church is still the house of God. From early times congregations have confessed their faith in God as a part of the church service. The confession of faith evolved through the centuries as people felt the need for greater clarity in their religious beliefs. There is a psychological need for theology: it satisfies the demand of the intellect for a definite structure and it is the mind's way of getting hold of religion.

Theology is not to be confused with a technical theological terminology, nor with the complicated doctrinal minutiae, nor with a bigoted dogmatism. The psychological need for theology is the need for clarity in regard to the fundamentals of belief. The preacher who is consistently vague in theology is neglecting the need of his people for a faith that can be defined.

The omission of theology from the sermon may be the result of a conflict in the preacher's mind. His seminary training may have removed him from the religious beliefs of his congregation. He may be reluctant to

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Tragedy of Saul.

Lesson VII—August 17, 1952.

Memory Selection: *"To obey is better than to sacrifice, and to hearken than the fat of rams."*—I Samuel 15: 22.

Lesson: I Samuel 13: 8-13, 15, 17-22; 18: 6-9; 31: 3-4.

Devotional Reading: Psalm 1.

A Promising Young Man.

As was pointed out in last Sunday's lesson, Saul was a promising young man. Few biblical characters have shown more promise in their youth than this young man. He was a physical giant, standing head and shoulders above his fellow Israelites. He was modest, courageous, magnanimous and friendly. He displayed fine powers of leadership, and became a rallying point for the divided tribes, welding them into a more or less compact nation, which overcame their enemies and secured independence. And for some time he ruled in an efficient and constructive way. He might have been one of the great characters of the Bible.

A Tragic Old Age.

It is difficult to believe that this promising young man was the man who, at the end of a disastrous battle, fell on his own sword and killed himself! But it was the same man. He who began life with so much promise of success, ended it as a suicide. There are few more tragic figures than this man as he comes to the end of his career. The tragedy of it all is that it did not have to be. He brought about his own downfall. Like so many others, he conquered others, but he could not conquer himself. He ruled others, but he did not rule himself. His failure was not due to outward circumstances, but to inner weakness.

The Reasons Why.

Many factors entered into Saul's tragic failure. *Impatience* was one of them. Like so many young men, or older men for that matter, Saul was in too much of a hurry. When Samuel did not appear at the appointed time, Saul could not wait, and did not wait. He forthwith proceeded to offer sacrifice. We Americans are too impatient in many things. A layman visited his minister in his study one morning and found the minister greatly agitated and restless. "What is the matter?" asked the layman. The minister replied, "I am in an awful hurry, but God is not." We try to force the divine hand. Nations revert to war instead of taking the long slow way to peace. Couples rush off to the divorce courts instead of being patient. Young people drop out of school before completing their courses because of impatience. And many people fail in their Christian experience because they have to follow the long, slow way of discipline instead of becoming good by leaps and bounds.

Closely related to Saul's impatience, was his *disobedience*. He disobeyed the known will of God. He did what he knew was wrong, even though he knew it was wrong.

Offering the sacrifice was in itself a good thing, it would seem. But it was an act of disobedience. He refused to obey the instructions of God as made known through God's representative, Samuel. Alas for the man who deliberately disobeys the will of God, however that will is revealed to him. And God's voice often comes to us through his messengers, his prophets and preachers and teachers. If a man does not follow the light which he has, the light becomes to him darkness. Obedience is better than sacrifice and worship.

Pride and *love of applause* were also fatal defects in the character of Saul. Like so many folks, both big and little, power and success went to his head. As a great Englishman once said, "Power corrupts, and absolute power absolutely corrupts." Saul got a swelled head. He became vain. He sought popular favor. He got to the place where he thought he could get along without God. He degenerated into a politician instead of acting as a statesman. Pride goeth before a fall.

Then came *jealousy*. Enter this green-eyed monster, and the man was doomed. He had in his service a young man named David, who had distinguished himself on the field of battle. When the conquering armies returned home, some poet, lacking in tact, and stark stupid, composed a song in which he called attention to the fact that while Saul had slain his thousands, David had slain his tens of thousands. That was too much for the king, already jealous of the young man whom he knew was destined to inherit his throne. He became insanely jealous and tried, on more than one occasion, to kill David. It was the inevitable circle at work. More and more, as Saul realized his own failure, he became bitter and vindictive toward those who were succeeding. His jealousy blinded him and drove him on to one excess after another. There is perhaps no more deadly emotion than jealousy, unless it is hate. And hate breeds jealousy, and jealousy breeds more hate. Jealousy is a notorious killer. It is the Number One Murderer of human life.

"Sin, When It Hath Run Its Course . . ."

The thing did not happen all at once. This good man did not go wrong all at once. Men seldom if ever do. A minister once said, "You sometimes hear of a good man gone wrong. That is not strictly the case. It is rather the case of a bad man being found out." Many a big, sturdy tree which has withstood the ravages of time and the storms and stresses of life has succumbed to the inner and unseen ravages of tiny insects, and has toppled to destruction, many times to the surprise of those who thought they knew it best. So it is with men. Every man has within him potential forces of destruction. Slowly, inevitably, inexorably they are at work in him. Only as his inner life is made pure and strong by the power of Christ can he be saved from disaster.

A Word of Appreciation.

We need not blind our eyes to the faults of Saul. Whatsoever things were written aforetime were written for our instruction. But neither need we blind our eyes to his virtues. He united Israel, taught her to protect herself, won battles against powerful foes, threw off the Philistine yoke and lifted Israel to a new high place among the nations. He opened ways to commerce. Best of all he laid in the minds of the Israelites the foundation of a high democratic ideal of kingship, which the tyrants of luxury, Solomon and Ahab, could not dislodge. He laid great foundations, he built a kingdom, even though he destroyed himself. Even as we throw a mantle over his defects, let us honor him for his virtues.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

THE PIPE ORGAN TEACHES.

(Continued from page 6.)

we have been asked to do. "Barking" is not permitted in the organ, it would destroy the beauty of the music. In God's great church, such griping and growling is discordant; it destroys something of the beauty of the church. We should count it a privilege to serve God! we should respond immediately!

5. After all the other adjustments were made and the "barking pipes" had been adjusted to remove the discord, the organ had to be tuned. Mr. Lewis Potter, well-known organist of Winston-Salem and Mrs. Jackson's father, was of tremendous assistance in this operation. This business of tuning the organ involves two things: first, each pipe has to be in tune with the other pipes in the same rank, and, second, each rank of pipes needs to be in tune with the other ranks of pipes so that when the organist chooses to play the "full organ" there is harmony and beauty. Now it seems to me that the organ can be likened to the Church. This church might be considered a rank of pipes in God's great pipe organ, with each member a pipe in that rank. Each of us then needs to be in harmony with all the rest of us.

Tuning the organ is fairly easy; I had thought that it would be extremely difficult. . . . I had thought that you would need to have a perfect sense of pitch. The way it is done, however, is somewhat different from what I had assumed. If you depress middle C and the C which is one octave higher and the pipes play as if only one pipe is playing, then they are in tune with each other; if they are not in tune there is a lot of vibration, a kind of rumbling. Here then, most certainly, is another lesson from the pipe organ. In the church where men and women are not in harmony, there is a lot of unnecessary vibration, rumbling, mumbling and discord. We need to be in complete harmony with the other members of our local congregation. When we are thus in harmony, the pipes in one rank of God's great pipe organ are in tune and are ready to make the music of Christian service.

But this is not all of the job of tuning; we have already noted that each rank of pipes needs to be in tune with all of the other different ranks. Here, it seems to me, is the ecumenical lesson of the organ. God's great organ contains Baptist pipes, Congregational Christian pipes, Lutheran pipes, Methodist pipes, Presbyterian pipes, and others representing each of the other denominations. All of these must be in tune with each other within their own group, but we all need to be in tune so that there is no discord when different denominations are called upon to serve together. We need to work together, to share what we have in common, and to understand and appreciate our differences. There is no place in the great pipe organ of the universe for a rank of pipes, no matter what denomination it is, which insists upon dominating the music, which insists that it is better than all the rest and that, therefore, it should constantly be in the forefront.

In this church we have a pipe organ; it is a good instrument; it is well-adjusted; it is in good tune; we hear beautiful music from it. God has a great pipe organ; each of us represents a pipe in this great instrument. If we are to be of maximum service, we need to be in our place doing our job, we need to be connected with God and our local fellowship, we need to be humble but to be confident in our faith, we need to serve without discord or gripe, we need to be in tune with all the other members of our church and to cooperate fully with Christians of all denominations. The music of God's pipe organ is Christian service to God and man; when we do our part the Master Organist can use us so that the Church of Christ, the organ of the universe, gives forth music that is full of harmony, beauty and majesty—thus the Kingdom of God will come upon earth and the will of God will be done.

ELON ALUMNUS PROMOTED.

(Continued from page 7.)

its establishment. In announcing that Mr. Maness had become a member of the firm, Messrs. Ragland, Kurz & Layton also announced that the firm name has been changed to Ragland, Kurz, Layton & Maness.

"Maness was born in Erwin, North Carolina, in 1916, and was educated in the public schools of Siler City, Roxboro and Snow Hill, North Carolina. He obtained an A. B degree from Elon College in 1938, and a Bachelor of Law degree at John B. Stetson University in 1948. He has practiced law in Jacksonville continuously since September 1, 1948, and has been associated with Ragland, Kurz & Layton since January 1, 1949. Mr. Maness served during World War II as a Naval aviator, and was discharged with the rank of Lt. Commander, in August, 1948. He is the son of Rev. and Mrs. W. L. Maness of Hillsboro, North Carolina, and a brother of Dr. Paul E. Maness of Burlington, North Carolina. He resides in Jacksonville, Florida, at 5055 Ortega Boulevard with his wife, the former Miss Betty Jean Rowe of that city, and their two children, Judith Ann Maness and William Holt Maness, Jr."

* * * * *

Apportionment Giving.

It frequently happens that interested individuals feel that small contributions to a great cause requiring large sums of money amount to little or nothing. Too often we overlook the fact that many of the great fortunes of this country have been created by a multiplicity of small sales with small profits.

Elon College is not dependent on large gifts for its support. True, it would be happy to have large gifts, and many of them, but in the final analysis the college is dependent on gifts, however large or small, from the individuals of its constituency—church members and alumni.

There are some 40,000 who should be interested directly in Elon College. Small contributions weekly, daily or monthly, from these individuals, all of them, would relieve the financial situation at Elon College, and put our institution on a safe and sound financial footing. No one need give an amount that would inconvenience them, but certainly no one would want to give a small amount that would embarass them. Let everyone make his contribution according to his ability and according to his prosperity that the Lord made possible for him. The college is most appreciative of every kind thought and generous gift.

Previously reported		$6,119.18
Eastern Va. Conference:		
Rosemont	$ 80.00	
Oakland	21.44	
Va. Valley Conference:		
Linville S. S.	12.50	
		113.94
Total to date		$6,233.12

We are not born for ourselves alone; and our country claims her share, and our friends their share of us. As all that the earth produces is created for the use of man, so men are created for the sake of men, that they may mutually do good to one another.—*Albert Pike.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Last week I told you that we were going to Pleasant Hill for the morning worship to be followed by dinner on the church lawn. Well, we went—a bus load, two automobile loads and a pick-up truck load. When they presented me for my talk, I had the children, matrons and Mr. Wagoner join me upon the pulpit. Of course, it over-ran the pulpit; but it was a pretty sight to see all these children and their helpers together in that old rural church. I told the congregation a few things about some of the people they saw there, and then I asked them to return to their seats. The people were generous in every way. They gave us $287.18, a dinner that met all requirements and enough cantaloupes for all to have a goodly share when back home at the orphanage.

This week we mailed 16,000 coupons to Colgate-Palm Olive-Peet Co., and we must have about that many to mail to General Mills. Thanks for your collecting of these coupons. It would help us a great deal if you sorted and counter them into packs of 100 before you mailed them. If you do not have a hundred, send what you do have. What kind? Any kind. Thanks.

Do you know anyone who lived for any time at the Christian Orphanage? Please find out if they are on our mailing list for our Monthly Calendar and for notice of our Annual Home-Coming Day—August 31. We desire that every person who has lived here return on that fifth Sunday in August. It is to be their day. They are to bring their families and show them what and where the orphanage is, and tell them of those yesterdays. They are to see the improvements. They are to catch the vision which grows here for bringing this institution into line with other such homes. They are to, and will, renew their appreciation of what this home meant to them. Therefore, I am asking you to help us get word to everyone that they are wanted here August 31.

This coming Sunday I am to preach in the college chapel, the next Sunday at the new First Congregational Christian Church of Greensboro, and the third Sunday in the new Front Street Methodist Church in Burlington.

Last week I spoke at a dinner meeting of the Men's Brotherhood of the First Evangelical and Reformed Church of Burlington, and a supper meeting of the Burlington Exchange Club

"Pouting" is probably not as pretty a word as I would like to use, but it expresses what a teen-ager can do when some little counsel runs counter to his wishes. It is something we see very little of here on our campus, but it does show up occasionally. Two things are used to erase the pout, a little further explanation and kindly counsel calculated to bring a smile, and time. Those two things, properly applied, can put almost any pout to rout. I notice that when any child here realizes that we have a sincere desire to furnish the most happiness possible without interfering with the rights of others, there is full and proper cooperation.

Thanks for the nice report hereto attached.

John G. Truitt,
Superintendent.

REPORT FOR JULY 31, 1952.

Commodities for the Week.

Miss Bertha Thompson, Burlington, N. C., Clothing.

Mrs Annie S. Medlin, Henderson, N. C., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$ 9,354.99
Eastern N. C. Conference:		
Mt. Herman		9.00
Eastern Va. Conference:		
Antioch	$ 7.10	
Newport News S. S......	13.00	
Union (Southampton) ...	21.40	
		41.50
N. C. and Va. Conference:		
Durham S. S.	$ 25.72	
Hopedale	24.63	
Reidsville S. S.	24.00	
		74.35
Western N. C. Conference:		
Antioch (C) S. S.	$ 5.95	
Pleasant Cross S. S.	4.20	
Shady Grove	6.00	
		16.15
Total		$ 141.00
Grand total		$ 9,495.99

Special Offerings.

Amount brought forward		$16,149.22
First C. C. Church, Roanoke, Ala.	$ 5.07	
Olive C. C. Church, Albion, Ill.	22.00	
Mrs. J. B. Harcum, Franklin, Va.	5.00	
Mr. and Mrs. A. L. Murray, Haw River, N. C. .	1.00	
Charlie Hunt, Sanford, N. C.	1.00	
L. Glenn Fogleman, Gibsonville, N. C.	10.00	
New Hope Christian S. S., Roanoke, Ala.	5.00	
Special Gifts	25.00	
		74.07
Grand total		$16,223.28
Total for week		$ 215.07
Total for year		$25,719.28

LAYMEN'S FELLOWSHIP.

(Continued from page 3.)

lowship a membership fee of $1.00 per year, and that this membership fee be divided one-half for the local group and one-half be paid to the treasurer of the Convention Laymen's Fellowship.

Geo. D. Colclough,
Chairman.
S. H. Pell,
Secretary-Treasurer.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

EFFECTIVE PREACHING INCLUDES COUNSELING.

(Continued from page 11.)

bring these differences to the attention of his people, particularly since their beliefs are usually more in line with the historical and confessional standards of his denomination. He may evade the issue entirely or try to conceal it by carefully choosing his words so that each hearer may draw his own interpretation from them. His purpose in preaching, then, is more to create an impression upon the minds of his people than to convey a meaning to them.

People who listen to preaching of this kind for very long will suspect the truth. If they have problems they will be even more disturbed. Anything that makes them dubious concerning the pastor's beliefs undermines their confidence in their own beliefs. I am not saying that pastors should preach what they do not believe; I am saying that this preaching in a theological vacuum is leaving unsatisfied the soul's hunger for religious truth.

It is essential that the counselor establish rapport with his counselee. The pastor initiates this relationship from the pulpit when he shows his people that he understands them. He must know human nature.

Understanding Human Nature. Before he can understand his people he must understand himself. This may be a difficult thing to do. Before he can understand himself he must be honest with himself, and his role as a minister is not conducive to such objectivity—he is a professional example of Christian living; and he may become so conscious of this picture of himself that anything counter to it is rationalized or ignored. He deals with difficult people—the neurotics in the woman's society and the reactionaries on the church council—and can easily get involved in ego-squabbles.

A study of psychology should help him understand himself. If he learns from science the functional pattern of the human personality, he learns also to recognize this pattern in himself and others. He grows sensitive to the psychological clues that interpret human behavior and is better able to describe the workings of human nature to his people. In doing this, it is advisable not to use psychological terminology; congregations want a pastor, not a psychologist.

The Bible itself is a textbook in human nature. It is also the preacher's textbook for sermons. If he has done a conscientious job in the study of his text he can scarcely help but show a knowledge of human nature. The fundamentals of the psychology of personality were in the third chapter of Genesis long before they were discovered by the psychologists; and this analysis of the human personality runs throughout the Scriptures. When the preacher accurately describes human nature, each of his hearers will think he is talking directly to him. The people know he knows how they feel.

Personal Religion. People with problems come to church to seek help from religion. They are most likely to get this help from sermons that apply religion to the inner life. Sermons on social action have their vital place, but it is the sermon on personal religion that moves people to ask counseling.

According to the psychology of religion, religion is man's response to a Creator of values in which the Creator himself is recognized as the supreme value. The man in the pew wants first of all to lay hold on God.

In the course of facing a problem people often lose their personal religion. The large role that guilt plays in human problems is responsible for this. Subconsciously they feel they have offended God and that he wants little or nothing to do with them. They may even believe that this damage to their personal religion is the basis of their problem. . . .

Moving in a circle where God is taken for granted, the pastor will have to remind himself that there will be doubters among his hearers, that they are often people with problems, and that basically their problem is the guilt which has separated them from God. In his sermons he should seek not only to stimulate belief in God but also to eliminate this barrier to belief. Guilt is a religious problem. The heart of the Christian gospel is its solution. As the pastor tries to make this forgiveness effective in the lives of his hearers he is preaching personal religion in its essence.

Ring of Sincerity. Several years ago when I needed the assurance of faith I heard Peter Marshall preach. I left his church helped not only by what he said but also by the sincerity with which he said it. It is from the preacher's own experiences in the spiritual life that he learns to make religion practical. "I believed, therefore have I spoken."

The pastor's sermons reflect his private devotional life. The time he spends with God is a blessing not only to himself but to his people. It is in communion with God that he receives the spiritual vitality that enables him to preach with conviction. No man can keep company with Christ without being transfigured. . . .

It is when he feels spiritually inadequate that he may try to assume a religious air. Because he is behaving unnaturally he lacks the spontaneity of sincerity. . . . . Without realizing it he may even espouse some noble cause partly as an escape from his conflict. While this cause may be worthy of his ministerial energies, if he is using it in any way to substitute for the deficiency in his own personal relationship with God, his preaching will be of little help to people with problems.

"Invitive" Attitude. What in counseling is called approachability, in the pulpit can be called an "invitive" attitude. An analysis of this attitude reveals three ingredients: humility, tolerance and *humanliness.*

If the minister is harsh and unbending in his condemnation of the enemy, his people will be wary in approaching him with their own problems. Feeling that their particular situation is inexcusable, they will see in any intolerance a frightening possibility that he might be intolerant with them also.

Although he should be wise, the preacher can sound too wise. Good as a minister is supposed to be, he can give the impression of being too good. If his preaching reveals a man extremely clever, whose emotions are always under perfect control and who knows all the answers, he may seem to his people to be far above their level. Their feelings of inferiority accentuated, they may feel too inadepuate even to approach him. . . .

The preacher is sharing with his people his insights into and understanding of the mind and purpose of God. He is not preaching *at* them. His sermon should move the troubled soul to say, "I think I can talk to a man like that."

Preaching and counseling must work together if either is to meet the needs of the congregation. Preaching alone cannot give the specific clarification that the interchange of conversation in the counseling relationship can effect. Nor can it always reach the more serious and deep-seated problems. Counseling alone would be too time-consuming a method to meet all the personal problems of the parish. Preaching and counseling need each other.—*The Pulpit.*

Progress Among Rural Churches

From "The Report of the Convention Committee on Rural Church"

IF WE MEAN by rural church, a church which is located outside city limits, the Southern Convention still has a great number of them. But if we mean by rural church, a church whose membership is made up strictly of rural people, then there are very few of these existing in our convention today.

Most of our so-called rural churches today are more of a "fringe" church than rural. That is, in most of our country churches there is an overlapping of city and rural people in almost every one of them. And the trend of things today is pointing toward more and more of this type of church. Even though great numbers of rural people have gone to the cities and towns to work, they continue to support their local home church, and since there is a tendency on the part of many people today to go back to the country to build their homes, the future of the rural church is more hopeful than ever before.

Because of this fact, making possible a stronger financial program, promising progress and growth of better trained leadership are being centered in these churches. The sharp contrast between the country "parson" and the city minister, as far as professional training and experience are concerned, is not nearly so marked as it once was. The majority of our rural churches today have seminary trained men serving as pastors, and some of them even have skilled religious education directors. So neither the rural minister nor the rural church have to take a back seat any longer in the vital affairs of the church at large. The rural church and its hard-working, well directed membership are coming into their own.

Just a brief look around our convention will bear out everything we have said. Almost every leading rural church, or group of churches, has a modern, up-to-date parsonage for its minister and his family. New churches, new educational buildings, re-worked structures, modern equipment and furnishings are not exceptions any longer in the rural field. They are the order of the day. These modern plants, with well-trained leadership, teachers, officers, ministers, alike, are not only equal to a lot of our city churches, but in many respects are far better; and they are doing just as good a job, if not better, in their total programs.

The rural church as a member-recruiting center for city churches is just about a thing of the past. The rural church is winning new members to Christ all right, and it is giving these members better training than they have ever had before, and the really encouraging thing about this is that these members are staying with the rural church. They are staying with it because few other churches anywhere have anything better to offer. They are participating and prosperous in a spiritual fellowship. The matter of distance between the rural member and his church is no longer an obstacle. With modern means of transportation and good roads leading to most of our rural churches, attendance in the Sunday school and church services is better than ever, and is increasing every year.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

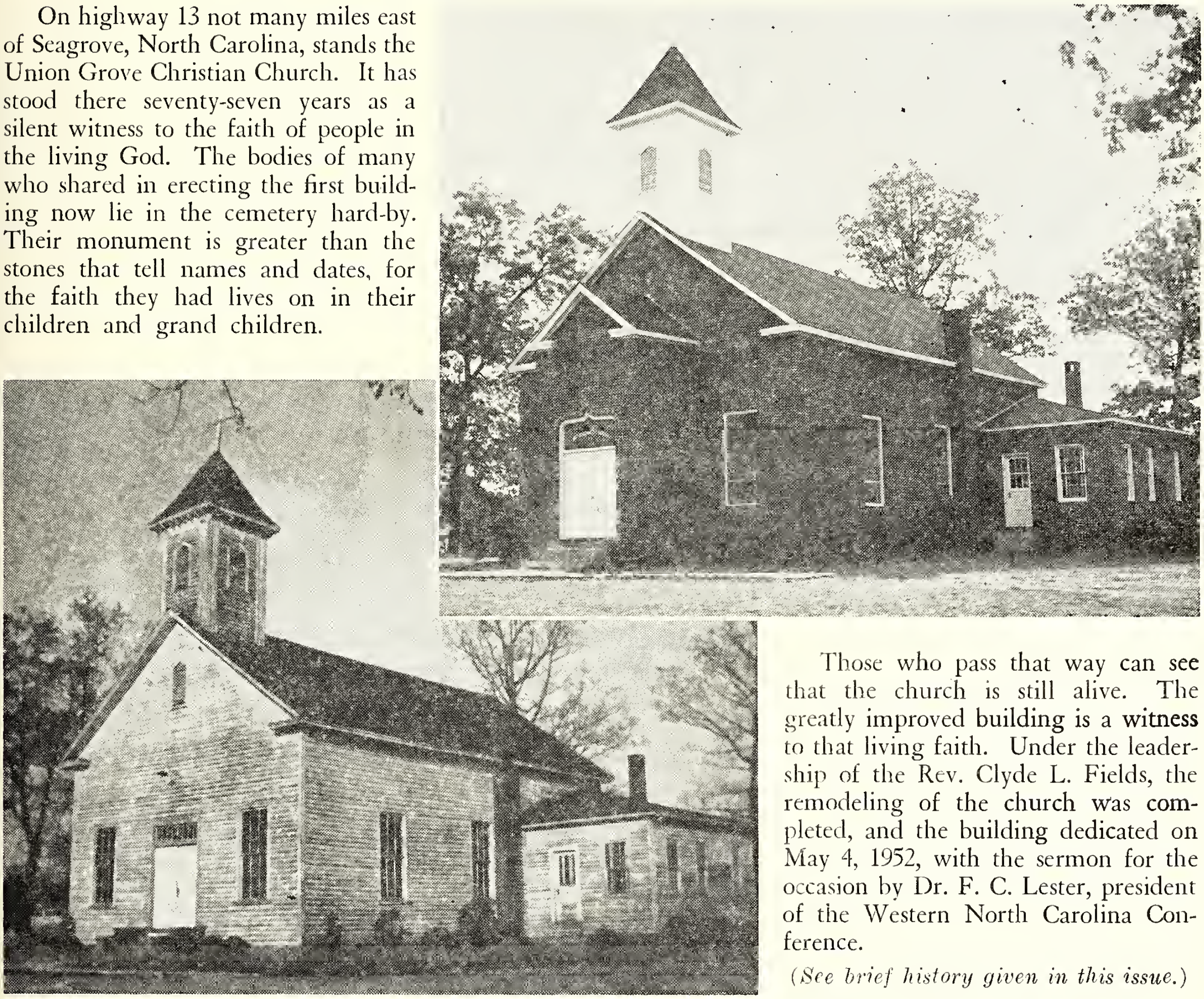
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, AUGUST 14, 1952 NUMBER 32

"BEFORE" *and* "AFTER" *at* UNION GROVE

On highway 13 not many miles east of Seagrove, North Carolina, stands the Union Grove Christian Church. It has stood there seventy-seven years as a silent witness to the faith of people in the living God. The bodies of many who shared in erecting the first building now lie in the cemetery hard-by. Their monument is greater than the stones that tell names and dates, for the faith they had lives on in their children and grand children.



Those who pass that way can see that the church is still alive. The greatly improved building is a witness to that living faith. Under the leadership of the Rev. Clyde L. Fields, the remodeling of the church was completed, and the building dedicated on May 4, 1952, with the sermon for the occasion by Dr. F. C. Lester, president of the Western North Carolina Conference.

(See brief history given in this issue.)

". . . the building fitly framed unto a holy temple."--Eph. 2:21

News Flashes

Elia Ann, daughter of Rev and Mrs. Walstein Snyder, was born on July 27 at the Alamance County Hospital. Congratulations to this ministerial family.

Read the address, "Why a Church School?" by Floyd A. Turner, president of the Eastern Virginia Sunday School Convention, in this issue. It will be well worth while.

Rev. and Mrs. W. L. Wood of Sanford, N. C., have reached their summer bungalow on the Delaware river at Long Eddy, N. Y., and are enjoying a well-earned vacation.

The Laymen's Fellowship of our Winston-Salem Church on Tuesday night, July 8, had a supper meeting and among other things they planned their program for the year to include five meetings a year of the men of the church, a father-son banquet, ladies' night, and agreed to make a contribution of $50.00 to the development of our Convention Assembly (Moonelon).

Mr. A. H. McIver of Sanford conducted the morning worship service at Eutaw Church, Fayetteville, N. C., August 10. Rev. R. L. House spoke at the evening service. Representatives of our Hope Mills and Southern Pines churches were present. The minister, Rev. K. M. Lindner, who is a chaplain with the rank of captain in the Reserve Officers Corps, has been away for two weeks training at Camp Jackson, S. C.

Our Youngest Church Helps Start Another Church

Three weeks ago a new work was started in the Lakeview Community, between Burlington and Union Ridge. Approximately 50 residents of that community have indicated their interest in this new work begun under the leadership of John G. Truitt, Jr., ministerial student at Elon College. The first contribution to the building fund of this new church came from our new church, Beverly Hills, in Burlington. This young church has made an offering of $50.00 towards this building fund. Congratulations to Rev. W. W. Snyder, pastor, and his people of Beverly Hills Church in their vision and desire to help other communities have new churches. Our older and more established churches may well learn a lesson from Beverly Hills. When the Lord said, "He that loses his life for my sake shall save it," he was talking to the corporate membership of the churches as well as to individuals.

Wm. T. Scott.

Oldest Member of Richmond Church Passes

On the morning of her birthday at about 3 o'clock God sent his messenger to summon home the oldest living member of the First Church of Richmond.

Mrs. Eudora Covington Pierce was born on August 13, 1869, and on yesterday, just 83 years later she slipped away to join her husband, Artie E. Pierce who had preceded her several years ago. Both were charter members of the First Church, and Mr. Pierce, at the time of his death was the chairman of the building committe of the church. He lived to see the first draft of the plans for the church.

During the intervening years, Mrs. Pierce has been, in good times and bad, an immovable "pillar" of her church. And there have been times when her encouragement was sorely needed. It was always forthcoming. Even in her later days she has been one of its most faithful members.

Funeral services will be held at the church at the corner of Grove Avenue and Sheppard Street on Friday morning at 10 o'clock, and the services will be concluded at four o'clock Friday afternoon at Pleasant Grove Christian Church, near Vernon Hill, Virginia. Interment will be in the church cemetery.

The entire church membership will join in the sorrow of her son Edgar and her daughter Janie, who survive her; and we wish for them the comfort that only God can give in this time of grief.

J. T. Kernodle.

Activities at Hines Chapel and Monticello

Hines Chapel Church has just complete an extensive improvement program costing the church more than $5,000.00. The entire building was renovated both inside and out. A new heating system was installed, which can be used for auxiliary air-conditioning in the summer.

The church school has grown beyond the present facilities, and plans are being considered for a religious education building. For the past three months the average attendance was 115. At the present time there is a very active Pilgrim Fellowship that meets twice a month on Sunday nights.

(Continued on page 15.)

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September	**16—Elon College Founders Day**
October	**2—Eastern Virginia Woman's Missionary Conference** **Christian Temple, Norfolk, Virginia**
October	**7—North Carolina Woman's Missionary Conference** **Apple's Chapel Church (Guilford County)**
October	**9—Virginia Valley Central Woman's Conference** **Mt. Olivet Church (Green County)**
October	**15-16—Virginia Valley Central Annual Conference** **Leaksville Church (near Luray)**
October	**21-22—Eastern North Carolina Annual Conference** **Mount Auburn Church (Near Manson)**
October	**29-30—Eastern Virginia Annual Conference** **South Norfolk Church**

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November	**5 -6—Western North Carolina Annual Conference** **Place to be determined by Executive Committee**
November	**11-12—North Carolina and Virginia Annual Conference** **Bethlehem Church, Altamahaw**

The Summer Vacation Season in Sanford

Despite vacation season and the terrific hot weather, Sanford has carried a full church program and scheduled extra activities receiving excellent response This summer being the first experience the church has had at employing a Director of Religious Education, it is generally felt that it is ready to secure the services of a full-time Director in the future. It would be fine for more of the churches in the Southern Convention to follow this experiment.

A successful two-week Vacation Church School was held June 6 to 20 which ended with a picnic on Friday, the last day at noon, at the Recreational Park. The climax program for the school was combined with Children's Day and given at the eleven o'clock service on Sunday following the closing day.

A youth group has been reorganized for Junior High and Senior High young people. This group has written a play centering around the theme of the foreign mission study on "Mexico." This project has taken much research and cooperative planning but it has also created unity and fine fellowship within the group. The play will be finished and presented following a family fellowship supper August 13 at the church. The group has enjoyed many social activities such as picnics, a trip to Mr. and Mrs. A. H. McIver's cottage at White Lake, swimming party at Aberdeen Lake near Southern Pines, and five of the young people attended an evening and night session at the Summer Conference at Elon. They also took as a project the painting of the furniture in the Nursery and Kindergarten departments which has added much to the attractiveness of the departments.

Plans are in the making to begin a church library which will add greatly to the facilities of the church. Books for teachers, pupils, and parents are to be included.

The Church School has undergone considerable recognition. A beautiful new nursery has recently been made available for children 1 to 3 years, and the previous nursery was redecorated for the Kindergarten or for the 4- and 5-year-olds. Meetings with the individual departments has resulted with enthusiastic teachers preparing better orders of worship, more attractive worship centers, better house keeping in rooms and discussions of better teaching methods.

A Junior Choir has been organized with Mrs. Ed Bender as director and Misses Sybil Kelly and Patricia Proctor as accompanists.

It has indeed been a rich and fruitful experience working in the Sanford Church this summer in the field of Religious Education and as was previously mentioned I would like for more churches in our Southern Convention to place more emphasis on Religious Education, which strengthens all age groups in the church. This was a field recognized in Old Testament times but there is much pioneer work yet to be explored. Let us not be guilty in our churches of conserving the past better than we pioneer the future.

Dorothy Foltz, *Director of Religious Education.*

Women to Meet

The Executive Board of the Woman's Missionary Convention will hold its semi-annual meeting at the Hotel Warren, in Warrenton, N. C., on Thursday, September 9, beginning at 10:30 o'clock.

Each member of the board is urgently requested to be present.

Mrs. W. B. Williams,
President.

External things and opportunities so abound in American life that, instead of nurturing the true source of happiness, we tend to make it a direct aim. So we end in looking for happiness in possession of the external—in money, a good time, somebody to lean on, and so on. We are impatient, hurried and fretful because we do not find happiness where we look for it.

—*John Dewey.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

Look Away, Look Away, to Sweden!

Have you ever heard of Lund, Sweden? Well, don't feel too badly about it. Neither had the editor. Shame on him!

Christian people cannot ignore geography. The outward thrust of the Church makes us study maps. And now the ecumenical movement, about which we are rightly hearing more and more, forces us to brush up on our knowledge of world geography. God, we must remember, "so loved the **world.**"

The big item in religious news just now is the fact that the Third World Conference on Faith and Order is meeting at Lund, August 15-28.

Now few, if any, of you are attending this Conference. Who knows, some of you globe-trotting, convention-attending people may attend the fourth or fifth World Conference on Faith and Order. At any rate, we can get a bird's-eye view or, better still, a God's-eye view of this historic Conference.

American delegates representing the Congregational Christian Churches are Dr. Douglas Horton, Prof. Robert Calhoun, Dr. Paul Macy, Prof. Mivear, Prof. Daniel J. Williams and Prof. Hugh Vernon White.

In the historic cathedral town of Lund, the Conference brings together some 250 delegates representing most of the 158 member churches of the World Council, and their divergent theological viewpoints. They come from about forty countries, including some within the Soviet orbit. Among the 250 delegates and the additional invited consultants are a goodly proportion of the world's most distinguished church leaders.

The concern of the Lund Conference, as the term "Faith and Order" implies, is to examine the problems that stand in the way of full unity between the churches in the ecumenical framework, and to ask what can be done to get back on the road to that goal. Considerable progress has already been made in this direction during the past decades. The move toward organic union within the various branches of the same "confession" is exemplified by present negotiations between different branches of the Lutheran Church, or between the Presbyterian, U.S.A., U.S., and United churches. There have been over 35 organic unions of churches since the Lausanne Conference on Faith and Order in 1927, and over 100 since 1900.

Union of another sort (not organic) is exemplified by the growth of the local and national councils of churches in various countries, and especially by the work of the World Council of Churches and the International Missionary Council.

In the previous World Faith and Order Conferences, held in 1927 and 1937, unexpectedly large areas of agreement on theological matters were apparent, and it has been possible to suggest ways toward resolving some real differences.

But such suggestions can only be reported back to the churches for such action as they see fit. The conference is not for the purpose of taking actions, its leaders point out. Nor is it a "marriage bureau between denominations." No one should be disappointed, they insist, that divisions which have developed during the past thousand years cannot be healed in two weeks! What the conference is going to do is to try to explore the differences that have caused divisions between the churches in the past and seek to suggest ways in which these differences can be reconciled. But action is in the hands of the churches themselves.

The first World Conference on Faith and Order met at Lausanne, Switzerland, in August, 1927, the first time all major branches of the Christian Church (except the Roman Catholic) met for such a purpose since the historic division of the eastern and western churches in 1054. The second World Conference on Faith and Order, held at Edinburgh in 1937, brought together delegates of 122 churches from 43 countries. At this meeting the Faith and Order movement joined with the parallel Life and Work movement of the churches, to set up a provisional committee for the World Council of Churches. When the World Council of Churches was officially constituted at Amsterdam in 1948, the Faith and Order movement became the Commission on Faith and Order of the World Council of Churches. The Lund Conference will be the first world gathering of the Faith and Order group under this new status.

Three theological commissions, whose reports will form the basis of the main discussions, were appointed as a result of the Second World Conference in 1937. These are:

1. **The Nature of the Church,** under the leadership of Rev. Dr. R. Newton Flew, England; Prof. K. E. Skydsgaard, Denmark; Dean Clarence T. Craig, U. S. A.; Rev. Canon Kenneth Riches, England.

What, the theologians will ask themselves, are the conceptions of the Church held by the different families of churches—Angelican, Orthodox, Reformed, Free Church, for instance—and what differences in these conceptions are keeping the churches apart? Would mutual understanding lead to wider areas of agreement? And to what degree does basic agreement on essential matters already exist?

2. *Ways of Worship*, under the leadership of Dr. W. Staehlin, Germany; Pastor Dr. H. Asmussen, Germany; Pastor W. Vos, Holland.

What forms of worship are so much a part of each communion's life that to give them up would seem to be synonymous with asking the communicant members to actually change their religion? And which ones are expendable in the cause of increased spiritual unity with the Church as a whole?

3. *Intercommunion*, under the leadership of Rev. Prof. D. W. Baillie, Scotland; Prof. H. S. Alivisatos, Greece; Rev. Prof. John Marsh, England.

Above all, what are the reasons why it is not possible for members of all churches to join together in the act of Holy Communion? In this respect it is notable that Archbishop Y. T. Brilioth of Sweden, chairman of the Faith and Order Commission and presiding officer at the Conference, will officiate at a service at Holy Communion at the historic Lund Cathedral, conducted by the Church of Sweden (Lutheran), in which that church invites all delegates to participate.

At every point in the discussion, the participants are asked also to consider a new note, which has never been adequately considered at such a theological conference. This "new note" has to do with the cultural and social (non-theological) factors which enter directly into the making of Church history, and which, it is felt, are major influences in bringing about or perpetuating differences between churches or accelerating church unity. A recent report upon this subject, distributed by the Commission on Faith and Order, which will receive considerable attention at the Lund Conference, concludes:

"In the present time, the greatest threat of new schisms lies in the passionate adherence to political ideologies and national or racial loyalties. We must be particularly vigilant to see how these affect our present Christian fellowship and our hopes of unity. As members of churches, we all too often simply reflect the prejudices of the society around us, instead of transcending them. . . . Traditioal positions, forms and institutions which have become dear to us, must be recognized as questionable and may have to be given up or changed. We must be particularly attentive to the insights of sociology, psychology, economics, and all sciences which bring a legitimate criticism to bear upon our Christian institutions in their human and historical limitations."

This full report, in printed form may be had from The World Council of Churches, 156 Fifth Avenue, New York 10, N. Y., for 25c.

God's Method of Creation

By DR. W. R. CULLOM
Wake Forest College

A letter came to me a day or so ago from a man in another state asking several questions about the doctrine of evolution. Two of my papers dealing with vital matters in the field of religion were sent to him. Along with these papers went a letter promising to write out and send to the brother an account of my early struggle with the question of evolution. It is in fulfilling this promise that this paper is prepared and sent forth on its mission.

As far as I can recall, I had never heard the word *evolution* when I entered Wake Forest College as a student in 1886. Darwin's revolutionary book, *The Origin of Species*, had been published in 1859, twenty-seven years before I came to college. News and information did not spread as rapidly then as they do today. When I entered college the better informed students were then just beginning to feel the impact of the new teaching. The Bible was to me at that time abaut as sacred as was it Author. This Book came in one solid lump, as it were, from the very throne of God and was given, word for word, to men who wrote it down *verbatim et literatim et punctuatim* as it came from God's lips. With a soul and a life set in the concepts of such an attitude as this, Dawin's theories began to be heard. If what was falling on my ears had any basis of fact and reality in it, my Bible was gone. At least so it appeared to me.

To say that I was miserable in the inner parts does not begin to suggest the anguish of my soul. Here I was, a young minister entering college with a view to getting ready to preach the gospel of the Son of God. That gospel was in the Bible, and in the Bible only. I felt much as Mary must have felt when she exclaimed, "They have taken away my Lord, and I know not where they have laid him." (John 20:13.)

What was I to do? What *could* I do? I blundered along in darkness, in doubt, in misgivings and almost in despair. As I look back across the years today, five things take shape in my mind as constituting my response to my bewilderment:

(1) I *kept my mouth shut*. I didn't run around blabbing out to everyone I saw the confusion and chaos that were in my soul.

(2) I *prayed*. I tried to tell God all about it in the belief that he would hear and help.

(3) I *listened* with all the ears and with all the mind that I could command.

(4) I *worked* as hard as ever did the traditional Trojan. My grades were generally between 95 and 100.

(5) I *waited* patiently, believing that help would come from somewhere and in some way. Nor did I have to wait too long.

While I was in this awful plight, a friend—a college mate—from Iredell County was sick in his room. On Sunday afternoon I walked leisurely over to this young man's room. He was in bed with malaria. I lay down on his bed beside him. We talked quietly and leisurely about all sorts of things. Without any special objective the conversation drifted into the subject of evolution. As we talked my friend made this observation: "Cullom, evolution doesn't worry me as it does some of the fellows. There isn't a word in the Bible about God's method of making the world. The Bible is only responsible for the fact that God did it. It really gives me a much simpler and more sensible conception of God to think of him as working patiently and persistently through the ages to bring the universe into existence than it does to think of him as working after the manner of the cheap magician to do so."

I may have put into the mouth of my friend something of my own later reflection, but he gave me the heart of what I have said. He had no thought, surely, of how much his observation was to mean to me, nor did I realize at the time that that moment would be looked back to in after years as one of the critical moments of my life. But the more I thought about it and the more I acted on the clue

(Continued on page 12.)

WHY A CHURCH SCHOOL?

By FLOYD A. TURNER, President
Eastern Virginia Sunday School Convention

The church school exists to accomplish the purposes of the church. It aims to make intelligent and devoted Christians of all who attend and all who should attend. It aims to accomplish the will of God in a modern world. Nothing in life is more important than this. No community cause deserves such consecration of thought and energy and time.

The Purpose.

The unique function of the church is in the realm of religion—the Christian religion, religion that changes life. The child needs to know that there is a God, that life and love are gifts of God, and that God wants him to live a happy and helpful life. He learns to depend upon God, to love God, and to do God's will. He needs to have a growing joy in being part of the fellowship of the church and helping the church do its work.

When he enters the period of youth he is faced with difficult choices and decisions. If he has developed a Christian attitude and habits, has committed himself to the purposes which bind Christians together within the church, and is given sound advice by friendly and trusted adults, he will grow into a rugged Christian. Without religion, he may easily make a wreck of his entire life.

Men and women carry heavy burdens and are beset by trials and temptations. They need a courage, wisdom and strength greater than their own. If they are to leave a better world than that into which they came, their faith and experience of the Christian religion must increase throughout their lives.

If Christ's church is to fulfill its divine mission, they must continue eagerly in the process of Christian education.

Christian education tries to help young and old to understand what it means to be a Christian, and to choose to be Christian. It also helps them to become useful members of the church, to live and witness as Christians should and to work with others in and through the church, so that God's will shall be done more and more everywhere on earth. This is another way of saying that the aim of Christian education is to make Christians, to build up the church, and to Christianize the social order.

Relationships are as important as ideas. People do not listen simply by being told certain facts or by grasping certain ideas. It is important to memorize passages of scripture, statements of faith and codes of ethics; but memorization is not learning. Nothing is learned until it changes the thinking and living of a person. Ideas are very important. They are so basic that we have a larger task than that of having pupils say them back to us. Because we are concerned with learning, we cannot be content until true ideas change the thinking and conduct of our people. So it is that we are always trying to do two things: make clear Christian facts and ideas, and get them transformed into Christian action. We teach as much by actions as by words. What is done is as important as what is said. The way in which a thing is done is as important as what is done. Religion is both taught and caught. We teach the Christian religion by our Christian relationships with other people.

Home and Church Cooperation.

One of the hardest and most needed undertakings is that of helping parents understand how important religious education is, and to see how they can help their children in the homes. We should try to bring them into a relationship with the church that will assure the cooperation of the home and church in the Christian nurture of the children.

An annual letter to parents may carry recommendations of booklets for use in the family and point out how the "Sunday School Papers" which the children bring home may be the very best means of teaching religion in the home.

The adult classes may study the subject of home religion for at least enough time to enlighten the parents on how best to cooperate on this important job, which is after all their own responsibility. Young adult groups certainly need to include this subject in their programs. This may be the emphasis during certain seasonal studies.

Reaching the Unreached.

Half of the people of America receive no religious instruction. How does this apply to our communities? Do we do all we can to reach those who do not attend any church school? Do we encourage our children to invite others to come?

Social Responsibility.

With young people and adults, serious study of social conditions and needs should be undertaken, particularly of those situations about which the memebrs of the church can do something constructive. There may be some who still insist that "the church should stick to the gospel"; and so it should. There is a close relationship between Bible study and social action, and any earnest study as directly to the need of a redeemed of the prophets and of Jesus will lead society as it does to the emphasis on personal salvation. Social studies in the church begin with faith in God and with commitment to his will, as revealed in Jesus, and such studies seek to discover what Christians must do to help fashion the kind of world God desires.

The church program should be to awaken an awareness of concern about cruel and unjust social conditions upon the part of church people, to help them all to understand the causes of these evils, and to bring to light the teachings of Christianity that have a bearing upon contemporary problems. The program should also be to examine the various proposals for the elimination of social injustice and to test them all by Christian principles, to discover how members of the church, individually and collectively, may best work for social justice and righteousness, and to unite Christians of the community and elsewhere in an effort to right the wrongs of society.

Our missionary program is based on Christ's teachings of faith, salvation, healing and social justice. Every church is a part of a larger fellowship, and has missionary responsibilities beyond its parish as well as to its community. A strong missionary program does more to promote the good will of mankind than any other way in which we could expend our efforts and our means.

Faith.

The Christian Church is bound together by the faith of its members. It is a faith which comes down through the ages, yet one which each person must make uniquely his own. There are various verbal expressions of that faith. The covenants and creeds of the churches of our fellowship are not all alike. Persons within a church would state their deepest beliefs in different ways. Yet within

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COLLEGE TWO and ONE HALF MILLION DOLLAR CAMPAIGN

Statement of Needs and Plan of Organization

September 16, 1952, 11 a.m. to 2 p.m.

Speakers

CONGRESSMAN WALTER JUDD
DR. HOWARD S. HARDCATSLE

Elon College was founded in 1890 by the Christian Church. It was founded by the church, for the young people of the church, and young people who might desire superior advantages in higher education under moral and religious influences.

The founding fathers were wiser than they thought. Their vision was limited, but their hopes were universal and eternal. Elon College has had its difficulties and faced forbidding obstacles, but even so its progress has been steady and decisive.

Standing at the beginning of its 63rd year, it finds itself in favorable condition. At present it has $492,000 endowment, book value; real value is considerably more. In addition, it has $326,000 in invested funds, making a total of more than $800,000 in invested funds from which the college receives more than $50,000 annually for current needs.

The college's facilities for instructional purposes are first class. Its dormitories are old and their facilities are not modern. The dining room was destroyed by fire in 1942. We are preparing and serving meals to students and faculty members in temporary buildings which are far from satisfactory.

The college and the churches in the Southern Convention have authorized a campaign for Two and One Half Million Dollars. Of this amount there has been secured in cash and pledges $1,170.00. The authorities of the church and the college propose to intensify this campaign with special services on Tuesday, September 16, with the hope of securing the total amount by March 1, 1953 if possible. The church, the alumni, friends, business and industry are being asked to contribute this amount in cash and pledges. Pledges may be paid in equal installments over a period of five years. This is not a church campaign only, but certainly the church is to be the major factor in contributing and soliciting funds. The territory in which there are churches or alumni has been divided into divisions and areas with quotas assigned as follows:

I.—*Virginia Division*—$600,000.
  A. Eastern Va. District, $480,000.
    1. Norfolk Area, $165,000.
    2. Suffolk-Franklin, $240,000.
    3. Windsor-Richmond, $72,000.
  B. Valley Va. District, $96,000.
    1. Winchester Area, $24,000.
    2. Luray-Leaksville, $24,000.
    3. Harrisonburg-New Market, $48,000.

II—*N. C. Division*—$900,000.
  A. Eastern District, $300,000.
    1. Durham-Sanford-So. Pines Area, $120,000.
    2. Fuquay Spgs. Area, $60,000
    3. Raleigh Area, $48,000.
    4. Henderson Area, $96,000.
  B. Central District, $588,000.
    1. Burlington Area, $300,000.
    2. Greensboro Area, $150,000.
    3. Asheboro-Liberty, $150,000.
    4. Winston-Salem, $15,000.
    5. Virgilina-Halifax, $50,000.
  C. Western District, $12,000.
    1. Ashville-Tryon Area, $12,000.

Local Organization.

1. Church—One committeeman for each 10 church members.
2. Alumni—One committeeman for each 10 alumni.
3. Adequate committemen to solicit friends, foundations and corporations.
4. Adequate committeemen for business, manufacturing and industry.
5. Memorials and Bequests—lawyers, bankers, trust officers and pastors.

Sources.

1. Church membership.
2. Elon Alumni.
3. Friends, foundations, corporations.
4. Business, manufacturing, industry.
5. Memorials and bequests.

In authorizing this campaign and determining these goals, the church and the college were aware that there were other campaigns for funds; that many local churches have erected new buildings, improved and added to existing buildings, and otherwise increased their local budgets. At the same time, the Convention and the Trustees of the college were aware of the value of Elon College to the denomination and the general cause of Christian higher education, and of its contribution to the church in many ways. They also were faced with the fact that in the light of advancing conditions that it was imperative that definite steps be taken to provide Elon College with modern and adequate facilities and a larger endowment, if the college were to continue to attract and hold the young people of our own church, and of other churches, who go to college.

This campaign is not just another campaign, but it is a campaign authorized because of existing needs and absolute necessity. When you think of the goal of this campaign, don't think of it in totals, but think of it from the standpoint of the individual contributor. We realize that it is inadvisable to mention minimum contributions, but if every member of the church would contribute only 2 cents a day for five years, we would have one and a quarter million dollars. Then, if you add the Elon College Alumni, we would have $1,400,000 plus. Of course, every individual member will not contribute, but many individuals will contribute much more than 2 cents a day. We need 3,000 workers. If we had 3,000 people who are interested who would contact 10 other individuals with information concerning Elon College and an earnest appeal, we would raise one and one half million dollars without difficulty, and sooner than we had hoped.

The officials of the church, the college and the alumni are in the process of forming an organiation that will carry this appeal to every individual member, to foundations, to business and industry. This organization must be completed by September 10. On September 16, the organization, including officials, pastors and committeemen for local churches, are invited to hold its initial meeting at Elon College to participate in Founder's Day exercises and launching of the campaign. Services will be held at 11 o'clock and 2 o'clock in the afternoon. The morning service will center around Dr. William Allen Harper, fourth president of the college, who

(Continued on page 15.)

Missions at Home and Abroad

VI.--Dr. Sloan Tells of the Out-Standing Mission Work in Angola

"Coo-coo, coo-coo," replied a house full of Africans as I greeted them at church this morning in my best Umbundu. How did they get my number so quickly? Fortunately, they did not consider me crazy, but were giving me a very polite greeting in return for my attempt to speak their language.

Angola, or Portuguese West Africa, is the objective of our visit to Africa, for here is the mission work of our Congregational Christian denomination. We landed by plane last Sunday morning at the capital, Luando, in the north-western corner of Angola, where the Methodists have good work. It was nearly noon by the time we had made peace with the Angola police and found the Methodist mission, but Methodists are not slow. Before the day was over, they had me speaking, through a translator, to three different church groups.

Monday morning, we flew to Lobito, which has the best harbor in Africa. Once more I discovered that justice always catches up. Last October, Pattie Lee Coghill hurried to our house at Elon College, saying, "You have to speak on Latin America to the Congregational Christian women of North Carolina tomorrow and of Eastern Virginia Thursday. A missionary from Africa was to have been the main speaker, but she is in the hospital." When we arrived at the Lobito mission house, we found that the only American there was this missionary, Mary Hurlbut, who had arrived from America a few days before. We planned to leave Lobito the next day. The African pastor said, "We want our people to meet you, so I will get some of our young folks together tonight." When we reached the church, we found 300 people waiting to greet us. This is where justice caught up, for the woman for whom I had spoken at home had to translate addresses for both of us.

We came on an all night train ride to the Elende mission at Cuma, where students of the schools had a reception for us. One of the teachers read a welcome in the official language, Portuguese, in which I was called "your excellency." Mrs. Sloan has been making a study of similarities between Portuguese and Spanish. To the delight of all, she gave a reply in Portuguese. The church service, however, is in Umbundu, so to keep up with my wife, I had a sentence in Umbundu worked out with which to preface my sermon on this morning. The congregation not only called "Coo-coo," but applauded me.

Elende is a great place up in the mountains. It is winter here, but we are only 700 miles south of the equator, so the temperature does not change greatly. The elevation, 3,000 feet, makes the climate pleasant, although it gets hot in the sun in the middle of the day.

We have taken a lot of pictures here, which should be useful in talks next fall and winter. We have visited numerous African villages, and once we drove as far as we could by jeep and then walked up a mountain a couple of miles to see a pagan drumming and dance. Many of the people would be quite drunk and sensual by dark as well as worn out by their constant dancing.

Christian work here is extremely effective. In this mission area which has a radius of 125 miles are 342 Christian villages, each with its little church and often an elementary school. Each village has a leader or catechist. Seven African pastors supervise this work, which has 5,400 church members. If a member gets drunk, takes part in a pagan dance, or otherwise goes astray, he is suspended from membership. If, in the presence of the church, he seeks God's forgiveness and behaves himself for a year, he is restored to membership.

The organized church is but one factor of mission work here. All of the schools for Africans are church schools, and most of the medical work for Africans is furnished by the church. But a big part as any is the agriculture and industrial work. A very few Africans have enough to eat, and the death rate is high. But much is being done here to introduce new methods. Plows are being made and oxen grown. But with the average wage for labor in the nation at ten and a half cents a day, a plow is an expensive thing. With almost no animals, there is very little fertilizer. The usual plan has been to raise a crop for three or four years, until the land will produce no more, then to clear off another space. The introduction of green manure crops—velvet beans are most successful — is slowly changing this.

Two weeks ago, we met an American psychologist who has been teaching Africans. He has discovered what some people already knew, that Africans have the same amount of intelligence as Americans. Most of them have lacked opportunity. I wish you could meet some of the Africans who have had an opportunity. We had a two hour interview with the local pastor who translated my sermon this morning. He is brilliant and would be an asset to any college faculty. Of course he uses Portuguese as readily as his own Umbundu. Years ago, he decided to learn English. Today he is as fluent in it as I am. His son has been in an Angola school for Portuguese the past year and has proved to be a top student in his class. Next week he sails for Portugal to study medicine, with the expectation of eventually being on the mission staff.

The old Greek story says that the great hero of the Trojan War, Achilles, was dipped while he was yet a child in the waters of the Styx by his mother, Thetis, in order to make him invulnerable. And the result of that plunge was that every part of Achilles' body was proof against wounds with the exception of the heel by which his mother held him, and which had not been submerged in the water. For many years, as a result, Achilles escaped unhurt, but at last the poisoned arrow of the Trojan Paris found the weak spot and inflicted the death wound there. So sin and temptation attack us where we are weakest. They appeal to our inclinations, our passions, our lusts; they find out the weak spot.—*J. D. Jones.*

The happiest people on earth are those who have contributed something to the welfare of others. "To do a good act every day is sure to keep the grumps away." The man who fashioned this homely rhyme told the truth, even though he might have framed it in a more pleasant fashion—*Holleman.*

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Greetings from a Far-off Friend

One of the fine things about Dr. and Mrs. W. W. Sloan, professors at Elon College, is their interest in missions as expressed in their visits to the lands to be studied each year. Some of us might have the desire, but not be in a situation where we could make that desire come true; others might have the time and money, but see no point in visiting mission areas in other countries. Happily for us the right combination is found among the right people—for from Elon College they can easily go to many of our churches to tell about their experiences.

Here are excerpts from a personal letter from Mrs. Sloan (written on July 19 in Khartoum, Anglo-Egyptian Sudan), who found time on a trip to write to friends at home—something that not all of us do!

"Greetings from the hottest spot we have found this summer! Temperature was 109 the day we arrived. We are now leaving Khartoum and will be in our fifteenth African country for this trip, Egypt, tonight. . . .

"We have seen all kinds of missions and we have found things really very much in accordance with the study book version of the church work in Africa. The two study books we have read are: *Africans on Safari* (before we left home) and *African Heritage,* which we picked up in the New York office and have read on our trip.

"We spent four enjoyable days, over the Fourth of July, with Harriet Summerville at Dondi Station in Portuguese, Angola. As you know, she is supported by the Reidsville Church. We also gathered a great deal of information from Mary Hurlbut at Elende in Angola. She is the speaker Mr. Sloan had to pinch-hit for at the fall meeting of the North Carolina women, also the Eastern Virginia group, last year. Little did he expect to meet her in Africa! Well, she had to pinch-hit for us by translating three addresses, and that when she was just back, herself, from a year's furlough. Her pupils seemed overjoyed to see her again, and we understood why as we came to know her."

We have enjoyed reports from africa by Mr. and Mrs. Sloan, and I am sure you have been happy to read this note from her. We shall be interested to know if they were still in Egypt when the recent military developments there occurred.

Plan now to invite the Sloans—singly or together—to report on their African visit to your society, as we study that great continent next year.

* * * * *

Appreciation of Rhythmic Choir

As chairman of our program committee of the Winston-Salem Church and a voting delegate to the General Council, I want to say a few words of praise and appreciation, educationally and otherwise, about the trip to California.

I was one of the fortunate 72 who went by chartered bus. If you do not know Pattie Lee Coghill, please get acquainted with her at once. She will tell you (with authority) about roadside stands and cultured worms. We tried to show our esteem and appreciation for her untiring planning, even on the road during the trip, by giving her a Hamilton watch.

The Rhythmic Choir presenting "The Lord's Prayer" as a devotional interested me at the Council meeting. Margaret Palmer Fisk supervised this. It is a choir of creative movement and design, interpreting religious ideas and moods. It is not only an ancient way to worship, but also a Christian art.

Paul reminds us (I Cor. 19, 20) that we should glorify God in our bodies as well as in spirits. I Timothy 2:8 and Psalms 149 and 150 express the feeling that to praise the Lord in the dance is a way of complete spiritual exaltation.

Margaret Fisk has studied the history of religious dancing from early civilization to the present day, both in professional and non-professional fields.

We have been using art channels of sculpture, painting, and poetry, why not use this beautiful expression through the art of design and movement, the rhythmic solo or choir, too? Those who are interested can write Mrs. Chester B. Fisk, 54 College Street, New Hanover, New Hampshire.

Good luck to you in this new field of religious expression.

Maynie Flynt Neal.

* * * * *

"Club 23"

What a good idea realized can do to make a closer fellowship, with better understanding, improved church relations, and greater unity, has been proved by Miss Pattie Lee Coghill when she saw her idea for a tour to Washington, D. C., New York City, the United Nations, and other points of interest, materialize.

Twenty-two women from the Southern Convention, coming from all parts of North Carolina and Virginia, made this tour under Pattie Lee's planning and supervision in April, 1951. She is the founder of the resulting club, known as "Club 23." As president of the club I have developed very sincere friendships with the other members, and so has Virginia Mason, secretary.

Have you noticed the activities and teamwork of this group of church women since they made this tour together? Last year in May at the Woman's Convention in Norfolk eight were present, with five participating on the program. At the June, 1951, School of Missions at Elon College, nine were enrolled and all took an active part in the various activities of the school.

When the passenger list was completed for the California trip, the names of the following members were listed: Miss Pattie Lee Coghill, Mrs. Carl Wallace, Mrs. Clyde Fields, Mrs. Eleanor Wheless, Mrs. Ben McIntyre, Mrs. Edward Bresko, Miss Virginia Mason, and Mrs. H. F. Nelson. The Club definitely was an asset on this tour, their contribution to the entertainment and promotion of better fellowship being outstanding. In fact, they do take credit for being indirectly responsible for making the tour possible.

Now again at the School of Missions, which began only four days after the return of the California trip, the following members of "Club 23" were enrolled: Miss Pattie Lee Coghill, Mrs. Carl Wallace, Mrs. Ed Chilton, Mrs. M. M. Joyner, Miss Virginia Mason, Mrs. O. H. Paris, Mrs. Mack Welch, Mrs. Claudia McCollum, Mrs. Allen Piland, Mrs. Eleanor Wheless, Mrs. C. N. Harris and Mrs. H. F. Nelson, and again you found this group busy.

The founder of this Club must be

(Continued on page 14.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

Since you have been told by the Editor and the Managing Editor that I have been in Newport News because of my mother's illness, I will tell you something about the wonderful view from her window. The hospital faces the James River just where it becomes Hampton Roads, leading into the Bay and on to the Ocean. Directly across is Norfolk with its great Naval Base, to the right is the Boat Harbor from which the ferry boats leave frequently to take passengers to Pine Beach on the Norfolk side. The white ferries glide easily across the water, bucking the tide and currents.

To the far left is Old Point with the Hotel as an outstanding landmark. On clear days the outlines of the steamboat that goes to Washington may be seen, especially the smoke that pours from her funnels.

Norfolk is the home base for the Atlantic Fleet and there are always one or two or three ships in, but at present there are several landing craft, destroyers, and the other evening the great battleship, *Missouri,* came in and dropped anchor near two aircraft carriers. At night they may be seen giving blinker signals from ship to shore and from ship to ship.

There are other ships in the harbor, too, and boats. Do you know the difference? A boat is a little craft and a ship is big and capable of going to sea. There are colliers that carry coal, freighters and other vessels, some at anchor, others passing through the channel on their way to far ports. Newport News is one of our country's leading ports and many ships, American and foreign, come to load and unload. Do you remember valiant Capt. Carlson of the *Flying Enterprise?* He comes to town with his ship every month. French, English, and Japanese flags have been aloft the rigging this past week.

The tides come and go, they ebb and flow. Boys and girls come with friends or parents at low tide to walk out on the flats and look for crabs. It is great fun to catch them. Sail boats flash by in the wind and other times are becalmed. Last week a lovely little sailing boat of the kind known as a "buckeye" stayed off shore all week. At night her owners sailed into the Bay but morning always found her snug in shore, now she is gone.

Ships are always "she." The battleship *Missouri* that I mentioned was built at the shipyards here. Her sailors affectionately call her the "Old Lady" or "The Mighty Mo." Not long ago she was stuck in the mud in the mudflats off Buckroe and was quite disgraced, but she is proud-looking as she rides the waves now.

Our foremost passenger ship, the *United States,* was built here, too. She is a beautiful, trim ship and the fastest in the world. Many townspeople watched her in the River and the *Daily Press* used two-inch headlines to herald her successful crossing.

I shall tell you some more about the sea—its inhabitants and ships—at another time.

The Habit of Saving

By Lucia Mallory.

"Don't you think it would be all right for me to lend Bruce the money to buy a kodak, Mother?"

I was spending the two weeks of my summer vacation at my sister Doris' country home, and it was my nephew, Tom Trask, who had asked that eager question. He had come out to the shady side porch, where his mother and I sat sewing.

Somewhat to my surprise, Doris lifted a sober face to her son before she replied, "You have already given your little brother the use of your bicycle so that he can ride to the neighbors' homes and earn money mowing lawns this summer, Tom. Now, he needs your help in learning the proper balance between saving and spending. If Bruce had saved part of what he had earned, he would be able to buy a kodak for himself."

"But Bruce is so little, Mother, and the camping trip he's going to take with Jack Cameron's family means so much to him," Tom protested. "A kodak would give him a record of all their good times. Couldn't he begin saving and pay me back after he comes home?"

"That is the attitude of people who *never* start saving money, Tom," Doris cautioned. "Do you remember the old man who came to us looking for work early in the summer?"

"You mean the one who sat around, chirping like a grasshopper about all the places to which he had been and the work he had done, and then when Father gave him a job thinning beets, he lasted only two days?" Tom inquired.

"Yes, the poor fellow worked just long enough to earn a few dollars and go on to the next place, carrying all of his possessions in a shabby suitcase," Doris replied. "You would not want Bruce to be like that, would you?"

"Of course not, Mother," Tom agreed, "but that just—doesn't seem possible!"

"I know it doesn't, Son," Doris continued, "but such an aimless existence can be the lot of any person who has never formed the habit of saving money. Work does seem to have more purpose if one can see something tangible that his earnings have purchased. That's why I've offered no serious objection when Bruce has wanted to buy equipment for the camping trip our friends have invited him to share. I did suggest to him that it might be well to save some of his money for future needs, but Bruce hasn't been able to see beyond his immediate desire. Wanting a kodak and not having the money to purchase it will show him how valuable a savings account can be."

It was Tom's turn to look thoughtful. "I understand now, Mother," he declared, "and I'm glad that you and Father have shown me how to save money. I couldn't see college ahead if I hadn't put into a savings account part of the money I'd earned raising thoroughbred calves. You wouldn't mind, though," he added whimsically, "if I gave Bruce a few cents to take along for spending money, would you?"

Doris smiled. "Oh, no, Tom; your father and I will probably do that, too, but Bruce should wait for the kodak and films until he has saved his own money to buy them."

The next time I visited my sister's home, I found out how helpful her plan for Bruce had proved. My little nephew greeted me happily and then brought his new kodak to show me.

"I'd like to take your picture while you're here, Aunt Lucia," he told me. "I bought my kodak with my own money! Now I'm saving for the things I'll need to make a darkroom, so I can learn to finish my own pictures. There's a room in the basement Mother says I may use, and Tom's going to help me to fix it up when he comes home from college."

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Antioch (Randolph) Youth

The young people at Antioch (R) Church in the Western North Carolina Conference are doing a fine job since organizing their youth fellowship. The group meets on the first and third Sunday evenings of each month and is having good attendance and splendid cooperation.

Organized on June 8, with twenty-one members, the group elected Mrs. Doris Cox as president; Mrs. Clyde Asbill, vice-president; and Miss Stella Caviness as secretary and treasurer. On the fifth Sunday of June, Antioch attended the W. N. C. Youth Rally at the Union Grove Church. Here they won the attendance trophy, which is given for the greatest percentage of members present. Antioch had 86 per cent. We all enjoyed this meeting and are looking forward to being at Hank's Chapel the fifth Sunday in August.

This reporter and pastor would like to urge all young people to take part in the work of their own church and to attend the Youth Rallies when they are held in their conference.

WINFRED BRAY,
Pastor.

* * * * *

Norfolk Youth Have a Hayride

The Pilgrim Fellowship of the First Christian Church of Norfolk recently held a hayride and an outdoor Vesper Service at Chesapeake Beach. About fifty young people left the church at 6:30 and went by truck to the beach. The worship service was held on a sand dune facing the ocean with Rev. Charles C. Thomas in charge. Mrs. James Armbruster, Choir Director, led the hymns and Lewis Gwin read the scriptures. The Rev. W. E. Wilson, Jr., a student for the Methodist Ministry at Duke University, was guest speaker for the service. His topic was: "What Makes Us Christian?" After the benediction, the young people opened their picnic lunches and, later, enjoyed a refreshing swim.

This was one of several hayrides which the young people have enjoyed this summer. These outings are made possible through the generosity of Mr. Owen L. Dowdy, who furnishes and drives the truck.

Junior Choir Added at Berkley Church

The children of the Berkley Church of Norfolk have organized a Junior Choir under the direction of Mrs. James Ambruster, director of music. The new choral group is a fine addition to the church and is doing excellent work. The people look forward to the one Sunday each month when they know the Junior Choir will bring a special touch to the worship service.

At a recent meeting, the group organized and elected the following officers for the coming year: Hartwell Stephenson, president; Susan Martell, vice-president; Norella Nethercutt, secretary, and Martha Stuart Long, treasurer.

In June, Mrs. Ambruster and some of the choir members' parents treated the group to an outdoor party and hotdog roast. About twenty-five attended and had a wonderful time.

CHAS. C. THOMAS.

* * * * *

Young People's Society of New Lebanon Church

The young people of the New Lebanon Christian Church presented a public program last Christmas. They also presented the same program in the Dendron Church.

At Easter, they gave an inspiring pantomime.

More recently they gave a fellowship supper at the home of Mrs. John Savage and enjoyed a social hour.

A life membership has been sent in in honor of Mr. O. V. Coekes, who is our oldest member.

For our friendship project we sent a box of clothing to the Philippine Islands.

MRS. JOHN SAVAGE.

* * * * *

Relax With Max

As we pick up our papers each day and see pictures of the badly damaged crops throughout our country, I wonder if we shouldn't get down on our knees and thank God for what He has given us and has allowed us to keep.

* * *

It certainly is good to see the faces of some of the finest young people in our churches. It is especially good to see their faces on a SUN page announcing their intention of coming to Elon. This is a good indication of a better Elon and a better church.

* * *

Curtis: "Say, Conductor, can't you make this train go any faster?"

Conductor: "If you're in such a big hurry, Son, why don't you get off and walk?"

Curtis: "Well, I would, but my folk aren't expecting me 'til the train gets there."

* * *

The greatest singer cannot do justice to a hymn unless he knows how to pray.

* * *

The Devil am a mean man—he reminds us so often of ourselves.

This

Space

Belongs

To

You

Young

People!

Let's

Use

It!

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

DAVID BECOMES KING

Lesson VIII—August 24, 1952.

Memory Selection: *"Man looketh on the outward appearance, but the Lord looketh on the heart."* — I Samuel 16:7.

Lesson Text: I Samuel 18:1-5; 14-16; 22:1-2; II Samuel 5:1-5.

Devotional Reading: Psalm 21:1-7.

He was only a shepherd lad, the youngest of several brothers. But God had already laid His hand upon him as the one who should follow Saul as king. The story of how God's plans unfolded and how His purpose was fulfilled is a dramatic one. The story of David makes interesting—and instructive reading. As has so often been the case, God was in "the hidden years" preparing one who should stand in the breach at a critical time and become a saviour of the people.

A Shepherd Lad.

We meet him first as a young man, a shepherd lad, the youngest of several brothers. One after another the sons of Jesse his father passed before the discerning eye of Samuel the prophet of God appointed to find and anoint a successor to Saul, already repudiated by the Lord. These young men were fine looking fellows, any one of them apparently good timber for a king. But none of them was the divinely chosen one. And when, in response to Samuel's inquiry as to whether these were all the sons of Jesse, David was summoned from the field where he was tending the sheep, Samuel knew that this was the king-to-be. He forthwith set him apart in a private ceremony until the time when he should be anointed publicly.

At the Royal Court.

In due time the young man came to the attention of Saul. He was summoned to the royal court and made a member of the king's retinue. He soon made a reputation for himself. He was a fine looking lad, with a ruddy complexion, and he had a fine spirit. He was industrious, and he behaved himself "wisely" according to the records. It soon became evident that he was no ordinary fellow, and in due time it was made known that it was he who was to suc- the easy way. Through the years he think that David came to be king ceed Saul as King. But let no one was being disciplined and trained for his royal mission, and he was willing to pay the price.

An Immortal Friendship.

Saul had a son, Jonathan. According to the custom of that day, Jonathan would succeed his father on the throne. And yet here was a young man, an outsider, who had been picked for that office. It was only natural that Saul would resent this. Any normal father would have wanted his son to fall heir to the throne. It did not help any, of course, in Saul's case for he was of a jealous nature. He determined that this young upstart should not become king, and on more than one occasion he tried to kill David. He would have done it, too, if it had not been for the agility of David himself, and for the unique friendship of his son for the young man who was to take his place on the throne There is nothing to surpass this friendship in all literature.

Jonathan interceded for David before his father, informed David of Saul's designs against him, protected him from Saul's wrath, and even gave him his own royal garments, and gladly recognized David as the heir apparent to the throne. It was the expression of a great soul, and of friendship at its highest. David recognized the grandeur of this, and the souls of these two young men were knit together as one. "Jonathan and David"—these are synonymous words for friendship at its best.

A Magnanimous Spirit.

It was a friendship between royal spirits. We have already seen what manner of man Jonathan was—his attitude toward the young man who was to have the coveted place that belonged to him. But this young man David also had a royal spirit. On several occasions, he had in his power, and at his mercy, the man who had tried on several occasions to kill him. What would the ordinary man do, especially in that day with its rough and ready standards, if he had the one who had tried to kill him in his power? What would a lot of folks do today in a case like that? Well, David was made of royal stuff. He spared the life of his enemy. He was magnanimous, he was willing to wait patiently for the unfolding of the divine plan, he believed that vengeance belong to the Lord, and he was willing to leave it to the Lord to repay. He fulfilled in his life the words of his royal offspring who said, "Love your enemies, do good to them that hate you."

Gentlemen, the King!

The king was dead, dead at his own hand. God's hour had struck, and the time had come for a new king to take the throne. There was no doubt as to who that king was. He was the unanimous choice of all the people. Apparently there were no dissenting voices. By his natural ability, by his training, by his conduct, by his spirit, David had shown his fitness for the high office. And when he was anointed at Hebron it was one of the happiest and most enthusiastic ceremonies in the historry of Israel. The people saw clearly that this young man had been called by Jehovah to be the shepherd of his people in Israel.

It was the beginning of a long and brilliant reign, lasting for forty years in all. We shall see in succeeding lessons how David united the tribes, established government, enlarged the borders of Israel, subdued enemies, and promoted religion. The Hebrews used his reign as a touchstone for succeeding reigns. The kingdom under David was in many ways the high water mark of Jewish history as a nation.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

GOD'S METHOD OF CREATION.

(Continued from page 5.)

brought into my mind that Sunday afternoon, the clearer and the more satisfying it became to me. By the time I came to Wake Forest to teach Bible, in 1896, the evolutionary hypothesis was about as much a part of my working framework as was the Copernican theory of the relationship between the earth and the sun.

In teaching the first chapter of Genesis, I must have had numberless students to read the first verse of that chapter a dozen times over and over again before I could get them respectively to see that there was not a syllable there about method. When they came to see this, like myself, they rejoiced exceedingly. I have had men come to me after years of service out

(Continued on page 13.)

A Brief History of Union Grove Christian Church

(See pictures on front page.)

Union Grove Christian Church was organized on September 22, 1866. The date of the first church building is indefinite. A motion was made on November 6, 1875, to complete the church building then under construction. The church was 32 feet by 48 feet. The Sunday school was organized on March 16, 1889, with E. C. Phillips as the first superintendent. The first church conference was held on September 14, 1867. Rev. J. S. Lawrence was the pastor. Officers were John A, Scott, secretary; Ira C. Brown, collector, and Eli Brown, treasurer. Deacons were S. H. Way and Adam Brown. Standing committees were S. H. Way, B. S. Scott and Alfred Brown.

According to certain records, the following were charter members: Collin Scott, Tommy G. Craven, Benjamin S. Scott, William W. Lawrence, R. F. Brown, Adam Brown, Eli C. Brown, William Brown, S. H. Way, Alfred B. Brown, John S. Lawrence, Daniel C. Brown, Ira C. Brown, S. L. Craven, F. M. Wiggins, J. M. Luck, Stephen Lowdermilk, Betsy Scott, Mrs. T. G. Craven, Cynthia Scott, Mrs. Adam Brown, Rebecca Brown, Polly Brown, Sally Way, Lydia Brown, Lutittia Brown, Mrs. F. M. Wiggins, Lovinie Brown, A. J. Craven, Nancy Luck and John Scott.

The pastors of the church include the following: Revs. J. S. Lawrence, 1866-70; John R. Holt, 1870-71; W. R. Brown, 1871- ; P. P. Humble, 1874-76; local preachers, 1876-80; W. R. Brown, 1880; S. H. Way, 1881; local preachers, 1881-90; J. W. Patton, 1890-94; P. T. Way, 1895-97; J. S. Lawrence, 1897-99; M. E. Hammer, 1900-02; C. C. Peele, 1903; J. R. Comer, 1904-05; R. L. Williamson, 1906-07; J. R. Comer 1908-10; T. E. White, 1910-13; C. C. Peele, 1913-14; J. T. Greene, 1914-17; L. W. Fogleman, 1917-20; T. J. Green, 1920-22; John Allred, 1922-26; H. V. Cox, Sr., 1926-30; J. M. Allred, 1930-38; Glenn Craven, 1939; Carl Brady, 1940-42; John Q. Pugh, 1943-46; Carl Brady, 1947; B. H. Lowdermilk, 1948-49; Clyde L. Fields, 1949-52.

Secretaries have included: J. A. Scott, Eli Brown, S. H. Way, H. F. Way, E. F. Cagle, J. N. Cagle, S. S. Cox, Orlando Way, E. L. Brown, B. B. Phillips, D. W. Brown, Oscar Brown, W. R. Brown, Wade Brown, Arlen Coble and Harvey S. Allen.

Sextons have included: S. L. Craven, R. F. Brown, E. H. Byrd, C. A. Byrd, M. J. Brown and T. F. Brown.

In 1938 four Sunday school rooms were built and certain other repairs made. In 1948 the interior of the church was remodeled, with new pews and a new carpet added. The bills were all paid on completion of the project.

In 1951-52 the church and Sunday school were brick-veneered, a vestibule was added, repairs and painting done to the exterior, and stained glass windows were given as memorial gifts. Other windows are ordered. The Sunday school rooms have all been painted in pastel colors. A pulpit lamp and a vacuum cleaner have been added as gifts. Certain improvements to the grounds and cemetery have added to the beauty of the church. Plans are under way to purchase a new piano. Some $5,000 has been spent, and all bills are paid.

ARLEN COBLE.

GOD'S METHOD OF CREATION.

(Continued from page 12.)

in the world to tell me of what my little device meant to them. It is so easy for one to read his own notions into his interpretation of the Bible. It is not only easy to do this, but it is really very difficult to keep from doing so. It is a sign of a happy maturity when one can look about him in the world and see what he really sees. That maturity becomes rich, fertile and fruitful when one can enlarge his vision by the use of the microscope, telescope or any other device, and still see what he sees and rejoice in the assurance that as the great Apostle Paul expresses it, there is "One God and Father of all, who is above all, and through all, and in you all." (Ephesians 4: 6.) When a man reaches this state, he is ready for anything that may come.

But my paper is long enough. Let me close with five reflections:

(1) In the depths of my soul it is clear to me that God answered the prayer of the disturbed boy preacher back at Wake Forest in the late 1880's.

(2) It became clear to me then and has become much more so all through the years that the Bible is a book on religion and not on science. If we wish to know science, nature is an open book to everybody. Let each one open his eyes and look for himself.

(3) As I have shared the experience related above with others, I have reason to believe that God has used it to help them.

(4) In the world upheaval in the midst of which all men find themselves today many, very many, are as confused as I was in my early college days. May the friend who wrote me this week and as many others as may read my story find help from God in doing so.

(5) And let us all keep in mind that our acceptance with God is not dependent on knowing or not knowing his method of creation, or on any other question of science, but on our acceptance of Jesus, his Son, as Saviour and Lord, and on the measure of our faithfulness in following him.

WHY A CHURCH SCHOOL.

(Continued from page 6.)

this diversity of expression there is a unity of faith. Certain truths are commonly believed by Christians generally—truths concerning God, Jesus Christ, the Bible, the church prayer, sin and salvation, human duty and destiny, and eternal life.

Belief cannot be called faith unless it is active. It is more than intellecual assent to an idea. It involves the commitment of will; it is something one lives. Faith decides the best and worth of life.

The sincerity with which church members practice their Christian faith determines whether that church is a club or a company of disciples witnessing to and working for the cause for which Jesus gave his life.

What primary children learn of prayer through its practice and interpretation will not be all there is to know about prayer, but it should be entirely true. It is vain to try to acquaint the youngest children with the difficult words of theilogy, but they can understand what the love of God means. They can comprehend prayer as an act of gratitude toward God. They can be taught what acts are right and what are wrong, and why this is true.

Personal Commitment and Church Membership.

Too often this has been regarded as the concern of the pastor only. First, it is important that children be thought of as "Children of the Church" from the time they are born into church homes. Second, it should be the aim of the church to lead every member of the school to a definite decision for the Christian life.

How we may help do this is a matter for thoughtful discussion with the pastor.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Although the rains are too late for our corn, they are making our pastures and our hay fields turn green. We are very thankful for the rains. The dry weather killed out much of the alfalfa and lespedeza, while the weeds seemed to survive and grow a little, so now that rains have come, the weeds will just about take our hay fields. We have been blessed at that more than some of our neighbors, who have had to feed hay during the past weeks. Our pastures have done better than that.

Yesterday, Mr. Wagoner and some of the matrons, with the help of some of the older girls and boys, canned more than 500 gallons of peaches. Those peaches were perfect, or well nigh so, and I am sure they will help a great deal when the sleet is on the ground this winter. It would be well if we had four or five itmes that many. When we get our new food storage and cold storage rooms, along with a modern in-doors place for preparing food, we shall be able to do a better job. Save a place in your thinking for an absolutely needed kitchen and dining room building.

How about that $80.00 check from the Hendricskons away out yonder in Kansas! How about that check for $30.00 from Mrs. L. S. Hollowell of Suffolk! How about that children's visit offering from Pleasant Hill for $287! How about Miss Kennedy's gift of $30.00! All those other donations are wonderful, from the Sunday schools and from individuals. Wish you could read the letters, know the friends, and share the joy of hearing from these people. Whether the donation has been one dollar or many of them, they have brought real help, and are greatly appreciated.

What a good visit Virginia Black and Marie Proctor had to our good friends in Newport News! They came back home so happy and with many interesting reports on their week's stay. Virginia Black, Ann Kinch and Doris Ward are three girls who expect to graduate this coming year in the Elon Consolidated High School. They are good helpers here at the orphanage and we are very proud of each of them. One boy is in the graduating class, David Haith. He is another one of whom we are very proud. He is a good worker, can do anything which comes to hand here, and he exerts a good influence on all of the boys. We are counting on each of these youths doing well when they leave here. They are looking forward to further training, and we are doing our best to prepare them.

Let me remind you again that I need your help in getting all our *former children* and their families back here August 31 for Home Coming. If you read these lines and know of a boy or girl who was reared in the orphanage, for one year or ten, or more or less, tell them the date of the Home Coming and ask them to attend. Better still, do as some others have done, send us their names and addresses.

Our friends, too, are welcome to come that day, if they let us know before hand that they are coming in order that we may have the right amount of food for free dinner for all. This is a day for rejoicing in the fine advantages which your Christian Orphanage has been able to give.

John G. Truitt,
Superintendent.

REPORT FOR AUGUST 7, 1952.

Commodities for the Week.

Miss Betty Jean Oliver, Harrellsville, N. C., Clothing.

J. H. Johnson, Norfolk, Va., Sept.-Oct. issue of The Upper Room.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$ 9,495.99
Eastern Va. Conference:		
Windsor S. S.		10.00
Western N. C. Conference:		
Antioch (R)	$ 22.00	
Pleasant Hill	287.18	
		309.18
Valley Va. Conference:		
Newport S. S.		24.00
Total		$ 343.18
Grand total		$ 9,839.17

Special Offerings.

Amount brought forward		$16,223.29
Mrs. L. S. Hollowell	$30.00	
Mrs. H. E. Pearce, Franklinton, N. C.	1.00	
Pisgah S. S., Pisgah, Ala.	10.00	
Mrs. George Macon, Henderson, N. C.	1.00	
Frank Lassiter, Henderson	5.00	
R. A. Larrick, Winchester, Va.	1.00	
Miss Lura Kennedy, Worthville,, N. C.	30.00	
Mr. & Mrs. J. E. Danieley Chapel Hill, N. C.	2.00	
J. W. Drake, Pittsboro, N. C.	1.00	
Mr. & Mrs. Marvin Whitley, Suffolk, Va.	1.00	
Mr. & Mrs. W. R. Sellars, Burlington, N. C., memory of E. B. Rascoe	5.00	
Rev. and Mrs R. L. Hendrickson and Alice, Lincoln, Neb.	80.00	
Pfc. Tommy Shoemaker, Chicago, Ill., for Thurman Arnold	10.00	
Young People's Class of Reidsville, for Phyllis Morningstar	15.00	
Special gifts	210.30	
		402.30
Grand total		$16,625.59
Total for week		$ 745.48
Total for year		$26,464.76

CHURCH WOMEN AT WORK.

(Continued from page 9.)

well pleased with the added interest that has been shown in the past months.

If the association of twenty-three people for five days on a 1,200 mile tour could create and inspire as the New York trip, what can we expect from three times this number making a 7,000-mile tour and associating together for twenty-four days?

Mrs. H. F. Nelson.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

TWO AND ONE HALF MILLION DOLLAR CAMPAIGN.

(Continued from page 7.)

served for twenty years. Dr. H. S. Hardcastle, Chuckatuck, Virginia, will be the speaker. The launching service for the campaign will be at 2 o'clock, with Congressman Walter Judd as the speaker.

Every pastor, every alumnus, every member of every committee and every member of the Board of Trustees of the college is personally invited, and it is hoped that everyone who possibly can will be present. There will be no solicitation of funds at this meeting. All attending are invited to be guests of the college for lunch.

Elon College is our college. It is worthy of our support. Let no one refuse to work or to contribute.

* * * * *

Probable Enrollment, Elon Student Body for 1952-53

The number of students who enroll in Elon College for the ensuing college year has been, and still is, a big question. In the recent meeting of the Executive Board of the Southern Convention, the statement was made that if we had an enrollment of 700 paying students at Elon College we could balance our budget with the present outside income—that is, income from endowment and invested funds. Dr. Robert Lee House suggested that the church put on a campaign to secure the 700 students for Elon, thus releasing the Sustaining Fund for other purposes. This would be possible, but an enrollment short of 700 would leave the college in the red currently without the assistance of the Sustaining Fund.

At present we have 266 new students definitely accepted, which is very good. We have 50 former students who have reserved rooms and paid their room reservation fee. We have 257 former students that are expected to return, which makes a total of 573 students.

Dr. House has submitted the name of a prospective student from his church. We are corresponding with her. If every church in the Southern Convention would determine to secure one additional student for Elon in September, we would have the required number. This is a possibility, and indeed it would be a reality if every church would set itself to the task with a determination to succeed in this effort. The time is short, but we do have a few more weeks. School opens September 2.

Apportionment Giving

The robin does not build his nest in a day, nor does the honey bee make his comb and fill it with honey in a week, but by constantly working day in and day out, the robin's nest is eventually completed and the bee's comb is filled with honey. The church did not build Elon College in a day. In fact, it is not completed and perhaps it will not be completed for years to come, but everlastingly at it we shall day by day strengthen the college and make it a greater institution of higher learning to which the sons and daughters of the homes of our churches and of other churches may come in search of knowledge and preparation for life.

These weekly offerings seem small, and they are, but even so, the amounts that come in help tremendously. Let every one make sure that his interest is expressed in this substantial and helpful work.

Previously reported		$6,233.12
Eastern N. C. Conference:		
Lebanon	$ 13.00	
Fayetteville	3.00	
N. C. and Va. Conference:		
Greensboro First	41.75	
Ingram S. S.	10.35	
Western N. C. Conference:		
Asheboro	25.00	
Pleasant Union	10.00	
Ramseur S. S.	60.00	
Valley Va. Conference:		
Mt. Olivet (G) S. S.	5.00	
Winchester S. S.	8.34	
		176.44
Total to date		$6,409.56

Presiden L. E. Smith Improving

As was announced last week, President L. E. Smith of Elon College underwent a major operation at Alamance Hospital, Burlington, N. C., on Monday, August 11. Latest reports are that Dr. Smith is recovering satisfactorily. It is expected that he will be in the hospital two or three weeks.

This is a very important time in the life of the college, and Dr. Smith's absence from the work call upon all of us to assist the college in every way possible. You can help by seeking to enlist students for the fall term which opens in early September; by supporting the Sustaining Fund of $1.00 per member, and by urging a large attendance at the Elon College Founder's Day program on September 16.

Wm. T. Scott.

ACTIVITIES AT HINES CHAPEL AND MONTICELLO.

(Continued from page 2.)

The revival was a great success, which was conducter the first week in June. There were ten new members added to the church membership. Rev. Melvin Dollar was the visiting minister.

Also, during the first week in June, the Vacation Bible School was held. Although this was the first one in the history of the church, it was a big success. There were seventy-five on roll, and fifty-five received certificates of perfect attendance.

Since Easter, the church has had a worship service every Sunday morning. Previously, there had been only two services a month. But now, the pastor preaches at eleven o'clock on the first and third Sundays, and at ten o'clock on the second and fourth Sundays. (The pastor also preaches at Monticello the second and fourth Sunday mornings.) By increasing the worship services, the interest has increased, and consequently, the attendance has done likewise.

* * *

Monticello Church is looking forward with great interest and anticipation for a church improvement program. The church school has increased steadily until it holds around one hundred. They, too, have increased the number of worship services. In addition to two Sunday morning services, there is a service on each third Sunday night. There have been eight additions to the membership during this year..

The Pilgrim Fellowship was organized in January of this year and meets twice a month on Sunday evenings. It is certainly a joy to watch these Junior Hi's at work.

A very devout Christian woman, the late Mrs. Tora Rudd McKinney, willed the Monticello Church a large portion of her estate, amounting to $34,661.78, to be used for the improvement of the church and cemetery. It is not the purpose of the church to use this fine gift as a crutch, but as a wing. Plans are being made for the improvement of the church.

The pastor of Hines Chapel and Monticello is Rev. Julius Rice.

Mrs. Julius Rice,
Reporter.

The best kind of citizen and the solidest kind of enterprise is one that can look the whole world in the face.
—*M. E. Tracy.*

Mountain-Top Observations

By **PAULINE DENNIS**
Rosemont Christian Church, South Norfolk, Virginia

"I will lift up mine eyes unto the hills, from whence cometh my help."—Psalm 121: 1.

Taking a vacation in the mountains is really nothing unusual. Many people do just that each year. But as we grow older, such a vacation seems to mean more and to stand out more vividly in our memory. We realize that these "taken for granted" blessings serve to make life happier and more pleasant. Few have enjoyed a more relaxing, exhilerating week than our recent mountain vacation.

As we approached the mountains, my first observation was the massiveness of them. Only a few miles back, they had appeared to be veiled in lavender, gray and blue. In all their greatness I realized I was so very small and insignificant. I felt lost in their height and rolling miles of length.

As we climbed the mountain gradually, the air became purer and cooler and more refreshing. The curved, daring road seemed to beckon us on. As we rounded each curve, there awaited for us an entirely new view of God's beauty. Little naked earth could be seen. Everywhere we could see the stately trees. Their coolness was inviting. I could not help but feel a purer existence. Always I feel that God, somehow, is nearer when I'm high up in the mountains. My mind seems to turn to purer thinking. Who can go up in the hills and not feel a closer fellowship with the heavenly realms?

At sunset, from a peak on the mountain, you realize how beautiful the world below you some three to four thousand feet can be. You watch a tired, hot earth below cooled by the lowering of the sun. The valley seems to be wrapped with a shawl of brilliant yellow, then amber and finally a gorgeous red, streaked with black and pale yellow. What you see is what the artist has always tried to duplicate. I thought as I watched this beautiful sight that all of it was being done as a spectacular drama would be presented. There was perfect timing, curtain time, and an attentive audience. As we and others watched, there was a speechless silence of genuine reverence. Who dares speak in the very presence of God? Surely God was ushering the world into a quiet, peaceful rest.

Then another wonder to behold! The caverns declared the glory of God in their own particular way! As we were guided through the aisles of this underground beauty, this thought came to me: Whether down under the hills or high up above the valley, if it is the work of God, beauty is everywhere. Even God himself is everywhere. He never fails to give us beautiful things to enjoy; we may fail to recognize them, but if we turn to him to find them, the supply is inexhaustable. Yes, I will lift up mine eyes unto the hills, from whence cometh my help.

HISTORICAL SOCIETY. 19[illegible]
Southern Convention of Congregational Christian Churches.

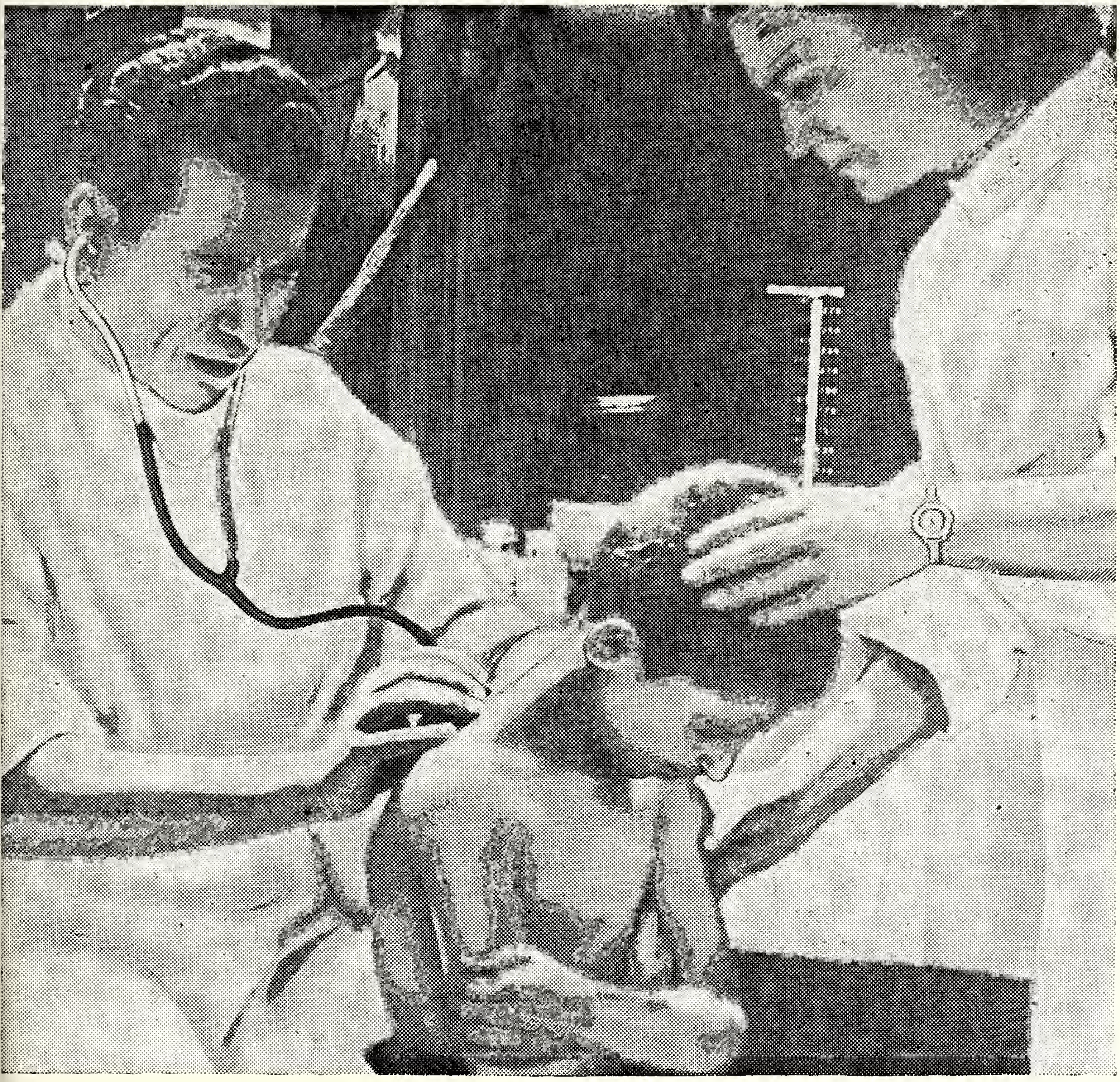
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, AUGUST 21, 1952 NUMBER 33

Healing Hands Reach Out . . .



Today healing hands of doctors and nurses, ministers, priests and rabbis, are reaching out to the far corners of the world—to China and India; to Palestine and Alaska; to many sections of our own land. Yes, even to Russia! These representatives of American churches and synagogues are ministering to millions who are sick—sick not just physically, but in mind and spirit as well. They are helping America and the world find or regain that faith in God, in the spiritual values of life, which are vitally essential to peace and happiness.

Your regular attendance and support of your church will help the work of these healing hands!

News Flashes

Let us know what your church is doing.

Rev. Bill Simmons of Asheboro is preaching at Grace's Chapel near Sanford.

The North Carolina Rural Church Institute is being held at State College in Raleigh this week.

The Junior Choir of The Church of Wide Fellowship in Southern Pines sang Sunday evening at Hope Mills.

Have you submitted a name for the Elon freshman class this fall? Forward the name promptly or send for a catalog. Help boost the student enrollment to 700.

The revival in the Spoon's Chapel Church began August 17, with an all-day service, and is scheduled to continue throughout the week. Rev. Max Vestal, interim pastor, is doing the preaching, assisted by Dr. F. C. Lester on Sunday afternoon and by Rev. B. H. Lowdermilk on Monday and Tuesday evenings.

The revival will begin at the Pleasant Ridge Church, near Ramseur, August 24, with Dr. F. C. Lester as guest preacher. The Sunday service will be an all-day affair, with "dinner on the ground." There will be services each evening throughout the week. Rev. Max Vestal, interim pastor, urges any and all to come and worship during these services.

Rev. Cecil Thomas of First Church, Norfolk, writes: "Radio Station WTAR sponsors a five-minute program each weekday evening at 7:25 which they call 'Prayer for Peace.' A layman is invited to read a prayer of one minute for peace and the rest of the time is taken with organ music. Five of our young men were on this program last week: Lewis Gwin, George Dewey Simmons, Jr., Edward Bryant, Owen Dowdy and James Armbruster. The men were thrilled to be able to be on the radio and proud that they could represent our church. The problem was not, who can I get to go, but who will have the honor of going to represent us? It was a thrill for all of us to be a part of this."

First Church, Portsmouth Calls Pastor

Rev. W. P. Smith of Haw River has accepted a call to the First Christian Church of Portsmouth, Virginia, where he will succeed the late Rev. W. Stanley Carne. He will assume the Portsmouth pastorate on September 1.

REV. WILLIAM P. SMITH.

Mr. Smith is a native of Goldsboro, a graduate of Wake Forest College and the Duke Divinity School. He was assistant pastor at First Church, Burlington, before coming to Haw River three years ago. Under his leadership the Haw River Church acquired a new parsonage and emerged from a student pastorate to a full-time parish.

To Avoid Mistakes in India

The Indian Committee of the National Council of Churches' Division of Foreign Missions has issued a statement urging that the Indian Church and mission boards take immediate action to avoid some of the mistakes made in China during the pre-Communist period. Among the recommendations were: (1) That the transfer of church property into the hands of Indian Christians be speeded up and that a strong native leadership be developed in the Church. (2) That a large-scale program be undertaken for the production and widespread distribution of literature showing the basic differences between Christian and Communist doctrine. (3) That an "all-out effort" be made to educate public opinion in America in a more friendly and understanding attitude towards India. (4) That the churches in this country stress the need for a wider application of Point Four programs to India. (5) That "able, influential and high-minded Americans" be sent on good will missions to India to help foster understanding of India's problems upon their return to the U. S. (6) That missionaries experiment in simple living. It was suggested that large missionary residences be converted into institutions, and that single missionaries be placed on a salary scale on a par with natives. (7) That increased emphasis be placed upon "rural work" and Christian responsibility in economic and political affairs.

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September 16—Elon College Founders Day

October 2—Eastern Virginia Woman's Missionary Conference
Christian Temple, Norfolk, Virginia

October 7—North Carolina Woman's Missionary Conference
Apple's Chapel Church (Guilford County)

October 9—Virginia Valley Central Woman's Conference
Mt. Olivet Church (Green County)

October 15-16—Virginia Valley Central Annual Conference
Leaksville Church (near Luray)

October 21-22—Eastern North Carolina Annual Conference
Mount Auburn Church (Near Manson)

October 29-30—Eastern Virginia Annual Conference
South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5-6—Western North Carolina Annual Conference
Place to be determined by Executive Committee

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

Executive Committee of Western Carolina Conference Meets

The Executive Committee of the Western North Carolina Conference met on Thursday August 14, and transacted the following business:

Sybrant H. Pell was selected to represent the conference on the Southern Convention committee for the campaign of the Building Society. Plans were made for the cooperation of the conference in this matter.

Rev. W. T. Madren was appointed to fill the vacancy as chairman of the Committee on Stewardship and Apportionment.

The president, F. C. Lester; the secretary, M. A. Pollard; the chairman of the Committee on Stewardship and Apportionment, W. T. Madren, and R. T. Grissom, were chosen as the committee for the Elon College Sustaining Fund.

Tentative plans for the conference session, to be held November 5-6, were made. It is hoped that Dr. Ray Gibbons of the Council for Social Action, Rev. and Mrs. Richard L. Jackson, William K. Newman and Martin Garren will be guest speakers.

Plans were also made for two area rallies for the people of the Western North Carolina Conference on September 14 and 21 to provide time for committee meetings report on things to be done in the local churches before conference, and to work up enthusiasm for doing these things.

Western Laymen to Meet

The Laymen's Fellowship of the Western North Carolina Conference will be meeting at the Albemarle Congregational Christian Church, August 30th, beginning at 7:00 o'clock. We urge all the laymen and their pastors to be present for this meeting. This will be an entirely new program, so don't miss it.

The host church is planning to feed all those who come *barbecued chicken* for a very reasonable price. Be sure to send your name to Mr. Ardell Simmons, 219 East Street, Albemarle, N. C., so your plate will be waiting for you.

The program will consist of group and special singing, a worship service and a special laymen's movie, "More for Peace." Your presence will make the program complete.

S. H. Pell,
Chairman.

Beverly Hills Church Playground

To date the Beverly Hills Church has had, in addition to its regular church program, a very active playground. It is felt by the minister, Rev. W. W. Snyder, and the playground director Bill Tolley, that the playground has added much to the overall program of the church.

To the present time the playground has the following equipment and possibilities: badminton, volley ball, basket ball, softball, croquet, seesaws, swings, horseshoes, and a sandbox. Within the week a slide will be added to the present equipment. This slide is being constructed entirely by the laymen's fellowship, a group of men interested in the playground and also a group of men who make use of the playground for their own fellowship "get togethers." Within the next few months a tennis court will also be added.

We have been most fortunate this summer in being able to use Moonelon for swimming parties. The playground has had average swimming parties of 40 and over. Since the closing of Moonelon the group has been going to Troxler's Lake on the Reidsville Highway.

The playground has also sponsored family evening swims. The families have greatly enjoyed these swims and the church has felt their good effect

The Beverly Hills Church, in conjunction with the playground, sponsored a Vacation Church School from July 14-23 The playground was a significant part of the Vacation School in the fact that it helped correlate the importance of recreation with the study of the Church, the curriculum of the Vacation Church School. The Vacation Church School had an en-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

Better and Wider Stewardship is the Answer

A meeting of the Board of Publications was just concluded. Superintendent Wm. T. Scott, President L. E. Smith and the editor sat down for lunch. The trio continued talking shop." We have a big job ahead, all agreed. How can we succeed in raising the remainder of the two and a half million dollars for Elon College, then raise $130,000 for the Church Building Campaign, in addition to our usual obligations? What do you say? How can we do it? Do you have reports, suggestions?

The editor does not claim to have all the answers and is not a financial wizard. Some of the answers become obvious as we move from step to step in these two campaigns. Meanwhile, a few preliminary observations may be made.

Faith will be necessary. Lack of faith cuts the nerve of effort, of stewardship activity. Enthusiasm will be necessary, for enthusiasm engenders enthusiasm. Imagination will be necessary to devise ways and means of accomplishing the task. Faith, enthusiasm and imagination can do the impossible.

There should be a renewed and sustained amphasis on tithing throughout our churches. The church that dares tithe will realize the truth of the Master's promise: "Greater things than these shall ye do." We have tinkered with the tithe long enough. We need to institute it and implement it.

We need a new crop of pioneers or adventurers in the realm of stewardship. Individuals and churches must come up with the answers and demonstrate how the job can be done. Do you have unusually successful stewardship plans to report?

Our traditional patterns of stewardship are inadequate. The minister can do something about it by adding new members. The income of the average church can be increased by 50% by the use of legitimate projects—the Lord's Acre plan, for example. Members of a youth class are making money for a project by working in tobacco during their vacation. Another is planning to pick cotton during spare time this fall. Opportunities abound. Wages are high Can we not turn these opportunities into stewardship achievements?

We must tackle stewardship at all levels. No gift is unimportant. One gift leads to another. But we must develop stewardship on the higher as well as the lower levels. The First Congregational Church of Los Angeles, California, is currently observing its 85th Anniversary. One avowed aim of the celebration is the securing of 85 new wills naming the church as a beneficiary. This effort is made without apology—and with success. The idea is not copyrighted, so you are free to try it. More of our people should be doing for their churches what Mrs. Tora Rudd McKinney did for Monticello, and what Mr. Arthur Oates did for Timber Ridge.

Much could be accomplished if we could schedule a stewardship institute and an every member canvass in all of our churches throughout the Convention. Stewardship must be organized as well as theorized.

In this connection, it is most interesting to note that the best methods of securing financial gifts from corporations and individuals for non-profit organizations will be discussed at Cincinnati, Ohio, December 15 and 16 by some 500 fund-raising officials of churches, colleges, universities and social institutions, financial and legal experts.

Heading the list of speakers are J. K. Lasser, certified public accountant of New York City and author of "How Tax Laws Make Giving to Charity Easier"; F. Emerson Andrews of the Russell Sage Foundation, New York City, and author of "Philanthropic Giving" and "Corporation Giving"; Charles P. Taft, attorney, Cincinnati, and George A. Huggins, actuary counsel, Philadelphia.

The purpose of the conference, sponsored by the National Council of Churches' Department of Stewardship and Benevolence, is to bring the best technical skill and professional knowledge to those engaged in fund-raising work for churches, hospitals, educational institutions and other non-profit organizations. The Southern Convention should be represented at this meeting.

Additional speakers and their topics include: Ross McCain, moderator of the Presbyterian Church, U. S., and retired president of Agnes Scott College, Decatur, Ga., "Seeing Our Promotional Job from a Christian Perspective"; Gilbert Darlington, treasurer of American Bible Society, "Annuity Policies and Administration"; and James K. Quay, vice-president Princeton Theological Seminary, "Experiences in Approaching Foundations."

Specific subjects to come under discussion include the importance of voluntarily-supported institutions in a democracy, trends in corporation giving since 1945, and motives and tax questions in giving.

Among others who will take part in the program are Charles A Wonacott, philanthropic consultant, Hanover Bank, New York City, and former treasurer, Board of National Missions, Presbyterian Church, U. S. A.; James Whitney, assistant treasurer, Protestant Episcopal Church, New York City; Mrs. Wilmer Shields

Rich, American Foundations Information Service, New York City; Albert G. Parker, president of Hanover College, Hanover, Ind., and James G. Patton, Jr., executive secretary of the General Council of the Presbyterian Church, U. S., Decatur, Ga., and the chairman of the National Council's Department of Stewardship and Benevolence.

H. Spenses Minnich, the financial representative of the Church of the Brethren, Elgin, Ill., and chairman of the Committee on Wills and Special Gifts of the Department of Stewardship and Benevolence, has been chosen to act as chairman of the conference

Christian Stewardship is defined by the National Council as "the practice of systematic and proportionate giving of time, abilities and material possessions based upon the conviction that these are a trust from God to be used in his service for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love."

NEW SUPPORT *for the* CHURCHES

By KARL QUIMBY, Field Cultivation Secretary
Methodist Board of Missions

The United Church Canvass is really a new idea whose time is come. Briefly stated, it is an attempt on the part of a group of churches in a given community to raise their annual budgets simultaneously. This explanation is so simple that it fails to convey the far-reaching possibilities of the movement .

.This most hopeful movement is based on fundamental principles. The first is that all churches need and merit added funds for the expansion of their program. But this fact, important though it is has little news value. There is no community-wide news appeal in a single church raising its annual budget. Can you imagine anything more routine and uninspiring? But when all the churches, or at least a majority of them in any region start to do it together, that becomes headline news. When the churches, working together, plan the campaign on a wider and more ambitious basis, that too is encouraging news and the public is avid for it. There are many laymen who have almost given up hope of ever seeing any form of church union realized. Consequently when they find that in the United Church Canvass it is possible to experience a greater degree of cooperation, and that the churches already have a plan and program, they respond with marked enthusiasm. It is inspiring good news to them.

The second principle is that the heart of the United Church Canvass is found in the word *United!* The inner genius of this movement is to have the churches do whatever they do together, that is, simultaneously! There is one difficult hurdle here. It is the dead hand of custom—the way it has always been done. But this can be overcome, in fact is being overcome rapidly. Long experience has found that the month of November is the best time of the entire year for raising funds. Already the fiscal year of many denominations has been changed to correspond to the calendar year. Hence November is the ideal time for them to promote their every-member canvasses. But it is exceedingly difficult for any church to shift its canvass period. A survey revealed that the largest number of churches conducted their fund-raising corts in November. The second group came in March. But several denominations have shifted from the spring to the fall period in order, in part, that they may secure full advantage of this *united* Church Canvass program in their community. Among the denominations which have shifted to the calendar year and the fall canvass period should be listed the Presbyterian Church U. S. A. and the United Presbyterians. The Southern Presbyterians have arranged to make the shift in 1953. The Evangelical and United Brethren church is shifting to the fall period, and the American Baptists have the matter under consideration. The Disciples are about evenly divided between the fall and spring periods for their canvasses. The Methodists and the American Baptists are about the only major denominations not having their canvass in the fall. When this movement has gained a little more prestige, then all the major church groups will be taking their canvasses in the fall. At that time it will be comparatively easy to arrange a series of nation-wide appeals which will urge every citizen to reenforce the church or synagogue of his choice. That day is coming more rapidly than many now think.

Third, you will note that this *united* approach makes a small but very important shift in the nature of the financial appeal. It is no longer just to get money to support the church, pay the minister and have enough for fuel and perhaps a contribution to missions. The entire basis is shifted from that of maintaining individual churches to the strengthening of the spiritual foundations of community life. It is an attempt to recover the vital religious heritage which came to this country in the beginning. No man wants to live in a churchless community. The approach based on community need makes a powerful appeal to every responsible citizen. Every man wants a better religious experience for his children than he himself had.

Fourth, this is a day when all kinds of appeals are made through the newspapers, advertising and over the radio and television. Any arrangement whereby we can get the appeal of religion and the institutions of religion in the public press and over the latest means of communication—that is a ristinct gain. The world has too many dictators and powerful fanatical leaders. The character molding influences need and merit reenforcement. This is the time for sober and serious challenge in behalf of the higher things of life. This is what the United Church Canvass does. When it is community-wide, and when all the churches participate in some manner, it is easily possible for the editor of the local paper to give a "spread" to the appeal of the churches, and to carry in the columns the story of the achievements of the churches, and often an editorial can intensify the appeal of a community-wide basis while the same cultivation is being promoted in each local church.

Five, this United Canvass represents the latest development in church finance. It is the technique of the future. Some can remember when the Duplex envelope first came into general usage, supplementing the old fashioned method of pew renting. About the same time came the idea of having once a year a canvass of every member of the church, instead of depending entirely on the offerings of those who attended on Sunday. This latter placed a disproportionate amount of the total financial load on a loyal few. The every member canvass, now an established part of the program of nearly all our churches, marked a distinct step forward. The United Church Canvass represents

(Continued on page 12.)

Rev. Thomas K. Thomas Gives a Devotional and Practical Message on . . .

Our Lord's Stewardship

Scripture: John 17.

The last act of a stewardship is a report, an accounting, a balance sheet of what was delivered over to the steward and what the steward did with the Master's investment. Every steward must make such an accounting, for the essence of stewardship is: the steward is responsible to a Master. He is always answerable to his Master for his handling of what his Master has given him.

This responsibility of accounting is characteristic of all stewards, and there came a time even in the life of our Lord when he made such an accounting to God, his Father. The prayer recorded for us in the seventeenth chapter of John is, in many respects, an account of his stewardship.

Jesus lived out his life in a consciousness of doing the will of God. Not only in Gethsemane, but in every moment he prayed, "Not my will but thine be done." He was not come to do his own will, but "the will of him who sent me."

After a life of constant dependence on the power of God and a seeking to do the will of God, he began to see the shadow of a cross falling across his path. At length he saw that cross just a few hours away, and after a farewell talk with his disciples, he went away for a few minutes of prayer before Judas would be arriving with the officers of the law.

He had come unto his own, but his own had received him not. He had loved Jerusalem and wept over it. He would be crucified just outside of Jerusalem. His family considered him smitten of God and afflicted. His disciples were ambitious and cowardly. His life was nearly at an end. What could he report for his stewardship? He had much to report, and all history is a vindication of his stewardship.

1. *Work.* "I have finished the work which thou gavest me to do." What was the work of our Lord? He described it as "the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted; to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." Yes, within the brief span of three years, he had done that, and magnificently, too, but those three years did not exhaust the world's need for him. How was it that his work was finished? Perhaps his work was finished in that the meaning of God in a human life was clearly, uniquely and perfectly manifest. No matter how long he had lived, nothing would have added to the *quality* of his life. Perhaps he had finished his work in another sense: in the training of the twelve. In reporting his stewardship, he naturally turned to his disciples.

2. *Men.* "I have manifested thy name unto the men which thou gavest me out of the world." Throughout this prayer, Jesus seems to be putting the hope of his cause upon the disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word." How could our Lord have had such confidence in such men as Peter, the denier, or Thomas, the doubter? Would God's eternal and gracious purposes be dependent on the trustworthiness of such slender reeds, such earthen vessels? Apparently Jesus believed such to be the case. Did he not know them? Certainly, he knew them, for he said, "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition." Jesus knew even then that Peter would become a rock, that Thomas would pray, "My Lord and my God," and that Judas would sell him for thirty pieces of silver. How was it that Jesus was not able to "keep" Judas? When Judas is called a "son of perdition," the better translation is "son of loss." The word for loss is that for squandering, wasting, killing needlessly, losing. Judas is a son of waste. He was lost because he did not rightly handle the precious things entrusted to him. The possibility of a Judas is always present in every band of Christ's followers. To a certain extent this Judas, this selling of our Lord for some lesser good, is present in everyone of us. Jesus did not fail in his stewardship in manifesting God's name unto Judas, but Judas did fail in the stewardship entrusted to him. What did Jesus do with the men God gave him?

3. *Words.* "For I have given unto them the words which thou gavest me." Jesus taught, not like the scribes or Pharisees, but as one having authority. The word authority in Greek means "out of being." Jesus' authority did not come from academic training or religious ordination or institutional backing. His authority was in his own person, out of what he was. In a special sense, he was the Word of God himself. In this stewardship prayer, Jesus praises God that the words given by him did not fall on deaf ears, but "they have received them and have known surely that I came out from thee, and they have believed that thou didst send me." The disciples had learned that which Jesus tried to teach them:

> *"This is the life eternal: that they might know thee, the only true God, and Jesus Christ whom thou hast sent."*

Into the lives of those who discover God speaking in Jesus Christ there comes a glory, not unlike that which Moses discovered on Mount Sinai.

4. *Glory.* "And the glory which thou gavest me I have given them." Could Jesus, in the shadow of the cross speak of glory given by God? In a few moments, he would be forsaken by his followers, scourged, spit upon, mocked and crucified. Wherein was the glory of which he was so sure? Not in any outward, human, worldly sense, to be sure. But in his deepest of hearts he had the inward consciousness of knowing and doing the will of God. That is glory. But there was another kind of glory which Christ cherished: the glory of faithful and fruitful disciples: "I am glorified in them." Because of his absolute love for his disciples, Jesus prayed:

> *"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me."*

Jesus knew that they would need a vision of his glory, because they were soon to see his degradation. He knew they were soon to be separated from him for a little while. He therefore prayed that they might be with him forever.

Thus did Jesus give an account of his stewardship: "I have finished the *work* which thou gavest me to do. . . . I have manifested thy name unto the *men* which thou gavest me out of the world. . . . For I have given unto them the *words* which thou gavest me. . . . And the *glory* which thou gavest me I have given them."

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Church Members, What of the Morrow?

Elon College has a future as well as a past. The trouble with too many of us is that too often we are counting losses instead of dreaming dreams. The college has built itself into the lives of the people and into the heart of the church Its future depends on how completely the members of the church will build themselves into the colleege, and the church itself becomes more definitely a part of the college. Too often we think of those who seem not to be interested and who give no support and overelook those who are interested and who give support.

The other day I was talking with an "old timer" who wished for the good old days when the church supported the college by patronage and money. Little did he realize that then the enrollment of the college was fewer than 200. Today more of our church people contribute to the college than ever before in its history. They are contributing through Conference Apportionments in a sizeable amount. They are contributing through the Sustaining Fund which has been of great help to the college. They are contributing through the Two and One Half Million Dollar Campaign Fund, and have also contributed, though modestly, to the permanent funds of the college. It is regretful, to be sure, that more of our people do not express an interest in the college, do not contribute to its support, and do not make donations to the funds that we are now securing.

It is also most regretful that many of the members of our church who are financially able to pay for the education of their sons and daughters, send them elsewhere to college. Perhaps in the coming days, when the colleege shall have more completely proven its worth and efficiency, even such good members will give their patronage to their collegee.

Conditions are not too favorable to conduct a campaign to secure a comparatively large sum for the college, but this fact should not in any way lessen our interest in the campaign or our determination to press on until the goal is reached. By cooperation, determination, generosity and consecration the job can and will be done.

Let no one forget September 16. Let everyone plan to be present.

Have You Sent the Name of Your Prospective Student?

We have made some gains in our prospective enrollment for 1952-1953 since our last report:

New Students—To date there are 232 new students definitely accepted, with fees paid. There are 50 applications from new students that are incomplete (it is not likely that this number will enroll).

Upperclassmen—150 upperclassmen have signed up for rooms. There are 156 former non-dormitory students expected to return. These are day students and we cannot tell much about them till they come for registration. This makes a total of 601 students, but in all probability there will be at least 50 of these who will not enroll. There will be some other applications. It looks now as if the actual enrollment will fall short of 600 unless the pastors of all our churches busy themselves to get at least one person each to enter Elon College in September.

Apportionment Giving

The days come, the weeks pass, the months multiply, and the year is gone before we realize it. There are so many things that we have honestly planned to do that we seem never able to get to, and the things that must be done before the year closes pile up on our doorsteps at the same time. No doubt there were many of our Sunday schools and churches at the beginning of the conference year who were determined to meet their conference obligations monthly. They were sincere and honest in their resolves, but with too many of our churches things happen that prevent this proposed achievement. Now we have passed the half-way mark. We are pushing on toward the end of the conference year. It is not too late to pay your apportionment for the college. Next week will be a wonderful time and your contribution could never be made at a time when the college needed it more. Your cooperation and help are always appreciated.

Previously reported		$6,409.56
N. C. and Va. Conference:		
Elk Spur	$ 11.00	
Western N. C. Conference:		
Flint Hill (M)	11.37	
Va. Valley Conference:		
Joppa	6.00	
		47.87
Total to date		$6,457.43

Arthur Gray Goes to Talladega

Dr. Arthur Gray of Chicago, pastor of the Church of the Good Shepherd and Chairman of the Executive Committee of the General Council has just been elected to the Presidency of Talladega College and will take over his new office on September 1. Talladega was founded in 1867 by the American Missionary Association, now a Division of the Board of Home Missions. The Church of the Good Shepherd is the largest Negro Congregational Church in the U. S. A. During Dr. Gray's pastorate it has raised $285,000 for current and capital purposes and is free of debt.

Report from Rev. George M. Tally's Pastorate

At Christian Chapel a heating system is being installed and electric lights have been installed.

At Christian Light new pews have been added, the church has been painted on the inside, a bulletin board has been erected, pulpit furniture has been purchased and a heating system is being installed. Prospects are bright for new Sunday School rooms.

Moore's Union — new pews have been added, a new floor has been placed in the church auditorium, pulpit furniture has been installed and a woman's missionary society has been organied.

Lebanon — painted the pews and a bulletin board has been installed.

Mt. Pleasant—has sanded and varnished the floors.

Pleasant Hill Church has been painted, pulpit has been repaired, and carpet added.

Brother Tally has a fine record of improving church property or the churches he serves. He is a faithful pastor and his churches are making an effort to take their place in the Conference and Convention fellowship and service.

W. T. S.

Missions at Home and Abroad

VII.--Dr. Sloan Reports from Belgian Congo

"Find out if that story about the Belgian Congo in the June *Reader's Digest* is true," several people suggested before we left Elon College. We now have had two visits in what is here called Congo Belge and can state that the magazine report is basically correct, although exaggerated.

The author evidently was taken about by the Belgians, who had him see what they wanted him to see. But all with whom I have talked, including a number of British, agree that the Belgians are now doing a better job in their colonial program in Africa than any other European nation. To get that from a Britisher is a real compliment to the Belgians. The author said he saw no slums or shanty towns. Evidently he was steered away from them, for they exist, although probably none is worse than those within sight of the capitol dome in Washington, D. C.

Africans are deserting the bush for the cities—200,000 to Leopoldville and half as many to Elizabethville. There are less than ten per cent as many white people in each city. The smaller cities we visited are growing even more rapidly. This means that cities are modern, clean and booming. It also develops problems for the African people, for, as with all country people, adjusting to city life is difficult. Tribal customs and authority disappear. New languages and ways of living must be learned.

The Christian program must also move to the city to keep pace with these changes. We attended a midweek service in Elizabethville in a new steel and concrete building. Several hundred people took every seat in the room. The sermon was given in one African language and translated into another.

The government is recognizing the great value of Protestant missions and, for the time being, is very generous in its financial aid to schools and medical work. Although the laws are so worded as definitely to favor the Roman Catholics, the Romans have as yet very few schools or clinics that come up to government specifications. The government itself has set up a great many clinics and maternity centers, but is having trouble getting the Africans to patronize them, although the mission health centers are crowded. Harshness, disinterest and cruelty on the part of the staff on the one hand, and Christian kindness, respect and helpful explanation on the other hand, explains the difference.

A paternalistic attitude, imprisoning those who refuse to raise their own food or keep a job and forbidding Africans from purchasing strong liquor or seeing certain movies, may be necessary, but is at times resented. Possibly some natives need to be treated as children, but many have learned all the knowledge and skills of the Europeans and naturally wish to be treated as the Europeans.

The Belgians do insist that the Africans be respected. One military man was fined for calling a servant an imbecile. His argument that he had been called the same thing in the army was not accepted.

The Belgians at one time were very cruel and unsuccessful. They have drastically reversed their policy and are showing wisdom.

They will doubtless continue to adjust to new conditions. However, the Belgian government is beginning to fear it has something bigger than it can handle. Consequently thousands of soldiers are being brought from Belgium. I do not know how these were kept hidden from the author of the *Reader's Digest* report.

As to the movies, not only Africans are forbidden to see certain films, but children too. Every movie ad carries the statement—in French of course—"children admitted" or that "children not admitted." The latter occurs more frequently than the former.

The Belgian Congo is a place to watch, for it is the source of much of our uranium and copper as well as large amounts of manganese, cobalt, tin and zinc. It probably has the world's richest mineral deposits. Of course, Russia would like these minerals and can be depended upon to cause any trouble in the Congo she can. It is essential that we cooperate with Belgium and especially with the major agency in the Congo dedicated to helping people secure an abundant life, Christian missions.

Congregational Missionary Educator Passes

Dr. J. Kingsley Birge, Congregational Christian educationalist under the American Board and a recognized authority on English-Turkish literature and Turkish history and language died on Thursday, August 14, in Istanbul, Turkey.

Dr. Birge, who was born in Bristol, Connecticut, March 4, 1888, was at work on a special project financed by the Rockefeller Foundation involving a study of the historic backgrounds of the Turkish Republic. He had been released by the American Board from his usual duties for three years (1951-1953) to engage in research and study under the Rockefeller Foundation in Turkish history, including social, political and ideological phases.

As head of the American Board Publication Department in Istanbul, Dr. Birge in 1950 saw the completion after 12 years of work of a publication of a revision of the famous Redhouse English-Turkish Dictionary. He was known in international scholastic circles as the author of several books, one of the most outstanding being a "Guide to Turkish Area Studies," published by the American Council of Learned Societies and considered an invaluable source of basic facts about Turkey.

He also wrote "The Bektashi Order of Dervishes" and many thoughtful articles on Turkey, particularly from the historical angle and on the period between the two World Wars.

Dr. Birge was a graduate of Yale University, Class of 1909, B. A.; the Hartford Theological Seminary, 1913, B. D., and Kennedy School of Missions, 1935, Ph. D.

* * * * *

Young Missionaries Sail

Ten American teachers slated for three years service in Turkey and Syria under the American Board, representing the Congregational Christian Churches of the U. S. A., sailed on Friday, August 15, from New York on the S. S. *Independence.*

In the group were native sons and daughters of Tennessee, California, Wisconsin, North Dakota, Pennsylvania, Iowa, Illinois, Massachusetts and New Jersey. Several are from this year's crop of young teachers and others are experienced educators. The American Board has been cooperating with Turkey through its fine schools for many years and first went to that country in 1820.

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Who Is This Person?

From the clues given below, see if you can guess who this person is. Try it out on your family, or your Woman's Society, and see how few statements it will take them to guess the person's identity.

1. She majored in religious education at Elon College.
2. She worked for the Board of Christian Education in the Southern Convention, holding Bible Schools, etc.
3. She attended Boston University.
4. She says she cannot write for publication, but she probably has the biggest personal correspondence of any person in our area.
5. She was hospitalized in Lebanon with a "children's disease" several years ago.
6. She made a trip to India as a member of a deputation from our Missions Council.
7. She has attended more young people's conferences than you could shake a stick at.
8. She knows intimately more people in our denomination than any other person in the Southern Convention—and I dare anyone to challenge this statement!
9. She thinks she is quite a farmer and raises cultured worms as a hobby.
10. She has no children of her own, but "oodles" of neices and nephews whom she adores and helps.
11. She has been a national secretary with our Missions Council, with headquarters in New York.
12. She has a reputation for being one of the most appealing speakers the South has ever sent north.
13. She is responsible for the fine woman's literature packet.
14. She works with Sunday school superintendents.
15. She cooperates with ministers in planning leadership training, mission institutes, officers' retreats, etc.
16. She is now the educational secretary of the Southern Convention.
17. She has much more work to do than she can possibly get done.
18. She sponsored the bus trips to the United Nations and to California.
19. She is more appreciated by the people of our churches than she will ever realize.
20. She is probably the best-loved person in the Southern Convention.

Who is she?

Miss Pattie Lee Coghill, of course!

* * * * *

Men "Make" the Women's Page

How nice it is for the women to aid and abet the men when they plan something for the church—often the men are the "chauffeurs" or the ones who put up the cash for the women's activities! And it is nice to have this process reversed.

From Mrs. Raymond Strong, member of our church in Chapel Hill, N. C., comes this interesting item:

"On wednesday night, July 23, the men of the church (who have their own fellowship) had an old fashioned ice cream social on the lawn behind the church. Most of the wives had baked cakes for them and the men supplied home made ice cream. The event was well attended and everything was sold. They cleared between forty and fifty dollars, which will be given to the church's redecoration fund. All the women were very proud of them. We thought they had a very novel way of raising money, with everybody having a good time."

* * * * *

Fine Report from Shelton Memorial

The Missionary Society of Shelton Memorial Church, Portsmouth, Virginia, holds regular meetings each month, using the program as outlined in the Year Book. Our meetings are well attended. We enjoy a social hour at our informal luncheon.

We observed World Community Day, World Day of Prayer and May Fellowship Day, working with our United Council of Church Women on these occasions. Mrs. Frank Lewis, our devotional leader, is the new president of the Council of Church Women of Portsmouth.

In May we observed Fellowship Day by organizing the churches of the city into groups, and each group entertained the service men in our midst, providing refreshments and entertainment. The young women of the community were most cooperative in assisting us.

Our two groups, the Young Women's Guild and the Senior Missionary Society and Guild, gave a reception in June for our new minister, Rev. Thomas Britton, and Mrs. Britton. Many ministers and their wives from Norfolk and Portsmouth were among the guests.

We've had the two recommended books reviewed at open meetings.

We have sponsored a child at Elon Christian Orphanage during the year. We have also sent a large pacage of clothing and household goods to the Migrant Center at Richmond, Va.

At Christmas we had our annual bazaar and food sale jointly with the young women's group. It proved well worth our time and effort.

We hope to attain bigger and better things in our Lord's work during the coming year.

Mary T. Shafer,
President.

YOUNG MISSIONARIES SAIL.

(Continued from page 8.)

This group of ten teachers has just completed a four-day briefing and orientation conference with American Board officials in Boston.

The group includes the following:

Miss Martha Jean Potter of Greenwood, Mass., Middlebury College, Class of 1952; Miss Helen Louise Morgan, Washington, D. C., Assistant Professor of Spanish, Macalester College, St. Paul, Minnesota, and Miss Marie McGinnis, Garrison, N. Dakota, principal of Garrison High School, assigned to the American academy for Girls in Scutari, Turkey.

Miss Edith M. Marken of Cambridge, Mass., teacher of journalism, Boston University, Suffolk University and Endicott, Jr., College, assigned to the Aleppo High School for Girls, Aleppo, Syria.

Miss Ruth C. Sowter of Ridgeway, N. J., of the faculty of Northfield School for Girls, Northfield, Mass.; Miss Carol Elizabeth Egly of Riverside, Calif., Pomona College, Class of 1952; Mrs. Mattie Compton Claiborne of Berkeley, Calif., social worker and home economics teacher, and Miss Martha Lee Dunbar, of Chico, Calif., teacher at Oroville, Calif., Junior High School, assigned to the American Collegiate Institute, Izmar, Turkey.

Ralph A. Meyering, Turkey-born son of a former Turkey missionary, of Mankato, Minn., State Teachers College, 1952, and William Barns Mathews, Jr., of Urbana, Ill., Carleton College, Northfield, Minn., son of Rev. and Mrs. William B. Mathews, assigned to the American Boys School of Talas, Turkey.

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

As summer comes to a close, the last of the Sunday school picnics are being held. Have you had yours yet? I have heard about a few this summer. The day after I came to Virginia, our church at Hope Mills held theirs at a nearby lake, and from all reports had a glorious time.

A few weeks ago, my son joined the busload of youngsters and oldsters who went from the Newport News Church to Buckroe Beach for their picnic. Lots of people went in their own cars, but the bus was full. The next week a note from my daughters who have been staying in the country, told me that they had gone to Ocean View for the Cypress Chapel picnic, and just last week I saw Dr. N. G. Newman, who had been to Buckroe with the Oakland picnic bunch.

Sunday school picnics are grand affairs. People smell the good food, the air from the water (better if it is salty!), and they relax with their friends as the young people enjoy the carnival attractions.

It put me in mind of some picnics twenty years ago that the Newport News Church had. The street car tracks ran along the street next to the church, and promptly at 11 a. m. two or three cars would pull up and stop. The conductor had to switch the trolley and keep an eye on the restless children eager to be first on and sit by a window—and to get such a long ride free! It is at least 15 miles and quite a treat by train or trolley. Once the eager youngsters had climbed aboard, the grown-ups boarded. Always the last one was my grandmother, who was the Sunday school treasurer, and who came waving the check to pay for the trip. Then we would be ready to go. As often as possible, the street car company sent the old-fashioned open, summer-type cars, and the boys and girls could lean out, giggle, call and shout at passersby.

What a trip—on through Newport News, into Hampton and on until we smelled the salt air and every child wiggled with anxiety to be out and about his play. Once there, there was a mighty scramble and a rush for the merry-go-round house, the very same horses on which many of the mothers and fathers had ridden in their childhood. The merry tunes and rings for a free ride lured many.

Later on there was swimming, wading or bathing. The surf is rarely rough at Buckroe, and little folk can look for shells, roll and squirm without too much tossing. Those who have never felt the worry and care erasing warmth of the ocean's salt have missed one of God's greatest blessings.

A ride on the ferris wheel, a glance at the distorted mirrors, a fortunee told, or a ride on the roller coaster for the very daring, put all in the right frame of appetite. There would be plenty of fried chicken, country ham, potato salad, lemonade, cake and watermellon.

Right full, one watched the twinkling lights of the consessions and enjoyed the cool evening breeze. Ere long the trolleys came, and tired and sleepy children climbed aboard—all thankful for the Christian Church Sunday School that gave them such a magical day and every year. (One day a year was about all the church, children and parents could stand!) On the way home there were whirlygigs and birds, and banners to be waved out of the windows. Finally all were home and safe in bed, and the arolleys went back to their barns.

* * * * *

"There Is No Other Way"

By Helen Gregg Green.

Issued by the National Kindergarten Association.

When we recall our younger days, do we remember the spankings, the scoldings, the exhortations, as helping us to comprehend what would be best for us to do and be? No, it is rather our parents' examples, their *gentle* admonitions, the wisdom they taught us in one or two kind, helpful, almost casual sentences that come to mind. Bringing their philosophies into everyday conversation and living carried more weight than high-tensioned "don'ts" and stern commands.

But what about those parents who forget their children are liable to become minature reflections of themselves? Of what are parents thinking—or are they thinking?—when they make such statements as the one I recently overheard; "Jon, stop lying to me! You can't *out-lie* me, no matter how hard you try!" One of the most brilliant women in the country said this to her child. This mother writes interviews, columns, profiles, and she records events at the United Nations meetings. Thre is no denying her fine ability, BUT she is not a farseeing parent.

So, reader friend, if you're not a college graduate, don't worry too much. Often, the self-educated dad and mother with common sense and the understanding of children, gained from careful reading and observation, are miles ahead of some parents with a Master's degree or even a Ph. D., when it comes to rearing their little ones.

Another college graduate related before a group of friends, in a half-amused, I thought-nothing-of-it manner, "Sam doesn't like to deliver his papers! Last week he dumped them on a vacant lot across the street."

My dad frequently commented, "Children must be taught the fundamentals!" It isn't fair to the child to be offhand about actions which, if continued, will develop lowered standards of behavior.

One of my assiciates in volunteer work taught in two of the most fashionable and expensive private schools in the country. Numbeers of her scholars, she said, told her with "smart-aleck" pride of having stolen things from the five-and-ten-cent stores. Pray, what kind of "entertainment" is this in which children from some of the upper-bracket homes are indulging?

As she said, the trend for years among a considerable proportion of young people of every financial group has been, "Anything you can get away with is all right!" What a sad state of affairs it is when the world, including our wonderful U. S. A., must have an element in it which causes it to become less and less stable, when corruption is rampant in wide circles, when we find bribery accepted by certain politicians and top athletes, and cheating is not unknown even in some of our finest educational institutions.

We must get back to our good old traditions, teaching "first things first" to *all* of our children—the commonplace decencies, high principles and ideals, and the fine spiritual values. Let us, those of us who have let the dust collect on the family Bible, wipe it off and make its reading a day-in, day-out habit.

(Continued on page 13.)

Youth at Work in the Church

MAX VESTAL. Box 792. Elon College. N. C.

Youth Rally at Hank's Chapel

The Western North Carolina Conference Youth Fellowship will meet at Hank's Chapel Christian Church on Sunday, August 31, beginning at 2:30 o'clock.

A well planned and important program has been arranged for your enjoyment.

It is also time to elect the officers for the coming year. So you can see that your presence is necessary.

We have a wonderful evening program planned. Everyone please be present, and have a large representation from your church.

Do not forget to bring a well-filled basket, so we can all have a picnic for supper, together.

We will be looking for all the young people of the Western North Carolina Conference.

Remember, a wonderful Christian fellowship with the young people at Hank's Chapel!

DOLAN TALBERT,
Vice-President.

* * * * *

Monticello PF'ers Have Banquet

The Pilgrim Fellowship of Monticello Church gave a banquet in honor of their parents on Friday night, July 25, at the club house. Miss Rita Roach served as mistress of ceremonies. The speaker for the occasion was Curtis Young, North Carolina and Virginia P. F. president. Curtis gave us some valuable information concerning the National Council and the Pilgrim Fellowship Conference which he attended recently in California. Curtis is the new chairman of the Faith Commission for the National Pilgrim Fellowship.

There were 16 Fellowshippers and 24 parents present for the banquet.

The Monticello Junior Hi P. F. was organized in January of this year, and we meet twice a month on Sunday evenings in the homes of the members. Since there is no other young people's organization in our community, we invite young people of other denominations to join us. At present four Methodists and two Lutherans are among our members.

Thus far this year, we have had as our guest speakers, Miss Pattie Lee Coghill Jose Dabnet and Curtis Young. We had five delegates at the North Carolina and Virginia P. F. Conference at Apple's Chapel, four attended the Southern Convention Conference at Elon College, and ten attended the week-end camp at Camp New Hope.

Rev. and Mrs. Julius Rice serve as our counsellors.

REPORTER.

* * * * *

Tribute to Youth Counsellor

On Monday morning, July 14, we were saddened to hear of the death of one of our most faithful members and friends, Leo Hinson. He had been seriously ill during the past few weeks due to a heart condition.

Leo was thirty-eigh years old; a member of the First Church at Albemarle; a Mason, belonging to the local Lodge No. 348. He had three children; Mrs. Dolan Talbert, and Jerry and Lana of the home.

Leo was very interested in the church and took an active part in it, especially with the Young People, serving as adult counsellor. He was, also co-teacher of the Young Men's Bible Class.

We are sure all of the young people of the Western North Carolina Conference will miss him, especially at the Rallies, as he always gave his full support in helping in any way he could.

As we look back over the time we have known him, in serving and in working for the glory of God, we can say it was a good life; in harmony with his Maker, who has called him on to glory to receive the reward which is his.

ALBEMARL YOUTH FELLOWSHIP.

* * * * *

Relax With Max

Your officers will be meeting on September 13-14 to plan the activities for the coming year. Share your ideas with them so that they may make plans for the best year yet. Your officers were not elected to dictate to you, but to serve you. Tell them what you want to see done—and then help them do it!

* * *

A clergyman who had set his heart on a war-memorial cross of stone in his churchyard, knew that "practical" men like to prove their superiority over—well, the cloth. So, at a church meeting, he first dropped a hint that of course it was too late to do anything about a war memorial now. At once an angry objector said it was a crying scandal that nothing had been done and the sooner they got on with the job, the better. Gracefully yielding, the parson suggested some neat little memento inside the church.

"Inside!" stormed a parishoner. "Half the village won't see it there. We'll have something in the churchyard!"

"Well, well," replied the cleric, "What about some sort of wooden plaqpe on the wall?"

"Wood!" came a retort. "We will want something permanent — something in stone."

"Not a cross, of course," the vicar said hesitatingly. He was drowned out by a counsellor who opined that there couldn't be a better symbol of sacrifice and peace than a cross

"All right," conceded the parson, and cheerfully surrendered to the meeting. That night he wrote to an architect friend: "Please proeecd with the order I sent you last week."

Licensure Service for Bill Simmons

A service for the licensure of Bill Simmons was held in his home church at Albemarle, N C., on Sunday, August 17, with the pastor of the church, Rev. Thomas D. Sutton, in charge. An interesting feature of the worship service was a solo by Mrs. Bill Simmons, "If I have Wounded Any Soul Today."

The sermon was preached by Dr. F. C. Lester, pastor of the Asheboro Church, who used Paul's instrustions to Timothy as the basis for his remarks.

Dr. Lester also performed the act of licensure in his capacity as president of the Western North Carolina Conference. He asked both Mr. and Mrs. Simmons to come forward for this part of the service, the prayer of dedication including the work of both of them.

Mr. Simmons has been called as pastor of Pleasant Grove Church during the coming year, and he and his family expect to move into the new parsonage there soon. He is now serving as supply at Grace's Chapel Church and is attending Elon College.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Reign of David

Lesson IX—August 31, 1952.

Memory Selection: *"As for God, his way is perfect; the word of the Lord is tried; he is a shield unto all them that take refuge in him."*—II Samuel 22:31.

Lesson: II Samuel 5:6-10; 8:13-18.

Devotional Reading: Psalm 72:1-7.

This is not the kind of lesson that is easy to make interesting. It is for the most part historical and not the most interesting history at that. But it does have value in that it illustrates some of the qualities that made David a great and a good king. And the qualities of religion and wise statesmanship that characterized David are greatly needed in our leaders today.

The Capital of the Nation is Moved.

When David became king, Hebron was the seat of government. It was far to the south and well off the center of the nation. As such, it was ill-suited to serve as capital of the nation. A better place, indeed an almost ideal spot was Jerusalem, further to the north. It was the city of the Jebusites, and had never been conquered by Joshua or any of the other Israelite leaders. It was located on a high hill or mountain and was strongly fortified. It lay as a dagger at the heart of the Hebrew nation, a constant threat to its safety and security. Both from a strategic and a political standpoint, it was desirable and imperative that the city be taken.

But that posed a problem. Its natural location made it well-nigh impregnable. In addition, it had been strongly fortified. And it was manned by well-trained, war-like soldiers, courageous and resourceful. In fact, it was so strong and well-guarded that its inhabitants boasted that the lame and the feeble could defend it against any attackers. They taunted David and his army with this sneer. But they had not reckoned with the resourcefulness and the courage of David and his large army. "Nevertheless, David took the stronghold of Zion"—thus reads the record, a mere line. We know none of the details, whether the city was taken by storm, by stealth or by seige. The important thing is that the city was taken. And David established himself in a forti- capital of the united nation. He fied part of the city and made it the called that part of the city in which he lived "the City of David." Later the whole city was referred to by this name.

Jerusalem—what a magic name to the Hebrews. It became the political and the religious capital of the nation. It figured prominently in the life and history of the nation for many centuries. And even today it is the embodiment of the religious idealism of the Jewish people.

The King Grows in Stature.

"And David waxed greater and greater; for Jehovah, the God of hosts was with him." As was shown in a previous lesson, David had great native ability. And he had consecration. Thus the man grew in moral and spiritual stature. He grew in influence, in ability, in power and in in grace. It was evident that God was with him. It was also evident that he was with God. He and God were a great team working together. The times and the place help to make the man. The reward of work well done is the ability to do more and better work.

The King is Not Only Great, He Is Good.

Power did not seem to spoil David. He "executed justice and righteousness unto all the people." He was as good and kind as he was strong and powerful. He was concerned not only with justice but also with righteousness. He was a statesman and not simply a politician. And the people came to love him, to trust him, to follow him.

The Kingdom Grows.

David not only united the nation within, he extended its borders. There were a lot of accounts to settle with neighboring nations that had treated Israel disdainfully and cruelly. One by one, David led expeditions against these nations, defeating them, and restoring the larger borders of Israel. Both his foreign and his domestic policy were characterized by sound wisdom and appropriate action.

Orderly Government Takes Form

David was a great organizer. He delegated authority to others, and thus not only freed himself from many details, but also developed leadership in others. He appointed Joab commander in chief of all the armies. He appointed a "Secretary of State." He appointed priests to look after the spiritual interests of the people. He made Seraiah a scribe, and thus saw to it that records were kept of official actions. As a result of his ability as an organizer, Israel became a close-knit unit, held together by a fine spirit of unity.

Wanted—Modern Davids!

As one studies the life of this great and good king, it becomes evident that there was in him a great earnestness and desire to do God's will. He accepted public office as a public trust and he sought to serve God by serving the people. He showed wisdom, magnanimity, a sense of justice and a passion for righteousness. He was a statesman of the highest order. Our modern world needs more Davids in high positions in the life of the nations.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

NEW SUPPORT for CHURCHES.

(Continued from page 5.)

another advance which is a natural for these times. We have been slow in learning that it costs more today to support a church than it did even twenty years ago. Yet multitudes of people are still giving about the same as they used to give. The government has recognized the changing situation and has increased the amount they are willing to exempt from taxation—lifting the amount from 15 per cent to 20 per cent deductible before taxes.

This step on the part of Government emphasizes an important point. The nation expects and wants every citizen to take part in the general welfare of the nation and promote it. It is a glorious privilege, but it is also a sacred right. The very moment the principle of voluntarism passes from American life, the whole nation will suffer a severe blow. Think of the hospitals, the community chests, the Red Cross and a thousand other agencies, which derive their total support from the free gifts of the American people! It is that which makes this nation great. The people are conscious of the public welfare and happy to contribute to its support. The greater use that is made of this principle of voluntarism, the less need there will be for government subsidies and other forms of state support with the undesirable control which goes with it. Through the principle of voluntarism we purchase and preserve our freedom. The vital institutions of American life do not belong to government. They belong to the people, and the church is perhaps the most important of them all. They look to government because of the failure of the American citizen to adequately maintain the religious and charitable institutions of mercy and service!

Here then is the explanation of the philosophy and the motivation which lies behind this United Church Canvass movement. Two questions remain. First—how does it work in a local community, and secondly—what are the results. Does it actually accomplish what is expected?

Take the way it works! In a United Church Canvass each church prepares its own budget, enlists its own workers and administers its own resources. There should be a central supervisory committee composed of representatives of the participating churches. The strength of the committee depends on the solid backing of laymen.

What are the results! Often the results are in direct proportion to the energy and skill which the local committees put into the effort. The community-wide publicity and appeal will not produce much unless there is local and community cooperation. To be effective, the general promotion must be geared into local situations until each church feels the lift and the dynamic of united action.

Perhaps the best way to tell of the results is to give a few reports direct from the communities themselves. Take New Britain, Connecticut, as a starter. In this community seventeen churches cooperated, and secured in 1951 an increase of 11 per cent over the previous year. This gave these seventeen churches a total of $27,941 in new money. One church — St. John's Evangelical Lutheran — reported a total in pledges of $22,184, or 127 per cent of its goal. A small church — the Kensington Congregational — with a budget of $6,275, raised 108 per cent — the largest amount ever secured in the history of that church. These significant gains were made possible through the united approach and the information and inspiration such a program develops. There were 76 radio announcements; 15 newspaper advertisements, plus 20 news articles; cards in local buses, and a special display in the bank window. Through the use of these methods and working through these new channels the entire community felt the impact and the influence of the Christian faith. Not only were added funds secured, but the whole idea of the Christian Church was made central in the thinking of the people and in the life of the community. This is the finest evangelism of which we know.

The United Church Canvass invests the budget with new meaning. It is more than a goal to be attained, it is a tool to be used. It is far more than collecting dollars; it is a powerful force which strengthens the Christian faith everywhere.

Another result of this United Canvass is to show every one where he or she may take hold and have a part in promoting the Kingdom of God.

Everyone welcomes the opportunity to do something, but many are confused and fail to know where to pitch in, yet they have a very important place in the total success. Bonaro Overstreet puts it this way:

> You say the little efforts that I make
> Will do no good;
> They never will prevail
> To tip the hovering scale
> When justice hangs in balance.
>
> I don't think
> I ever thought they would.
> But I am prejudiced beyond debate
> In favor of my right to choose which side
> Shall feel the stubborn ounces of my
> weight.

"Having Gifts . . . Use Them"

God, the Creator, with lavish hand has endowed every man, woman and child with gifts. And as the chapter, Romans 12: 6, from which the title is taken points out, these gifts differ one from another.

The very possession of gifts carries the responsibility to use them according to the will of the donor. Gratitude should express itself in stewardship . . . "if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness." Paul goes on to speak of other gifts: affection, honor, hope, patience, prayer and hospitality.

What lessons can modern Christians draw from this wonderful chapter? The primary truth is that we all have gifts of one kind or another. Second, we are to put these gifts to use. No matter how talented a musician or an artist may be of what possible significance is his talent if he does not use it? Similarly, though a Christian have many of the virtues the apostle mentions, they amount to little unless he *practices* them.

Paul is contending for a religion that works. Faithful stewardship implies not only being entrusted with gifts, but employing them. Let us suppose that the gift of teaching is yours. Are you using it for God as a faithful steward? Or are you "too busy" to take a class.

One man—Dr. Frank Laubach—has helped 60,000,000 people learn to read by his "each one, teach one" method. He is a luminous illustration of what it is to be a Christian steward. Having a gift he used it!

The World Needs Such Gifts.

Paul deals with so many gifts in this chapter that selection of a few for special consideration is difficult. How greatly today's world stands in need of affection! How many lonely persons are in need of your stewardship of it. How the world would feel the impact if all Christians would take seriously their stewardship of prayer. How many foreign students—indeed, American students—need the gift of hospitality. How many displaced persons would feel new courage and hope if Christian homes were open to them.

"Having gifts . . . use them." List the gifts with which God has enriched you—gifts of spirit, mind and heart; gifts of home and talents. Then weigh the use that you are making of each. Will you hear the words some day, "Well done, good and faithful servant enter thou into the joy of thy Lord."—*Helen Kingsbury Wallace.*

FOR THE CHILDREN.

(Continued from page 10.)

Dorothy Thompson writes, "We can't teach morals without religion." On my way to church, I walked past a handsome blond lad of three summers. "Are you going to Sunday school?" I asked.

His eyes smiled as he answered, "Oh, yes!"

"And what do you learn in Sunday school?"

"About God!"

Yes, we must teach our boys and girls about God, about the good life with the fine dividends it pays in a clear conscience, and the right to look life in the face and say, "I'm living up to the best of my understanding."

And, mind you, Mother, Dad, we can do it by being and doing those worthwhile things ourselves. There is no other way.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

We sell our extra milk to the Mellville Dairy in Burlington. This week they paid us for our July deliveries in silver dollars. It was really a sack of money—six hundred and one silver dollars! and four dimes and three pennies—$601.43. We are real proud to think that during the very dry month of July we were able to supply the orphanage family daily with good fresh milk and have that much left over. Garner Hilliard, a boy raised here, is the manager of the dairy, and he does a good job. The boys who help him like him very much.

This summer, we have had two girls to become graduate nurses, and another whom we claim. They are Louise Currin, Dorothy West and Betty Gene Wagoner. Betty Gene is the daughter of Mr. and Mrs. L. W. Wagoner, and she was born and reared in the Wagoner home here on our campus. Mrs. Wagoner was the former Eugenia Hilliard, who was reared here. So you can see why we are all proud of Betty as well as of Louise and Dorothy. Have you time to read this little line of verse I wrote for them?

There they go in single file,
  So young and bright and steady,
Uniform and cap in style
  With heart and hand quite ready;
Trained in knowledge and in skill,
  And given proper rating,
Ready now to tend the ill,
  Where'er the call is waiting.

Through the weeks and months and years
They've faithful been in training,
Overcoming doubts and fears,
  And to their posts remaining
All day long and late at night,
  And oft with empty purses—
But now they march in starchy white,
  God bless these noble nurses!

This Sunday, a Sunday school class of 18 members will have dinner right in our dining room with the children and matrons. It is a good idea, if it works all right. Little difficult to add that many to an already crowded dining room. And, too, it gives a bit of concern to the one who has charge of planning and preparing the dinner.

Monday night following the Jay Cees of Burlington will have their regular supper meeting in our dining room, after the children have had theirs. This fine organigation of young fellows has done good things for us this spring and summer, and they are going to pay for their supper besides.

This Sunday afternoon the church at Chapel Hill will pay our community a visit—the college, the orphanage and Moonelon. And the fifth Sunday in August is our Home Coming day, when we hope former children of this home and their families will pay us a visit.

What a good report we have this week from twelve Sunday schools! Thank you everyone. There are 76 children here now, and five applications have been received this week. The children here are individuals, with their little wants, their own needs, and their desire for individual understanding and friendship. They are folks, singly and separateely, and have their own personalities. Please think of them not only as a group, but as individuals, for such they are.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 14, 1952.

Commodities for the Week.

Mr. J. T. Shepherd, Buena Vista, Va., Violin.

Mrs. Robert Pritchett, Reidsville, N. C., Clothing.

Mrs. Layton Stevens, Sanford, N. C., School Supplies.

Sunday School Monthly Offerings.

Amount brougt forward		$ 9,839.17
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 9.56	
Wake Chapel	46.29	
		55.85
Eastern Va. Conference:		
Liberty Spring S. S.		20.00
N. C. and Va. Conference:		
Burlington S. S.	$ 54.43	
Greensboro First	128.62	
Mebane	7.00	
		190.05
Western N. C. Conference:		
Asheboro	$ 25.00	
Brown's Chapel S. S.	5.00	
Pleasant Union S. S.	11.46	
Ramseur S. S.	23.21	
		64.67
Va. Valley Conference:		
Mt. Olivet (G) S. S.	$ 3.00	
Winchester S. S.	8.34	
		11.34
Total		$ 341.91
Grand total		$10,181.08

Special Offerings.

Amount brought forward		$16,625.59
Mr. & Mrs. W. C. Medlin, Henderson, N. C.	$ 1.00	
Mrs. S. F. Jernigan, Henderson, N. C.	1.00	
Mrs. Mae H. DesRosier, Southern Pines, N. C.	1.00	
A Friend, Harrisonburg, Va.	20.00	
Memorial to Rev. Jas. L. Foster by his family	10.00	
W. P. Robinson, Chicago, Ill.	1.00	
Charlie Hunt and family, Sanford, N. C.	1.00	
G. O. O'Berry, Harrellsville, N. C.	60.00	
Gasoline Refund	90.00	
Mrs. Esther E. Jinkens, Sa. Paris, Ohio	2.00	
Special Gifts	185.57	
		372.57
Grand total		$16,998.16
Total for Week		$ 714.48
Total for Year		$27,179.24

A single soldier, finding his way into a garrison, may open the gates to the whole besieging army. One sin leads on to another and another, especially if the first be a sin which it is desirable to conceal. If there is a being on earth more to be pitied than another, it is the man who has got into this labyrinth.—*Expositor's Bible.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Weekday Religious Education Teachers to Meet

Seventy-five Virginia week-day Bible teachers will assemble at Bridgewater College on August 27 for a seven-day training session immediately prior to the opening of their schools.

The Department of Christian Education of the Virginia Council of Churches is sponsoring the conference. For the past eighteen years, this organiation has often held its annual institute on the Bridgewater College campus. Local religious education councils will sponsor the attendance of the teachers.

The week-long program will include religious addresses a workshop, discussion sessions, and a consecration service for all the teachers, and an orientation period during the first two days for the beginning teachers.

Miss Ethel Smither, of Richmond; Dr. Julian Price Love, of Louisville, Ky.; and the Rev. ard McCabe of Harrisonburg, will be the principal speakers.

Miss Smither, an author and consultant in the field of Christian education, will conduct a three-day workshop on "Creative Bible Teaching."

She is well-known as the author of *The Use of the Bible With Children* and *The Picture Book of Palestine*. The first is a textbook for teacher of children; the second, a popular volume which children themselves enjoy reading.

Dr. Love, professor of Biblical theology at Louisville Presbyterian Seminary, will make one of the major addresses of the conference; and the Rev. Mr. McCabe rector of Emmanuel Episcopal Church, Harrisonburg, will give the sermon at the closing consecration service.

Discussion sessions among the teachers will comprise a large part of the conference. Methods of teaching and unit planning will be among the topics considered.

Presiding at a number of the discussion sessions will be Miss Florence Hawes, of Mt. Sidney, president of the Virginia Weekday Religious Education Teachers' Association.

The Virginia teachers will come from some 18 states. They are members of approximately a dozen denominations, and hold degrees from nearly fifty colleges and seminaries. All are college graduates, with majors in the field of religion; and many have done graduate study also.

Fifty-five are returning teachers; twenty will be giving Bible instruction to Virginia children for the first time this fall.

Also attending the conference will be several weekday Bible teachers who teach in nearby states where no similar yearly training sessions are provided.

In addition to Miss Hawes, teachers just completing the first half of a two-year term as officers of the Virginia Weekday Religious Education Teachers' Association include Miss Mildred Mundy, of Harrisonburg, vice-president; Miss Nova Beane, of Rockymount, secretary; and Miss Laura Norwood, of Covington, treasurer.

The now-vacant post of editor of the association's twice-yearly "Newsletter" will be filled at the meeting.

Weekday religious education in Virginia was begun in 1929 in two counties: Arlington and Rockingham.

This year's teachers will give Bible instruction in 38 of Virginia's 99 counties. They will teach more than 50,000 children each week this session.

In places in Virginia where the Bible instruction is offered, an average of 97 per cent of the parents enroll their children in the classes.

Bible teaching in Virginia's schools is sponsored interdenominationally by local church people through local councils of religious education.

William Reid.

Are Church Members Making Christian Wills?

"Our Christian Stewardship is based on the conviction that our material possessions are 'a trust from God, to be used in His service for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love.' To stewards, then, the making of a will is a Christian matter, the business of the Lord, our God. They will use these possessions for Him, share them with Him and His work through their tithes and offerings, and also will think ahead to the future and provide for a careful continuing of this work through provisions in their wills. Legacies can help largely to carry our Church through times of need."

Some one has well said, "A loving steward is the motive for making our wills Christian."

Members of our church are encouraged to leave money in their wills to carry on some work which they have found to be especially worthy of their financial support, to which they have contributed some of their money. Your money is you, and it is able to continue to let you work—if you give thought now to your last word and testament.

The Commission can supply you with excellent leaflets for distribution to your congregation. Order conservatively so there may be no waste. Attorney John W. Cooper's article, "Making a Christian Will" has been in large demand in many denominations.—*The E. & R. Standard.*

BEVERLY HILLS CHURCH PLAYGROUND.

(Continued from page 3.)

rollment of 81 with an average attendance of 54. Teachers and other leaders were as follows: Mrs. Jimmy Perguson, Mrs. Jimmy Faulkner, Mrs. Stanley Arwood, Mrs. Howard McKinney, Mrs. Melvin Smith, Mrs. Maynard Miles, Mrs. Manley Hurdle, Mrs. C. M. Mann, Miss Grace Lynch, Miss Mary Ann Hodge, Miss Billlie Wagner, Rev. W. W. Snyder and Bill Tolley. The school had its climax program at 11:00 A. M., July 23.

The playground is open five hours daily plus Tuesday and Thursday evenings. The daily hours are devoted particularly to the children of the community and the evening hours are devoted to family recreation.

The Beverly Hills Church playground is a tremendous asset to the Beverly Hills community. The important factor throughout the playground program has not been that its benefactors be members of the church or the church school, but that they be inhabitants of the Beverly Hills community. The community members showed their appreciation of such a program vocally as well as materially when they donated the entire sum for the building of the slide previously mentioned. The Beverly Hills community members also express their appreciation by attending and visiting our church and church school. From time to time the comment is heard to the effect that the community appreciates the fact that we of the Beverly Hills Church are interested in building the Beverly Hills Congregational Christian Church.

Bill Tolley.

An old potter, who was shaping the clay into the desired shape by his hands, was asked by a visitor: "Why don't you have machinery to do that?" The old man replied: "We have tried all kinds of machinery and failed; somehow it needs the human touch." God has work that can not be done by machinery.—*H. F. Sayles.*

EVANGELISM *in the* NEW DAY

CONVENTION STEWARDSHIP REPORT

Jesse H. Dollar, Chairman

The need for courageous action on the part of individual Christians, and the Church at large, has never been more apparent than now. As the greatest danger to our national life and progress is not from without, but from internal weaknesses, so, the greatest danger to the Church of Christ is that those of us who have its welfare in our grasp may fail to see the urgency of the times and adopt the attitude that we are doing as well as usual. We know, however, that the "usual" or "average" progress of the church is not a good criterion. The "average" is far below what the Christian conscience should accept as being even a reasonable portion of our duty and privilege.

During the closing biennium there has been a noticeable increase in the practice of the Stewardship Life. Many individuals have shown concern and have given of their time and substance that the Convention program might keep its stride forward. These individuals are members of local churches, and their influence at home has strengthened the home base. If we can continue to bring forth the fruits of Stewardship Living, we shall have less need to worry about Stewardship Giving, but few things bring forth a stronger desire for Christian Living than the job resulting from Christian Giving.

More churches, each year, are making better plans for their financial obligations and opportunities. They are, one by one, getting down to the serious business of planning budgets and holding institutes for the training of their canvassers, and are conducting successful every-member canvasses. But the process needs to be speeded up. While we are showing yearly increases in our gifts to all purposes, the average church is giving not more than half what it could, and would give if proper methods of Stewardship education were made available to it. Not to develop this potential in the thirty-five thousand members of the churches of our Convention is to willfully continue our plea of poverty and fail to give the support to our program of advancement and extension they so richly deserve.

1. As the best and wisest means to this desired end, we recommend the Convention, at its 1952 session, take seriously the proposal of the Finance Committee that a Secretary of Stewardship and Evangelism be elected and put on the field to give full time to the development of our spiritual lives and financial resources. Such a move would speed up the present gains in finances, and would be a means of restoring the spirit of Evangelism to our churches. That this evangelistic note needs to be restored is evidenced by the static situation which has concerned us for years, when the population of the area served by the churches of the Convention has grown by thousands, and our membership has increased only by dozens—often showing a decrease.

2. The Stewardship Clinics for ministers sponsored last fall by the Convention and your Commission on Stewardship proved a great help to the local churches and pastors. We recommend that these efforts be continued, and that pastors be urged to procure expert leadership to conduct Stewardship Institutes in every local church in the Convention, and to take full advantage of the abundance of good literature for a year-round program of Stewardship education in all types of churches.

3. Knowing that a great reservoir of untapped strength lies dormant in the laymen of the churches of the Convention, we recommend that the Laymen's Fellowship of the Southern Convention be asked to sponsor training institutes for the laymen in the five conferences of the Convention, challenging them with the need for their services and showing them a systematic way by which their talents and money can be used for the strengthening of their local church programs, and for the wider needs of the Fellowship.

4. Since Stewardship Living and Giving, like acceptance of Christ as one's personal Saviour, must begin with the individual, we recommend that each member of every church examine his own attitudes and actions in the light of his abilities and opportunities to be of greater service to his local church, and through it to the larger interests of the Convention and the world-wide fellowship of the churches as they seek to meet the needs of mankind for Christ.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, AUGUST 28, 1952 NUMBER 34

QUO VADIS?

HIGH SCHOOL GRADUATES . .

WHAT WILL YOU DO WITH YOUR LIFE?
WHERE WILL YOU INVEST YOUR TALENTS?
DOES YOUR FUTURE INCLUDE HIGHER EDUCATION?
HOW MUCH PREPARATION WILL YOU MAKE?
ARE YOU WILLING TO MAKE THE EFFORT?
WILL YOU MAKE A LIFE, OR JUST A LIVING?

Your College Calls You . . . Enroll Today!

News Flashes

Over the Labor Day week--end be sure to drive safely. "The life you save may be your own."

Mr. Earl Danieley spoke at the Church of Wide Fellowship, Southern Pines, Sunday.

The Virgilina pastorate gave their pastor, Rev. Mark W. Andes, a vacation during August.

Mrs. Nellie Joyner is promoting SUN subscriptions in Union Church, Hunterdale, Franklin, Virginia.

Mr. L. Roy Kyle, Sunday school superintendent, has secured a number of new subscriptions to THE SUN at Hope Mills.

We regret to learn that Dr. C. E. Newman is a patient in the South Boston Hospital. We hope for him an early recovery.

Dr. Duane Vore is the guest speaker at Liberty Spring Church in the Eastern Virginia Conference this week. He is assisting Dr. Jesse H. Dollar in revival services.

We are sorry that the excellent article, "Our Lord's Stewardship," which appeared in last week's issue was credited incorrectly to Rev. T. K. Thomas, when it should have been credited to Rev Thomas K. Thompson.

Belated congratulations to Rev. Duane Vore, chairman of the Board of Publications, and Mrs. Vore upon the arrival on July 26, at Suffolk, Virginia, of Rebecca Jane Vore. We wish for parents and daughter much happiness.

The young adult class of Union Congregational Christian Church, at Virgilina, Virginia, arranged a morning service at the church on Sunday. August 10, at 11 o'clock. The committee in charge: S. Reams Long, Mrs. William Tuck and the teacher, Mrs. G. W. Pollard.

Rev. Silas E. Madren of Elkton, Virginia, is a patient in the University Hospital, Charlottesville, Virginia. He entered the hospital on August 13 for treatment and an operation. Mr. Madren is one of our most faithful pastors, being the minister of Mt. Olivet (G), Mt. Olivet (R) and Bethel churches. We wish for him a speedy recovery.

Funeral services for Mrs. T. G. Hyatt, mother of Mrs. R. L. House, were conducted on Sunday afternoon in Newport News, by Rev A. Lanson Granger. We are sure that our readers will join the staff of THE SUN in extending our deepest sympathy to Mrs. House and also to our editor in their bereavement.

The Hunterdale Church, Franklin, Virginia, went to the Y. M. C. A. Camp at Bayview for their annual picnic on August 20. This is an ecellent place for children to enjoy the water. The Sunday school group went in cars and took a picnic lunch, spending the whole day. Mr. Norman Lankford, Sunday school superintendent, was in charge of the outing.

Rev. and Mrs. J. L. Neese have returned to Bradenton, Florida, where they will spend the winter at the Bradenton Trailer Park. Mr. Neese was our director at Moonelon during the past summer, where he did excellent work in helping to make facilities of our Convention Assembly grounds available for use by our various church groups. Mr. Neese was for many years a faithful pastor in the Southern Convention, but due to ill health, retired from active service. They are a great inspiration to all of us.

Kiwanians Push Sunday School Attendance

"Remember, no one will ever get peeved at you if you ask theme to go to Sunday school with you."

This is one of the random thoughts thrown out by the Kiwanis Church Appreciation Committee of the Rocky Mount, North Carolina, Club in its "plan for action" to stimulate Sunday school attendance over a period closed recently. The campaign, inaugurated by the committee and carried out by every Sunday school in the city, extended over a period of six months and resulted in amazing stimulation in attendance. Chairman Jasper L. Cummings was actively on the necks of every Sunday school superintendent in the community during the six months' period.

The plan for action started with a meeting of the superintendents of the Sunday schools and was actively supported by the local Ministerial Association. Each Sunday school was asked to cooperate. They furnished the committee with names of Sunday school teachers and other personnel.

Promotion ideas and other information which would help attendance were mailed or delivered in person to the heads of the different groups. These promotion ideas took the form of information bulletins, slogans, radio announcements, and newspaper advertising. Members of the local Kiwanis Club welcomed the chance

(Continued on page 15.)

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September	**16—Elon College Founders Day**
October	**2—Eastern Virginia Woman's Missionary Conference** **Christian Temple, Norfolk, Virginia**
October	**7—North Carolina Woman's Missionary Conference** **Apple's Chapel Church (Guilford County)**
October	**9—Virginia Valley Central Woman's Conference** **Mt. Olivet Church (Green County)**
October	**15-16—Virginia Valley Central Annual Conference** **Leaksville Church (near Luray)**
October	**21-22—Eastern North Carolina Annual Conference** **Mount Auburn Church (Near Manson)**
October	**29-30—Eastern Virginia Annual Conference** **South Norfolk Church**

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November	**5 -6—Western North Carolina Annual Conference** **Place to be determined by Executive Committee**
November	**11-12—North Carolina and Virginia Annual Conference** **Bethlehem Church, Altamahaw**

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

Moonelon in Great Demand During Summer of 1952

Apporximately 3,000 individuals used the facilities of our Convention Assembly Grounds (Moonelon), located about a half mile from Elon College during the summer just past. Among those using the facilities were the North Carolina and Virginia ministers and their wives, college students, Scout troops from our Burlington as well as other churches, youth groups from Burlington, Union Ridge, Beverly Hills, Elon, Apple's Chapel; the Women of the School of Missions; women's groups from Apple's Chapel, Union Ridge and other churches; Sunday school picnics from Haw River, Shallow Ford, Gibsonville, Palm Street, Bethlehem and others; Junior Deacons from Bethlehem and the Junior Board of our Durham Church.

In September the Youth Fellowship Retreats will be held for several different groups. Many other smaller groups used the facilities not mentioned above, and we are greatly gratified at the generous use these facilities had during the summer.

Rev. J. L. Neese served as director during the summer, and we are very grateful to him for the good services he rendered there. The swimming pool was a great attraction, but we really need a filterer in order to make the maximum use of the swimming pool. The grounds were beautified and the road was improved. The wide use of Moonelon this summer bears witness to the need and usefulness of this Convention Assembly Grounds. Plans are now being made for erecting one or more buildings before next summer, and it is hoped that several cottages or cabins may also be constructed. There can be a wide use of these facilities and they can be a great blessing to our entire fellowship.

The Laymen's Fellowship of the Southern Convention has undertaken a campaign to raise $25,000 for the erection of these improvements on our lovely Convention Assembly Grounds property. Several churches have already responded with gifts, and we are hoping that many others will do so this fall. As soon as funds are available, construction will be begun on one or more buildings. At the present time we have a picnic shelter, a lodge with several rooms and a caretaker's house. Your response to the need of Moonelon will be greatly appreciated. A generous contribution from our churches for this project will result in a place of which we all of our church may be proud. Send your contribution to Moonelon to the Southern Convention Office, Elon College, North Carolina.

W. T. S,

New Church Organized in North Carolina

Sunday, August 24, was an inspiring day. It was our privilege to be present for the Sunday school and church services of a new congregation in the Lakeview section, half way between Burlington and Union Ridge.

Rev. John G. Truitt, Jr., ministerial student at Elon College, made a survey of this community some weeks ago, and since Sunday, July 20, has been having services in the Glencoe School. Attendance at both the Sunday school and the church service has been so gratifying and the people have been so eager for a church, that a charter membership list was opened at the morning service on August 24. The Sunday school had 70 in attendance, and the church service had 80 in attendance, which represents a substantial increase for each Sunday since the beginning of services of this new congregation. There were

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. O. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

SEVEN HUNDRED . . .

It is the eleventh hour, but there is just time to get your new student for Elon, to help push the student body to the 700 goal. Too late to correspond, you must use your telephone, call long distance, or get in your car and dash over to have a heart-to-heart talk with that young high school graduate who should enter Elon College next week. Hurry! Hurry! Hurry!

HOMECOMING OR HOMEGOING . . .

Big doings and carryings on are in the making for the Christian Orphanage this week end. Whether they chase or barbecue the greased pig, there will be plenty of excitement, plenty of food, fellowship and oratory. Don't miss it. All roads lead to the orphanage. Congratulations and Godspeed to Superintendent Truitt and the entire Christian Orphanage family.

TURN ON THE LIGHT . . .

We make electricity the servant of religion inside the church; why not on the outside also? More of our churches are getting the luminous idea. "Let there be light"; yes, on the outside as well as on the inside of the church.

Congratulations to the "Teen Agers" of Union Church, Franklin, who sponsored the floodlighting of the church and grounds. Visit this church at Hunterdale on some of your nocturnal tours. Drive down to Second Church, Norfolk, at night and see how light not only makes the church visible, but also enhances its appearance.

And what is that striking lighted tower in Park Place? The Christian Temple, to be sure. "Let your light so shine."

CHURCH, FARM AND HOME . . .

Farm and Home Week was observed at North Carolina State College last week. Courses in Agronomy, Sewing, Marketing, Herbs, Handicraft, Recreation, Music and Machinery were offered. More than 500 people shared in this creative week's program.

Tuesday and Wednesday were Rural Church Days. Wheeler McMillan, Editor of Pathfinder, came down from Philadelphia to speak on "The Rural Church and Community Life." He emphasized the importance of laying the proper physical foundation for the spiritual. He urged the rural churches to produce their own leadership, to "provide an environment of tolerance for their mistakes and of applause for their victories."

The Beech Grove Methodist Church choir demonstrated the fact that a rural church with 100 members (89 active) can have good music. Lonnie Powell led the group in the kind of exhilerating recreation all rural churches should be enjoying.

Minister, layman, housewife, plan now to attend Farm and Home Week next year.

BACK FROM GERMANY . . .

We carried an article in our August 7 issue about the missionary meeting in progress in Wellingen, Germany. Now we are pleased to have a first-hand report of that meeting by Raymond Dudley, India Secretary of the American Board.

In addition to his own report and evaluation, Mr. Dudley enclosed a report of the group on "Reshaping the Pattern of Missionary Activity." Even if we had the space to publish this important report, it probably would not be advisable, for we are told that people do not read long articles. Too Bad! The editor has therefore read the report twice and will call attention to a few of the more important emphases. Briefly, they urge flexibility in the use of resources, the interchange of missionaries among younger churches, greater use of unmarried short-term missionaries, step-up allowance for literacy work (which includes distribution of Scriptures); re-examination of present institutions, the utilization of retired missionaries in the training of nationals; develop wider sense of vocation, and utilize the newer means of communication.

Whither Missions?

By RAMOND A. DUDLEY

Since it was my privilege to attend, along with about 200 others, the meetings arranged by the International Missionary Council at Willingen, Germany, from July 5 to 24th, this is my effort to share with you some of the experiences and insights of the gathering.

1. *Willingen* is a town of 2,000, located in a valley 1,800 feet above sea level in the American Zone of West Germany about 125 miles north of Frankfort. It is a pleasure resort both summer and winted, with fine facilities for skiing. There is provision for entertaining guests both in small hotels and private homes. Forty-five percent of the present population is made up of refugees from East Germany.

To welcome this conference the local people partially rebuilt their hall and decorated it with flowers from their homes. They repaired their church and installed a new organ. The little hotels and various other buildings were neatly marked with a plate bearing the key letter and a cross. A post office was opened in the hall and a special edition of stamps was issued. The local band played for us, and several German students were present throughout to help in business affairs and to act as interpreters. Most of all the people welcomed us with friendly greetings and kindly acts which cause one to pause and think. Can these be the people with whom we fought two deadly wars?

This was the first ecumenical gathering of the sort to be held in Germany, and it was a gesture of good will. They permitted the conference to be conducted on their own soil in the English language throughout, with provision for interpretation where necessary. The German churchees raised $5,000 toward the general expenses of the conference, requesting that it be used toward the cost of bringing delegates who could not meet their own costs.

2. *Missionary Festival.* On the first Sunday we were taken in buses to a village missionary festival where 3,000 people assembled in a grove. The local band led the music and a public address system enabled several nationals to bring their message. Rev. Henry Jeyaraj Daniel spoke on behalf of India and he did it well. Some of the people were in their traditional costumes which changes with the church year and the marital status. The costumes go deep in the culture of these Christian people, and they represent a high degree of artistic skill. One regrets that they are passing. We were shown a Bible that Luther himself gave to the congregation in this village.

Later we went to Marburg, which is the seat of the oldest Protestant University in the world. Assembled in the ancient castle hall where the knights formerly gathered, we witnessed the ceremony when Dr. Kenneth Latourette received an honorary degree—a total surprise to him. I went into the room where Luther and Zwingli had their historic debate. Just at dark we attended service in the great cathedral which is 700 years old.

3. *The Day in Which We Live.*—The stark fact is that a relatively small number of people (mostly in the West) control half the world's food supplies; while vast numbers of people (mostly in the East) are underfed. And this situation is getting worse, not better.

The absence of the Chinese delegation reminded us that a third of the world is under communism which is vividly aware of such inequalities and professes to have a program to meet them.

What is the Christian program? Are Christian people and Christian nations prepared to accept the sacrifices the situation demands, and to think through and carry out a program consonant with the Christian principle of *Love* which Christ incarnated?

4. *Theological Issues.* The Continentals, and they take theology seriously, are *theologians*. They are partly responsible for the "liberalism" which has prevailed in American, for its roots go back to German thought. *Now* their characteristic emphasis is eschatology--a doctrine of the last and final things, involving a theory of history. This emphasis grows in part out of two terrible wars and intense suffering, which we in America can scarcely comprehend. Further, they are close to the communists who have a neat theory of history (and a practical program) which has as its doctrine of last things, the classless society and the fading away of the state. To a slightly less degree the British Christians are thinking in the same terms as the Continentals. Those who organized the conference provided for a series of addresses in the evenings on "The Commission," "The Holy Spirit," "The Christian Hope," etc. Also theological matters entered largely into the discussion groups.

The Americans, and I believe the nationals, would prefer to think *more* in terms of the needs of the world as ascertained through a study of world conditions in the light of Christ's message. Yet under the circumstances the Americans did not wish to press their outlook too far.

These two characteristic emphases are not irreconcilable, and each corrects the other. But in practice it is difficult to conduct such a conference so that both groups will feel that satisfactory progress has been made, and significant and compelling conclusions reached.

We Americans may be very certain that in the next five years eschatology will bulk large in ecumenical gatherings and it will probably gain an increasing influence in American thought. One able man told me that the progress in eschatological thought will depend largely upon whether world conditions induce hope or despair.

5. *Every Church a Mission, Every Christian a Missionary.* Growing in part out of the theological studies, there is a strong insistence that every Christian is bound to share his riches in Christ with others—where he is and throughout the world. There is also an insistence that the church of the mission field is the agency to evangelize. The church in each land must not merely maintain itself, but it has an inescapable mission to represent Christ to those roundabout. Christians of one land can help those of other lands in this task, but it must be so done as not to undercut the obligation of each Christian and each Church to witness. The church must be a powerhouse to win Christians, not merely a storehouse to preserve Christians. If this principle is taken seriously it is revolutionary, and it would basically modify Chrstian work in India.

Practical questions emerge. How should we use resources of men and money now devoted largely to maintaining the church, to make possible a strong outreach through the church to non-Christians? How can we develop voluntary service? How can we help professional men and men in Government service to render their

(Continued on page 13.)

Rosemont Church, Norfolk, Virginia Celebrates Golden Anniversary

By LOWRINE HALSTEAD, Church Secretary

Sunday, August 10, 1952, was a memorable day for the congregation of Rosemont Christian Church. At that time we celebrated our Golden Anniversary—fifty years of continual growth and service.

Rosemont was organized August 14, 1902, by the Reverend J. Pressley Barrett, who at that time was pastor of the Memorial Christian Temple. John L. Gibson and his wife, charter members of the church, gave the land for the erection of the first building, which was a small frame structure.

Prior to organization of the church, arrangements were made to hold prayer meetings in Portlock School, which was then a one-room frame building. Later, a store building was rented for Sunday afternoons. This was used until our first church building was erected. The second church was built in 1915, during the time Rev. D. A. Keys was pastor. We are now in our third building, which was constructed in 1931 during the pastorate of Rev. J. Frank Morgan.

The ministers who have served us throughout the fifty years, in order of their pastorates, are the Revs. John W. Harrell, J. William Barrett, William Daniel Harward, Christopher C. Ryan, McDaniel Howsare, D A. Keys, Warren H. Denison, G. O. Lankford, Walter C. Hook, Benjamin Franklin Black, Joseph F. Morgan, Howard Scott Hardcastle, Herbert G. Councill, Jr., I. W. Johnson (supply pastor), and Melvin Dollar, our present minister.

Rev. J. F. Morgan served us eighteen years, eleven months, a longer period of time than any other minister. It was during his ministry that our present parsonage was built and the pipe organ and air conditioning were installed in the church.

On the occasion of our fiftieth anniversary, the sanctuary was beautifully decorated with a number of arrangements of lovely yellow flowers. To further carry out the idea of the golden anniversary, all the ushers, speakers and pepole who have been members of the church fifty years wore yellow rosebud boutonnieres. There were 318 people present for the morning worship service.

The two guest speakers of the morning were Dr. Warren H. Denison of Grinnell, Iowa, and Dr. William T. Scott of Elon College, North Carolina. Dr. Denison was our seventh minister, serving from November, 1916, to March, 1917. Although now a man of 82 years, he is still very active and busy about the Lord's work. He spoke on "The Contributions of the Past." He paid tribute to the growth of God's church as an agency for good in the world. His plea was for a continued love and loyalty to the church and better stewardship on the part of its members.

Dr. Scott, Superintendent of the Southern Convention of Congregational Christian Churches, was the other guest speaker of the morning. A special building fund offering was taken during the service, and Dr. Scott had charge of the dedication of our money and the redication or ourselves for greater service to our Master and church. The members were asked to give the equivalent of fifty pennies, nickels, dimes, quarters or dollars, as a golden anniversary gift to the church. The special cash offering amounted to $3,033.53. Included in this total was the children's offering presented in their church banks, which amounted to $145.74.

Mr. Dollar, our pastor, spoke on "The Challenge to the Future." He threw out the challenge that we dare not do less than our forefathers, but more for God and his kingdom, since we now have greater opportunities for service because of modern inventions and conveniences.

Another feature of our morning service was the presentation of a brief history of the church by Mr. Charles Cherry. At this time he recognized the living charter members and those who have been on the church roll for fifty years. Out of the original fifteen charter members, there are only three living now. Mr. and Mrs. O. S. Mills, who have given long years of devotion and service to the church, and Mr. Thomas O. Morrison, who now lives in New York. The four other members who were honored for 50 years of service were Mrs. Fannie Morrison Herbert, Mrs. Mamie Gibson Sawyer, Mrs. Mary Rowland and Mr. H. R. Morrison, Sr.

We were happy to receive seven new members in the church during the morning worship service. Those who became members on our Golden Anniversary were Mr. and Mrs. Marvin Edwards, Mr. F. T. Etheridge, Miss Mary Perry, Mr. E. L Harrell, Mrs. Ray Fentress and Mrs. W. R. Skelly.

The senior choir rendered two very lovely numbers during the morning service: "Let Mount Zion Rejoice" and "The Lord's Prayer," which was sung as the benediction. Mrs. Royal Gallup, director of the choir, sang "My Prayer for Rosemont." The words to this song were composed by Mrs. Mary Booth and the music by Mrs. Eliabeth Goforth, the organist of the church.

There was an afternoon service with 181 present. Mrs. Goforth rendered some lovely organ selections at the beginning of this meeting. Other special musical numbers were rendered by Mr. Edward Drinkard and the Youth Choir. At this meeting the fifty-year members were given an opportunity to speak from their hearts as to what Rosemont had meant to them.

The four guest speakers for the afternoon were Dr. Denison, Dr. Scott, Mrs. J. F. Morgan, widow of the late Rev. Mr. Morgan, and Dr. I. W. Johnson. All four of these speakers brought inspiring messages which we shall long remember.

Dr. Johnson concluded the afternoon meeting with a memorial service for the twelve charter members who have passed on. A special tribute was paid to Mrs. Gertrude Bondurant, who died less than a month before the Golden Anniversary. Dr. Johnson commented that the lives of these people could best be summed up in three words: love, loyalty and liberality.

Immediately following the afternoon service, there was a social hour in the social hall. It, too, was beautifully decorated in keeping with the Golden Anniversary idea. There was a large birthday cake for Rosemont which was cut by Mr. Mary Rowland, a fifty-year members.

During this hour, piano music was rendered by Miss Mary Ellen Hollowell. Special vocal selections were rendered by Mr. and Mrs. Ray Morrison and by the church quartet composed of Messrs. J. N. Hollowell, Jennings Richardson, Ray Morrison and Bill Neill.

Rev. Melvin Dollar has been our pastor since March of this year. During the five months he has been with us, our church has been experiencing a rebirth. We have taken on a new sense of loyalty, cooperation and serv-

(Continued on page 10.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Summer Commencement

For the third time in the history of Elon College, a summer school commencement was held on Friday evening, August 23, at 8 o'clock. Thirty-one students were awarded the Bachelor of Arts Degree. There were no certificates or deplomas of any kind awarded. Fred Sahlmann, a graduate of Elon College, was at the organ; and Miss Judith Ingram of Greensboro sang. Dr. William T. Scott, Superintendent of the Southern Convention, offered the prayer. Rev. Walstein W. Snyder, President of the North Carolina and Virginia Conference, presented the Bible to members of the Senior Class, awarding the Bible to the President of the graduating class in person, and instructing other members to go to the President's Office to receive their copy of the Bible.

Dr. L. E. Spikes, Superintendent of City Schools of Burlington, North Carolina, delivered the literary address. He spoke of the part that man has played in progress of human history, and at the conclusion of his address, he gave personal observations and personal experiences. It was a very interesting dissertation on man's progress as recorded in history. A more detailed report of this address will appear in next week's CHIRISTIAN SUN. At the conclusion of the exercises, President Smith, as is customary, gave his parting words to the graduates and pronounced the benediction. The exercises were well attended and a very fine program was executed.

The following were candidates for the Degree of Bachelor of Arts:

Arthur Downing Upshaw Addison, III; Ireni Thoumaras Autry, Helen Hayes Bland, Joseph Neese Bowman, Branch Bragg, Jr. Joseph Eugene Bryson, Edna Lois Burke, Charles Lindbergh Burrus, Virginia Louise Davis, Charles Dewey Bickerson, Bettye Jo Dillard, Max Voorhees Drake, Carroll Ellington, Clegg Miller Foster, Ralph Lee Foushee, Cecil Erskin Garber, Jr.; Ellen Baker Garner, Edward Carney Hackney, Evelyn Miller Kemp, Sarah Price Kemp, Richard Henry Lee, Jr.; Beulah Morton Miller, David Allen Mondy, Parks Harry Norman, Jr.; Ralph Waldo Norwood, Elbert Lane Peters, John Robert Reece, Grady Julius Rice, James Eugene Rice, Thomas Paul Rosser, Robert Bruce Smithwick.

* * * * *

President Smith's Message to the Summer Session Class of 1952

As I bring you these last words before you leave this building, this chapel, this college, I would like to speak to you as one of you, for I have been here during your entire stay on our campus. In a real sense I am one of you. I have been with you in your failures and successes, defeats and triumphs. I know something of what you face now—a country that is torn politically, industrially, religiously, embarrassed financially, and in constant dread of ruthless destruction by atomic warfare. We all share this unfortunate heritage.

We, of ourselves and within ourselves, are unable to cope with these situations. Your years in college have wrought wonders for you; have increased your information, quickened your intellect, given you poise and multiplied your confidence; but, even so, you are not sufficient within yourselves. If you are to be victorious in these difficult struggles, help must come from outside yourselves. Your help, my help, our help is in God. May we together be given wisdom, ability, courage and power sufficient to cope with the complex and dangercuh situations in which we find ourselves. May the God of Grace give us victory and bring peace to all mankind.

* * * * *

Prospective Enrollment—1952-53

Brother pastor and church official, have you really done your part?

Have you sent in the name and address of your prospective student?

Opening date is nearing. There is not much time left. School opens on September 2. Some faithful and determined efforts will work wonders in these last few days. Elon College is depeding upon you to do your best.

The prospective enrollment is improving somewhat. To date, 261 new students have completed their registrations and have been accepted. We have an additional 47 who have made application for admission, but have not completed their registration. 159 upperclassmen have reserved their rooms. 156 former dormitory students have not reserved rooms, but it is hoped that the majority of them will return. This makes a total of 623 students who have made application to Elon College for admission or who have enrolled the previous year. Present indications are that we shall enroll somewhere near 600 regular college students. That leaves us still 100 short

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Apportionment Giving

The churches of the Southern Convention have done a very good part by the college this summer, even though the college is assigned fifth Sundays only on which the churches are asked to contribute to the college. There has not been a week during the summer that we did not receive something from one or more churches.

The contributions have not been large, but they have been helpful. From the standpoint of the number of churches contributing, we came near missing this week, but our good friends of Rosemont sent us $200 and the good friends of Moore Union sent us $12. Think of what the offering would have been if the other 198 churches in the Convention had each sent an offering. However, the college is most grateful for these offerings and continues to look forward to the week when every church and Sunday school in the Convention will send something. When that happens, it will be a red letter day sure enough, and happen it may! Let us hope and perhaps it shall be a reality.

Previously reported		$6,457.43
Eastern N. C. Conference:		
Moore Union	$ 12.00	
Eastern Va. Conference:		
Rosemont, Norfolk	200.00	
		212.00
Total to date		$6,669.43

Each of us has in his heart a little try square called a conscience, by which to test each thought and word and deed, and determine whether it is true or false. By as much as a man honestly applies that test to his heart by so much will his life be happy, stable and true.—*Selected.*

The value of a free people is found in what it loves more than in what it owns, in spiritual rather than material things. Today's Americans must rediscover the qualities of national worth within us rather than about us.—*J. Richard Sneed.*

Missions at Home and Abroad

VIII.--The Sloans and the King Leave Egypt!

The king and we left Egypt the same hour today. We had an advantage: he was forced to flee and we were not. However, we did travel with royalty; the only other passengers on the little plane that brought us to the Hashemite Kingdom of Jordan were a Jordan prince and his friend.

Three governments the first three days we were in Egypt and a fourth before we got away kept the Democratic convention completely off the front pages. Now that we are in Jerusalem we can write about Egypt. In Egypt the army has taken complete control of the government and all mail is subject to censor.

We have now visited fifteen African nations in the past two months. This afternoon we bid farewell to Africa. We left Cairo, the capital of Egypt, with its streets of tanks and militarry trucks, soldiers and guns. We flew over the western branch of the Red Sea at the place the Suez Canal enters the Sea and possibly within sight of where Moses led the Israelites out of Egypt.

To avoid flying over the Jewish state of Israel we crossed the Sinai Desert to the northeast tip of the Red Sea where Solomon had his harbors and refineries. By the way, from the plane the Red Sea looked a brilliant blue. We then turned north through the Arabah to the Dead Sea and flew to the north end of it and back west to Jerusalem. From the Red Sea to the Dead Sea took Moses forty years. We did it in an hour.

We are living within a block of no-man's-land between Jordan and Israel. I wish I could now condense all we have learned about Africa. The political upheaval we have been living in the past week in Egypt is typical of all Africa—people are sure they do not want what they have, but they are not sure what they do want. The finger of Russia can be noted at times, but all Russia can do just now is to speed up the revolution, make it come sooner but with dangerously indefinite aims.

I have developed a greater sympathy for Great Britain than I ever had before. The cockiness of the British away from home has in the past "got my goat," but they have done much to modernize or westernize many parts of the world.

But Britain's control is declining rapidly. Mrs. Sloan and I saw this in India, Ceylon, Burma and Malaya fourteen years. This time we find it in Africa. Not only have the Dutch all authority in South Africa, but Northern and Southern Rhodesia and Uganda are demanding that they become a commonwealth somewhat like Canada. The Gold Coast has secured a large degree of independence and Nigeria with more complicated problems is demanding the same. In Eretria we found the British army and government officials planning to pull out completely September first, while in the Anglo-Egyptian Sudan the English are leaving although no one knows whether the Sudan will be independent or be absorbed by Egypt. I have come to feel that Egyptian control would be the worse of two definite evils.

Now comes the Egyptian situation. Britain has done great things for Egypt as she has done for many other parts of Africa. In theory Egypt is completely independent of Britain save for some control of the Suez Canal, but in the last hundred years practically all of Egypt's success has been due to Great Britain. Egyptian leaders know this, but they are largely corrupt and use Britain as a whipping boy.

Some Egyptians, including the now ex-king, are extremely wealthy, whereas the average Egyptian gets but a few cents a day. This cannot last. However, the tendency of the wealthy is to stir up hatred of the British, with the hope that they themselves can enjoy their luxuries a few years more.

Numerous British and some other foreigners were killed in the riots of last January. Shepherd's and Victoria Hotels and various foreign business places were burned down. Many building skeletons and rubble piles are still seen in the heart of Cairo.

The present rebellion, led by the army, is against the corrupt Egyptian leaders, but many foreign people living in Egypt are again in terror lest the wrath be turned against them.

The United States used to be respected and loved by the Egyptians and other peoples of the Middle East, but our supporting of the division of Palestine which makes seven to eight hundred thousand Arabs homeless refugees, and our support of oppressive acts of the French have made America despised by most of the people of the Arab world. We could have taken Britain's place of leadership, but we have lost it. The void resulting is an open invitation to Russia. While worrying about Russia in the Far East or Europe we are inviting Russia into the Middle East. We have failed to be Christian in the very part of the world in which Christianity was born. This is one of history's tragedies. Vigorous Christian missions and Christian relief work can help atone for some of our sins.

Word From Dr. Laubach

A four-point program of financial aid, technical skills, land reform and vocational training was urged for the critical countries of Asia and the near east by the noted Congregational missionary educator, Dr. Frank Laubach, just returned from India, Pakistan, Malaya and the Philippines.

Addressing a group of top newspaper and magazine writers and executives in New York, Dr. Laubach, whose mass-literacy training has helped millions of the world's people to read their own languages, asked the group to help educate the American people to the need for aiding "Asia's hungry millions."

"For the first time in history," he said, "we as a nation are truly Christian in our world outlook. If and when we get by this period without dropping bombs, we shall see that the one new constructive fact of our time was our conscience for every race and color and language on the face of the earth."

He urged the need for Western financial aid and technical skills to prove that we believe "the day of white exploitation is gone."

"We have got to live down the white man's past," he said, "and we can only prove it with deeds."

He urged land reform to lighten the "wretched lot" of Asian tenant farmers and vocational training he said, because, liberal arts training now available in the east leaves students unprepared for earning a living and therefore he was particularly concerned with the needs of India,

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue. Asheboro. N. C.

A Micronesian Dinner

The women of our First Church, Greensboro, had their first supper meeting in their new church on August 18, in the form of a Micronesian "birthday party." Mrs. Orva Brown and Mrs. F. C. Lester from Asheboro were among the privileged guests.

The tables looked lovely, with Micronesian place mats from our denomination, dried flower arrangements in large shells, and smaller sea shells scattered along the tables. At each place was a candy replica of the sailing ship, "Morning Star."

The menu consisted of things one might have eaten in the islands—chicken a la king, whole tomatoes, banana salad with grated cocanut, peas, and a lemon-lime drink.

Mrs. Bill Duncan was in charge of the program, which was presented between courses. It included the singing of two hymns in the Kusaian dialect. Mrs. J. D. Cordle told of "The Land of Micronesia," Mrs. Billy Weisner of "Our Missionaries to Micronesia," Mrs. Wallace Truitt of "The Good Ships, The Morning Stars," and Mrs. Vernon Somers of "Leaders Among the Micronesians."

Because this year is the 100th anniversary of our missionary work in the Micronesian Islands, a beautiful three-tiered cake with "100" on top was a part of the dessert course.

Mrs. Duncan read a letter which she had written to "King John of Kusaie," telling of the women's interest in the Christians on the islands and of the meeting in Greensboro. This was passed around for each one to sign. The program closed with a prayer by the pastor's wife, Mrs. W. E. Wisseman.

Following a brief business session, Mrs. Martin Garren presented a number of Life Memberships. Then she paid tribute to the fine work of the president, Mrs. H. G. Ballinger, as she had led in the transition from the old church to the new with all that had entailed. Each member of the Auxiliary had written a note of appreciation to Mrs. Ballinger and these were presented as a surprise gift by Mrs. Garren.

A beautiful church, an excellent program, a delicious meal, fine fellowship—what more could one ask?

International Supper

Dorothy Jackson, our minister's wife in Chapel Hill, is full of novel ideas. On Thursday night, July 24, one of them blossomed into a big success.

There are several foreign students at the University of North Carolina here and she thought it would be nice if we, as members of the church, got to know them better. We planned a supper with Ram Singh, Rabiab Vachananda, John Chu, and our own Timothy Chang as guests of honor and, as it turned out, chief cooks. I might mention also that John and Peg Riebel helped Dorothy, both in planning and carrying through the idea. John is assistant secretary of the YMCA on the campus; he and Peg are wonderful young people.

But getting back to the supper. One couple in our church took one of the foreign students into their homes and he or she (Rabiab is a girl!) cooked a foreign dish. The list of needed items had been given to the hostess earlier. Then everybody took themselves and the food to Mrs. Jimmy Ellis' lovely back yard and had a wonderful time sampling everything. The Jacksons prepared the rice, enough for everybody, and the Riebels' responsibility was enough to drink for everybody.

All the menus sound good, but I like the one prepared by Rabiab. Here is that recipe:

Fried Vegetables, Sweet and Sour.

6 Green Pepers
1 Medium Onion
4 Tomatoes
1 Breast of Chicken
1 Clove of Garlic
3 tablespoons Soya Bean Sauce
1 tablespoon Sugar
1 tablespoon Vinegar
2 tablespoons Flour
Shortening

PROCEDURE—Cut chicken and green vegetables into small pieces. Chop garlic and brown in a pan with shortening. Add chicken and stir-fry 'til well cooked. Add all vegetables except tomatoes; stir thoroughly. When almost done add sugar and vinegar. Dissolve 1 tablespoon of flour in small amount of water; put in pan, stir; then add tomatoes. Turn it over for a few minutes; take from fire and serve hot with rice.

In addition to the above, there was "Do-Piazi-Curry," "Mixed Brocade" (genuine chop-suey), and "Purple Herb Soup" (seaweed, if you please!). All the recipes have been written down and we will be happy to trade them (using good old housewife terminology).

Ram Singh is from India, where he was born. He is now a graduate student here in Sociology. He also attended Allahabad University and Yale Divinity School. He holds four degrees, B.A., M.A., B.D., and S.J.M

Rabiab Vachananda is from Thailand and knows an awful lot about the history of her country. She has been here for a little more than a year and in June, 1952, was awarded a Certificate in Public Health.

John Chu is Chinese and he and *Timothy* prepared the Chop-Suey.

RUTH STRONG,
Publicity Chairman.
(Mrs. Raymond E. Strong)

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Do You Have A Constitution?

Does your society have a constitution—a set of rules by which you "run the works"? If so, please send a copy to the editor of this page.

Every now and then we are asked about a constitution for a new society, or for an old society that does not have one. We think it would be a good idea to print some sample constitutions that are actually in use by societies in our area, or at least to give the main ideas from them.

So, if your society has a constitution, will you please see that a copy is sent to Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, North Carolina. Thank you!

Watch Dogs

There are in every community and every church watchdogs, who feel called upon to keep their eyes on others and growl. They are always the first to hear of anything wrong. Vultures are always the first to smell carrion. They are self-appointed detectives. I lay this down as a rule without exception, that those people who have the most faults themselves are the most merciless in their watching of others. From scalp of head to soles of feet, they are full of jealousies, of hypercriticism. They spend their life hunting for muskrats and mud turtles, instead of hunting for rocky mountains and eagles. They look at their neighbor's imperfection through a microscope, and look at their own through a telescope upside-down.—*T. DeWitt Talmadge.*

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Know Your Ancestors

Dear Boys and Girls:

One of the favorite pranks of older boys is to have a youngster open his mouth, then peer down his throat and exclaim, "Ah, you have ancestors!" This, of course, would greatly frighten the boy or girl.

All people have ancestors, people from whom they have descended. But some do not know who their ancestors are. In some instances it may be a frightening experience to learn whom one's ancestors are. Usually it is a satisfying experience. Ancestors, you see, are not a disease.

Do you know who *your* ancestors were? How far back can you trace them? Ask your mother and father to help you. Here is a good way to study biography and history—your own You will have fun. Why not try drawing a family tree?

Dr. N. G. Newman, for instance, can trace his ancestry back to the great William Pitt of England. That is worth knowing! A member of my church in Southern Pines, Mrs. R. L. Sugg, can trace her ancestors back to the Mayflower. Richard Warren was one of the 41 men on the Mayflower. When this historic ship landed at Plymouth Rock in November, 1620, the passengers entered into a written covenant called The Mayflower Compact. It begins with the well-known expression, "In the name of God, Amen!" This covenant had a great influence on the government of the United States and of the Congregational Church.

Although your ancestors may not have come to this country on the Mayflower, they are worth knowing about. Look them up!

R. L. H.

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Unconscious Teachers

By M. Louise C. Hastings.

Issued by the National Kindergarten Association

"Oh dear, there comes Mrs. Sampson! I'm not going to see her. Mary, go to the door and tell Mrs. Sampson that I have gone to town." Mary does as she is told, and in so doing she has learned that Mother thinks it is all right to tell the lady what is not true.

"Johnny, take this box of crackers back to the store and get another box. Don't tell the storekeeper that you played ball with it," says another monther. "Just say the crackers were all broken and that I don't want them." And Johnny has learned to play a dishonest trick—to take unfair advantage of the grocer.

A third mother is talking over the telephone. "I'm so sorry I can't come. I feel badly, and I'm all tired out. I'm going to spend the afternoon in bed." She puts down the telephone, turns to the children and says, "Now scamper. Put on your coats. We're going to Grandma's just as soon as I can bring the car. out." And her children have learned that to get out of an undesirable situation, it is quite proper to lie.

Not one of these mothers thinks that she is giving her children lessons in telling untruths. If we should tell either one of them that she had provided firsthand examples of untruthfulness, she would argue that she never did such a thing in her life.

Children learn from observation, from listening to conversations and in many other ways. To do as Mother does is the highest ambition of the child. It is so strange that some mothers do not realize what closely-followed examples they are. We mothers really make or mar the characters of our children every day, every hour—do we not?

Many times a day explanations are necessary in order to have clear understandings. "We always trade at Jordan's," said Mary Ann. "We don't have to pay money for anything there." Mary Ann has never been told of a charge account.

Lucy watches her mother go into the self-service store and take goods off the shelves, put them into her push-basket and move on. So Lucy walks around, sees a rosy apple and takes one, finds the candy counter and helps herself. When they reach home, Mother empties her bag of groceries on the table and Lucy empties her pockets. If Mother is understanding, she will explain and they will go back with Lucy's chosen gatherings and pay for them or else return them. What Lucy has done is not stealing, and parents must be careful not to label such behavior *stealing.* It is not a phase that need alarm us. A child does what she sees her mother do, and if she sees her mother take things off the shelves in a store, explanation must be given. They are necessary; otherwise, unpleasant experiences may follow. The child of today has many problems to meet that are different from those that perplexed the children of forty years ago. The "help yourself" stores provide some of them.

We influence our children continually. How careful we should be with our conversations! Children love to listen, and we never know when they may be "listening-in" to our offhand remarks, out bits of criticism, or gossip, or decided opinions that we so frequently express in no uncertain terms.

Nancy and Jean live with Grandmother while Mother works. Grandmother is very opinionated, and it is enlightening to observe those children —both under nine years of age—taking in what Grandmother says. They watch her, fascinated, and at times they are scared when she gives vent to her ideas and indignations.

Everybody we meet influences us to some extent. And we ourselves are are passing along influences. Let us ever be on guard to offset and combat any wrong influence in our own homes!

ROSEMONT CHURCH GOLDEN ANNIVERSARY.

(Continued from page 6.)

ice for our church and its work. The average attendance at both morning and evening worship services has more than doubled. Under his leadership, primary and junior choirs have been organized, and each has a part in the morning worship service. The youth choir has been reorganized and now furnishes music every other Sunday night.

Besides the seven new members taken into the church on our Golden Anniversary, thirty other members have joined since our new pastor has been with us. We are delighted with this increase in our membership.

On the morning of June 22, we had the ground-breaking ceremony for the extension of our religious education plant and the remodeling of the church sanctuary, at which time the greatest building program the church has ever undertaken was launched.

We have every reason to believe that the next fifty years will be just as pleasant and prosperous for Rosemont as were the past fifty years.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Two Weeks at Camp?

Dear Max:

My friend, Jerry Daeke, and I attended camp at Elon this summer and conferred with many other campers on the matter of two weeks of camp in '53. We all agreed that two weeks would be preferable to one.

Two weeks would raise the cost of camp considerably, but it would be worth it by allowing the campers to take one set of classes the first week and then take another set the next week.

We would like for you to print this letter so that the parents and young people who read your page will realize the need and opportunities that would be given in a two-week camp.

My friend and I enjoyed camp this past summer, but both agreed that two weeks would have been better, so that we could have taken all of the classes offered.

Thank you so much for reading our letter. Sincerely,

Jimmy Hatch.

Southern Pines, N. C.
August 21, 1952.

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Hunterdale Young People

The Young People of the Hunterdale Church recently sponsored a lawn party to raise funds for their many activities. Pies, cakes, candy, ice cream, watermelons and other things were sold.

A part of the party was the awarding of prises to the winner of the Baby Contest sponsored by the Young People. Master Warren Simmons was first, and little Miss Dale Scott was second. Warren was awarded a loving cup at the morning service on August 17 as winner of first place. $108 was taken during the party.

The Teen Agers have placed flood lights on the grounds and bought some records for the Tower Chimes recently.

Mr. and Mrs. Edgar Blythe are the adult leaders of the youth work in the Hunterdale Church.

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Union Grove Class Visits Orphanage

A group of 24 persons from the young adults Sunday school class of Union Grove Church, along with the supply pastor and his wife, Rev. and Mrs. Winfred Bray, paid a visit to the Elon Orphanage last Sunday. On arrival we were greeted by the superintendent, Dr. John G. Truitt, and directed to the dining room for lunch. Here we enjoyed the fine food and fellowship with the children and matrons. After lunch we were divided into groups and directed around the grounds and through the dormitories. Everything was found in top order, which made us more thankful for the fine leadership of Dr. Truitt and the other fine workers at the orphanage.

The idea of the trip came from the class and its teacher, Mrs. Coy Coble. The orphanage is kept in good condition, but it still needs our best support. It is so easy for us out here to forget these fine boys and girls. We believe that a group from your church will be benefitted by paying a visit to the orphanage just as our class was benefitted. Everyone was made to feel at home, and we were given the opportunity of getting better acquainted with the fine girls and boys there. We feel that we understand their needs better now than before. Let me again suggest that your church group contact Dr. Truitt for this same type of visit.

Winfred Bray,
Pastor.

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New Minister Recovering from Operation

Avery Brown, a member of the Biblical class of the Western North Carolina Conference, underwent a major operation in the Randolph Hospital on August 19. I am sure that he would appreciate a visit or a card from anyone who wishes to remember him. Cards should be addressed to him at Route 1, Seagrove, N. C.. Also, please do not forget him in your prayers.

Brother Brown is a member of the Antioch (R) Congregational Christian Church of the Western N. C. Conference. He was admitted to the Biblical class of the conference last fall and is following a course of study for the ministry. He is to be commended for his fine work. Since that time he has delivered 46 sermons and is doing a great work in our churches. I pray that God will send us more students for this field of work. We have a great need in our churches today for more ministers.

Winfred Bray,
Pastor, Antioch.

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Relax With Max

It's just about time for school to start again. Wonder if we couldn't do just a little better than we did last year?

* * *

One Sunday morning I watched a man who was standing beside a car directing his wife in parking it. She finally succeeded, after giving adjacent cars a thorough banging, and thereupon the man got into the car and drove away. But a little later they were back, and the whole thing began over again. This time the man noticed my interest.

"Teaching my wife to park," he explained. "We come down by the church Sundays because the owners of these cars are sure to be inside for an hour."

A member of the Cornell University faculty, noted for his tact, was awakened recently at 4 a. m. by his telephone. "Your dog is barking and keeping me awake," said an irate woman's voice.

The professor thanked her and hung his phone up. The following morning at four, the woman's phone rang. "Madam," said the professor, "I have no dog."

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Hope all you young people in the Western North Carolina Conference will be at Hank's Chapel Church, Pittsboro, August 31, for the regular Fifth Sunday Rally. A fine program is planned for you.

NEW CHURCH ORGANIZED IN NORTH CAROLINA.

(Continued from page 3.)

17 signers of the charter membership list, and others are expected to become charter members the coming Sunday.

A beautiful lot for building has been donated by Mr. C. R. Faucette, a member of our First Church, Burlington. The lot is located on a corner overlooking a growing community. The residents of the community, for the most part, are young married couples with small children. Mr. Truitt is to be commended for the good work he has done, and we expect great things from our new Lakeview Community Church.

W. T. S.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A Humble and Great-Hearted Leader

Lesson X—September 7, 1952.

Memory Selection: *"Create in me a clean heart, O God; and renew a right spirit within me."*—Psalm 51:10.

Lesson: II Samuel 12:1-7, 13-15; 16:5-10; 18:32-33; 19:18-20; 24:24.

Devotional Reading: Psalm 51:1-17.

Candid Camera Shots

Photographers, amateur and professional, snap what they call "Candid Camera Shots". They take pictures of people in informal poses and in unguarded moments. No posing is done. The photographer catches the subject in a pose he likes or wants and clicks the shutter and you have the picture showing things just as they are—candid camera shots.

Today's lesson is a series of such "candid camera shots" of King David. He did not pose for them, he did not know they were being taken, he never dreamed they would be preserved in a book that would be seen and read thousands of years later. They are all the more valuable because this is the case. They give us an insight into the life and heart of this great king. They reveal a man of royal character and spiritual stature. Let us take a look at the man as revealed by them. They are all the more remarkable in the light of the times in which the man lived.

Penitence

The background of the first picture is not too attractive. Indeed it is repulsive. While walking about on the raised terrace of his royal home one day David saw a beautiful woman in the act of bathing. Exercising his royal prerogative he sent for the woman and lay with her. She later informed him that she was with child by him. That posed a problem for the guilty king, but he thought he was good at solving problems. He sent for Uriah, the woman's husband, who was in the field of battle and gave him a few days "leave of absence" to be at home with his wife. That would take care of the situation—at least David thought it would. But Uriah refused to enjoy the comforts of home while his men endured the rigors of life in the field of battle. The king was stymied. But not for long. He sent Uriah back into the area of fighting and had him put at the most dangerous spot, where he was struck down and killed. Then David sent for Bathsheba and took her for his wife. That was that, it was as easy as that. That was the end of the matter. Or was it? Unfortunately for David it was not the end of the matter. The record says that "the thing which David had done displeased the Lord." A man's sin finds him out. God is not mocked.

God sent his rugged old prophet, Nathan, to rebuke David for his sins. The man was adroit. Instead of blasting David with a withering barrage, he told a story. It was a mirror in which the king saw himself, and saw himself as a miserable coward and a gross sinner. And in true penitence David said words which it is hard for men to say "I have sinned." We make all kinds of excuses, we blame everything and everybody, but we are loath to admit that we are sinners. But David, a king, humbled himself, confessed his sin showed true penitence for his sin. No bluster, no attempt to cover his sin with double talk, just penitence and confession. It shows us something of the moral and spiritual stature of the man. If we say that we have no sin, we lie and say not the truth, and we also deceive ourselves. But if we confess our sins he is faithful and just or righteous to forgive us our sins and to cleanse us from all unrighteousness.

Patience and Self-Control

As David—remember he was king—was riding abroad one day a man named Shimei met him and began to curse him and to throw stones at him. One of David's attendants suggested that David have the man's head cut off right then and there. If David had been like the kings of that day he would have acted on the man's advice. But he was too big for that. He refused to use his unlimited powers so ruthlessly. He does not fly into a rage when he is criticized, he accepts criticism for what it is worth and goes on his way. He is willing to leave vengeance unto the Lord. It is the action of a great-hearted man and a worthy king.

Love

David's son, Absalom, sought to usurp the throne. He led a revolt against David and tried to kill him. David fled for his life. Of course the revolt had to be put down, and in the process Absalom was killed. Incidentally that which was his chief pride became his downfall—as he rode along his beautiful hair of which he was so proud and vain caught in the bough of a tree under which he rode and as he hung suspended there David's men caught him and killed him. In spite of the fact that his son was a renegade and a revolutionist, and in spite of the fact that he tried to kill his father, David loved him, longed for him, mourned for him. In an impassioned outburst he said that he would gladly have died in his son's place. It is a poor father who does not weep even over a criminal son. Here was a great king who was first of all a loving father. Perhaps he did not always love wisely, but he loved greatly,

Magnanimity

Shimei, the man who boldly and blatantly cursed David the king and who threw stones at him, realized the injustice of his charges, and the gravity of his action. He comes to David in penitence and asks his forgiveness. He admits his guilt, makes no excuses for himself, and seeks pardon, not even asking for clemency. David's men suggest retaliation—they are so angry that they want to execute the man. But David was of generous and magnanimous spirit, and freely forgives the man. He nowhere shows his greatness to better advantage than as a king, to say nothing of as a man, freely forgiving one who had done him wrong, and done it unjustly. Alas, that this spirit of magnanimity, this willingness to forgive, this refusal to hold grievances and grudges is so often lacking in people, in otherwise good people, in even professing Christians! And yet if we do not forgive others their trespasses against us God cannot forgive us our trespasses. We must forgive, or not be forgiven.

Integrity

One other incident is included in this lesson. There was a plague in the land, devastating in its effect upon the people. David was instructed by the prophet Gad, his seer, to purchase the threshing floor of one Arunah, and to build an altar, and to offer sacrifice unto the Lord. Arunah generously and graciously offers to give the bit of real estate to David, but David would have none of it. As he said, he refused to offer unto the Lord that which cost him nothing. So often, and indeed as a rule, we offer to God that which costs us nothing, or but little. And because it costs little it means little. Furthermore David showed wisdom in refusing to accept the place as a gift, although it would have been all right. Men in public office do well to avoid gifts. Mink coats, 5 per cent transactions, deep freezes, and so forth have been in the news recently, to say nothing of big fees and large gifts of money which have had sinister motives have been all too common.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

WHITHER MISSIONS.

(Continued from page 3.)

witness? Should we have a part-time ministry, or even ordained men in some cases who are volunteers? Is the typical western practice of a paid minister in charge of each church the best practice for other lands?

6. *Initiative and Mobility.* One delegate posed two questions, which later the Steering Committee sent out for group discussion: (1) How can the church recover its missionary initiative and achieve greater mobility? (2) Are missionary societies and younger churches ready now to face the radical changes in traditional policies and the sacrifice which such a new initiative demands?

7. *Unity and Cooperation.* In America there are many denominations, some of them with a huge and growing foreign mission program, that are not in cooperation with the Division of Foreign Missions. A delegate from Japan spoke earnestly of the situation that is developing in Japan where many small groups from America are opening independent work.

Rev. David J. du Plessis, until recently Secretary of the World Conference of International Pentecostal Churches, attended the meeting at Willingen by invitation, and presented in a small gathering a document from his organization which may open the way for closer relations. He himself was humble and friendly—deeply desirous of closer fellowship. There are other indications of this desire. Let us be sure that we are animated by this same spirit, openminded, and willing to change where change is really needed.

The Research Committee of the Division of Foreign Missions has been asked to initiate a study of this problem, in which study all the groups concerned will share insofar as they are willing. This touches one of the great problems of our age. It has ramifications the world over. May good come from this cooperative study.

8. *Mission Institutions.* It came out that some countries like India have many Christian institutions, while others like Indonesia and parts of Africa have very few or no mission institutions on the highest academic level.

These institutions vary greatly in quality and Christian impact. Many have too few Christian staff members, too low a proportion of Christian students, and too little effective relation with the church. Some of them are far too large to have effective teacher-pupil relationships that may be expected to eventuate in Christian influence of a high order. These conditions are more obvious to those who have had opportunity to observe Christian work in many lands than they are to the persons who are immediately responsible for the institutions.

When one comes to deal with a specific case limitations of money and personnel are immediately encountered. An increasing number of people are questioning the large proportionate emphasis which is being placed on institutional work—unless their Christian impact can be strengthened as indicated above.

9. *International, Interdenominational, Interracial Teams.* A specific suggestion emerged that teams be formed that represent different nations, denominations and races, who could visit various lands and present the gospel, incarnating in their make-up the type of Christian unity for which we strive. Perhaps certain boards will pick up this suggestion and carry it through in cooperation with the younger churches.

We spend much time preparing conferences. We spend much time and money conducting them. We must spend much time and thought pondering their conclusions and trying to carry them out if such gatherings are to serve their rightful purpose. This is my effort to that end. You are invited to meditate on these matters and comment upon them in letters to me as you may be moved to do.

WORD FROM DR. LAUBACH.

(Continued from page 8.)

"the largest republic in the world and the most critical spot in the world."

Pointing out that three states in South India went Communist in the first election this year, he warned that the west has four years, until the next election, "to convince the masses of India that we are their true friends and that by our help they can rise out of misery by the peaceful way of knowledge and cooperation."

Dr. Laubach next month will return to India, he said, to direct the literacy and literature aspects of the India's Village Development Program. He and his literacy team since 1935 have worked out literacy lessons in India in 22 languages, and prepared more textbooks for use in teaching adult illiterates in India than any other organiation. He described for the group the readers for the newly literate which teach basic information on health and agriculture in simple vocabularies.

"We know how to write simply, but we need to know how to write interestingly, and we need a vast amount of simple literature," he told the group.

"The 320,000,000 illiterates of India are more than double the population of the whole United States," he said, " and if we succeed in the Village Development Plan, millions of these people will march into literacy each year."

Urging the newspaper and magazine people to marshall their resources and skills to help provide such literature, he said, "You write above the heads of two-thirds of the human race. You have underestimated the importance of meeting those minds in their own languages."

By sending writers out to the rural masses and by training native writers with facility in their own language, he told the group, "you could mold opinion as swiftly and effectively as the Communists are doing it now."

Dr. Laubach, consultant to the National Council's Committee on World Literacy and Christian Literature, is being loaned by the committee to World Literacy, Inc., a related organization outside the National Council. World Literacy, Inc., will make the services of the literacy team available to India for six months. There Dr. Laubach will work with the Village Development Program in which both the Technical Cooperation Administration and the Ford Foundation are taking an active part. The development program purposes to reach 12,000,000 villagers in the next 12 months with health, agriculture and literacy services.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Fifteen members of the intermediate class of boys and girls in the Friends Sunday School, Randleman, N. C., Mrs. Ruth Bowman and Mrs. Edna McAden, their teachers, visited us here at the Orphanage this week. Instead of going on a swimming picnic these Quaker boys and girls decided to see how girls and boys lived in an orphanage. We think it was good training for them, and they seemed to enjoy their visit very much. We greatly appreciate their coming, and we were proud to show them what we are doing. We are indebted to our good friend, the Rev. C. E. Lowdermilk for their thinking of this orphanage.

Responses to our invitation to all persons who ever lived at the Orphanage to return for Home Coming, August 31, are coming in. From a few of their responses: "Of course you may expect the Rudd family, all six of us" (Greensboro). "Nothing would give me more pleasure than to come back to my former home, but since I live so far away it will be impossible for my family and me to attend" (Atlanta). "You may expect me and my five teenagers on Sunday, August 31st" (Alta Vista, Va.). Every day brings in new reservations. We hope a large number of our "children and their families" will return.

Last Sunday was a busy day. I preached in the big new Front Street Methodist Church in Burlington at 11:00; greeted the Rev. Winfred Bray and 33 of his folks from Union Grove and seated them in our diningroom where they ate with our orphanage family—and enjoyed it, so they told me. We were delighted to have them. They really saw us in action. I hurried back to the superintendent's home where we had Suffolk friends for dinner; then I returned to the Orphanage campus to greet the Rev. R. L. Jackson and family, and his Chapel Hill Church congregation which visited us and the College and Moonelon. I made a brief devotional address at their closing service when picnic supper at Moonelon was over. In the meantime I saw a delegation from our Carolina Church, and another delegation from our Albemarle, N. C., church. It seemed so good to know that all these people were interested in the work being done here for *our fine boys and girls* (doesn't that sound better than saying "These poor little homeless children"?).

Well, sir, Monday night following, we fed the Burlington Jay Cees, 76 of them, for supper. It was their regular meeting time, and instead of going to the hotel they came to eat in our dining room. The regular meal was served at 6:00, and hastily the tables were re-set for the visitors. They have helped us so much, we put forth every effort to show them our appreciation. We served veal steaks with all the fixings! They gave us a hundred-dollar check and twenty dollars in tips, and said they couldn't remember when they had had so good a meal.. It sounds like they were spoofing us, but they really did like it. Miss Newman, Mrs. Hinshaw, Mrs. L. W. Wagoner, and others helped do a real job.

I told those fellows from the Burlington Junior Chamber of Commerce that they were only joining the fine work being done by people from distant churches throughout Virginia and North Carolina, who were remembering this institution from time to time and month to month. And I told them that I deeply appreciated and thanked them and all others for their help; but that when we remembered the boys and girls here, who were deprived of home and parental care, we all felt that thanks were unnecessary for any of us and that we were all glad to be able to do some little part in giving them a chance in life. Even so, I thank you everyone.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 21, 1952.

Sunday School Monthly Offerings.

Amount brought forward		$10,181.08
Eastern Va. Conference:		
Berea (Nans.) S. S.	$24.26	
Christian Temple S. S.	10.00	
		34.26
N. C. and Va. Conference:		
Elk Spur		12.00
Western N. C. Conference:		
Albemarle	$19.50	
Antioch (C)	24.50	
		44.00
Valley Va. Conference:		
Joppa		7.00
Total		$ 97.26
Grand total		$10,278.34

Special Offerings.

Amount brought forward		$16,998.16
Miss Georgia Bradley, Mebane, N. C.	$ 1.00	
Harry L. Williams, Albemarle, N. C.	17.00	
Women's Miss. Society of Amelia Church, for Ray Kinch	25.00	
Burlington Service League	200.00	
Burlington Jr. Chamber of Commerce	100.00	
Special Gifts	48.40	
		391.40
Grand total		$17,389.56
Total for week		$ 488.66
Total for year		$27,667.90

Despite the fact that we, as a people have executed commendable deeds we are still far from being as good as we should and could be. There are many lesions and infections in our body politic that need cleansing and healing. Official grafting, illegal or unhealthy combinations of wealth and power, class legislation, pressure groups, machine politics, organized crime and juvenile delinquency, all these can be traced to a moral and spiritual weakness that permits selfishness to place individual or group interests first.—*Stillbaugh.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Announcing the New 4-H History

Democracy has a growing bulwark—a bulwark that stretches across our great country and into Alaska, Hawaii and Puerto Rico.

That bulwark is the 4-H Club Work where boys and girls learn the great privileges and responsibilities of democracy: individual initiative; active citizenship; respect for others' accomplishments; group cooperation; healthy competition; love of farm, home and community; interchange of ideas from club to club across state lines.

The story of the development of such a great bulkark is faithfully presented in the first history of 4-H Club Work, "The 4-H Story," just published by the National Committee on Boys and Girls Club Work, 59 East Van Buren Street, Chicago 5, Illinois.

An exciting panorama is set in motion by the inspirational words in "The 4-H Story," words that came after Author Franklin M. Reck's many months of careful research, interviews with pioneers in the movement, data checking with the U. S. Department of Agriculture and State 4-H Club leaders, and the reading of all available records.

"The 4-H Story," which the author says "is too great a movement to be claimed by any one man," unfolds through the early 1900's when the country was ready, youth was ready, the time was right for a great upsurge of rural power.

Simultaneously, in various parts of the country, corn clubs and canning clubs appeared, as county superintendents of schools sought to make education a more vital factor in the everyday living of the boys and girls. Then the colleges found a way to let their discoveries be known through youth—eager, inspired, energetic youth, who planted the experimental corn, who used the new ideas, who came together in groups for discussions of better methods and for comparing results. In 1911, the four-leaf clover with H's signifying head, heart, hands and health, appeared, and by 1918, the term "4-H Clubs" was being generally used.

With the passage of the Smith-Lever Act in 1914, the Cooperative Extension Service was established, and a national program was on the way. In 1919 a group of public-spirited citizens foresaw a role for industry in building a stronger 4-H, in the strengthening of our youth, in participating in the development of rural areas to which industry owed so much. From these beginnings came the National Committee on Boys and Girls Club Work, National Awards programs, the National 4-H Club Congress,, and other services to 4-H Club Work. In 1927, National 4-H Camp came into being to honor 4-H boys and girls with outstanding abilities in leadership and citizenship. At this first National 4-H Camp, the 4-H pledge and motto were officially adopted.

All this and much more are in "The 4-H Story" with countless episodes of early vision, youth's responsiveness, the strength and devotion of local volunteer 4-H leaders, the capable direction of federal, state and county extension workers. The hope of our country lies in our youth, and today 2,000,000 boys and girls, active members of 4-H Clubs, are living by the 4-H's of head, heart, hands and health to build richness into their lives, into their farms and homes, and into this wonderful country of ours.

"The 4H Story" may be ordered for $3.00 postpaid from the National Committee on Boys and Girls Club Work, 59 East Van Buren Street, Chicago 5, Illinois. It has 208 pages, 23 chapters, 91 illusthations, an easy-to-handle index, dark green hard covers, and is 7 by 9 inches in size.

KIWANIANS PUSH SUNDAY SCHOOL ATTENDANCE.

(Continued from page 2.)

to pay such costs of printing and advertising work being done by the committee.

Throughout the entire campaign Chairman Cummings kept throwing out such thought provoking ideas as, "You can't lose for winning," "If you don't help yourself, you will help someone else," "Keep Sunday school attendance on your mind during the week," and "Talk Sunday school attendance to everyone you contact in business and otherwise."

Reviewing the activities of the participating groups, the committee learned that throughout the entire six months, every Sunday school followed through on the nine point procedure suggested by the Church Appreciation Committee. These points were.

1. *Increase attendance of members of Sunday schools who do attend regularly.*
2. *Invite those who have been dropped from rolls.*
3. *Contact members of the church who do not attend Sunday school.*
4. *Ask your members to bring the members of their families.*
5. *Everybody has friends who are waiting to be invited to attend Sunday school.*
6. *Invite your associates in business.*
7. *Invite members of your clubs and organizations.*
8. *Contact newcomers to the community.*
9. *Make a prospect list of all of the people in your church vicinity and call on them.*

Some of the months in the campaign showed increases of more than thirty percent in attendance, and the entire six months' campaign disclosed averages of better than twenty percent increase.

The committee was gratified, the Sunday school units were pleased, and the treasurers who received the awards were happy; and the Kiwanis Club felt that they had accomplished material benefits to the community.

—*The Carolina Kiwanian.*

This Is Friendship

I love you. not only for what you are but for what I am when I am with you.

I love you, not only for what you have made of yourself, but for what you are making of me.

I love you for the part of me that you bring out

I love you for putting your hand into my heaped-up heart and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful radiant things that no one else has looked quite far enough to find.

I love you for closing your eyes to the discords in me, and adding to the music in me by worshipful listening.

I love you for ignoring the possibilities of the fool in me and for laying firm hold of the possibilities for good in me.

I love you because you are helping me to make of the lumber of my life not a tavern, but a temple, and of the words of my days, not a reproach, but a song.

I love you because you have done more than any creed could have done to make me happy.

You have done it without a touch, without a word, without a sign.

You have done it by being yourself.

After all, perhaps that is what being a friend means.—*The Craftsman.*

A Small Church Can Do a Large Job!

VACATION BIBLE SCHOOL AT OAK GROVE CHURCH

Oak Grove Congregational Christian Church is one of the smaller churches of the Eastern Virginia Conference, located just a little across the Carolina state line, near Sunbury, North Carolina. The church is now operating under the efficient leadership of Rev. Earl T. Farrell, and according to all reports, is getting ready to go places.

We cannot do better than quote from a letter from the pastor:

"The picture concerns the Vacation Bible School at Oak Grove. It shows me standing before the group, behind me is my son, Tommy; the little girl in front and to my right is my daughter, Sharon.

"Our Vacation Bible School was held July 14 to 18, 1952, the first one ever held in the history of the church. We had almost perfect attendance with 25 receiving certificates. We thought that was good out of a Sunday school with total enrollment of about fifty and an average attendance of 38. The Vacation Bible School bought and presented to the Sunday school an attendance register board as their project.

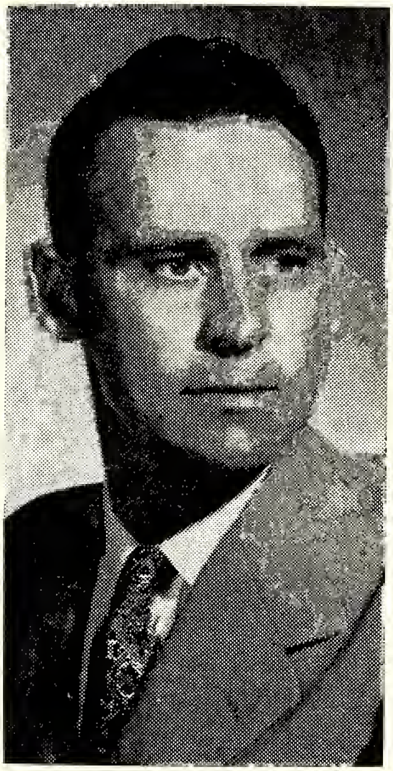
"Now about the church. The church has recently been painted inside and out. A new roof has been put on the church, covering up the ugly wood shingles. The cemetery has been enlarged and leveled off with the use of a bulldozer, the church yard improved, with two drives to the front and sides of the church with rock on them."

We congratulate the members of this church and their pastor for the work they are doing. We feel sure that there are many other churches in the Convention that are also doing good work, which they should report to their church paper.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CIV RICHMOND, VA., THURSDAY, SEPTEMBER 4, 1952 NUMBER 35

Local Boy Comes Home



REV. WILLIAM A. GRISSOM

Liberty Church, Vance County, North Carolina, will welcome a native son in the role of minister and pastor on Sunday. Rev. W. A. Grissom returns to his home church as its first full-time pastor.

Mr. Grissom is a graduate of Elon Colleege and Yale Divinity School. He served the New Preston Congregational Church in Connecticut while studying at Yale. He served as a Chaplain in the U. S. Navy for three years. After spending two years in business, he assumed the pastorate at Franklin, Virginia, in February, 1949. Under his leadership a new educational building was added, a new heating system and air conditioning for the Sanctuary were installed.

William Grissom has two brothers—Raymond and M. L. Jr.—both of whom are ministers. Mabel Carroll Grissom, his wife, is a native of Warrenton. Now Mr. and Mrs. Grissom are back home in North Carolina.

The Grissoms have two children, Nancy, 8, and Peggy, 5.

News Flashes

The Laymen's Fellowship Council met at Elon College on Saturday, August 23.

Rev. Arnold Slater, former pastor, will preach at Holy Neck Christian Church, near Holland, Virginia, this Sunday. We welcome Arnold back to the Eastern Virginia Conference area, if only for a visit.

Professor J. W. Barney of the English Department, and President L. E. Smith, both of whom underwent major operations during the summer, are recovering and will be able to assume their full responsibilities at the opening of Elon College.

Rev. and Mrs. Henry V. Harmon announce the birth of a daughter, Jane Little Harmon, on August 16. Congratulations to Mr. and Mrs. Harmon. Mr. Harmon is the new pastor at Timber Ridge and the Conference Worker in the Valley Conference.

On Tuesday morning of this week, our Editor, Rev. Robert Lee House, suffered an attack of illness and was taken to the Moore County Hospital in Southern Pines, North Carolina. At last hearing on Wednesday afternoon, he was slightly better, but his condition was still quite serious.

Rev. H. H. Crutchfield announces that Homecoming Day will be observed at Berea (Great Bridge), on Sunday, September 21, 1952. Services will be held both morning and afternoon, with a luncheon being served by the ladies of the church. All former pastors and members and friends are cordially invited to attend.

Our readers will regret to learn of the death of Mr. Daniel J. Bowden, Sr., at the home of his daughter, Mrs. Paul E. Spivey, 2805 Third Avenue, Richmond, Virginia, today, at the age of 90 years. Mr. Bowden is survived by his wife, by his son, Dr. D. J. Bowden, Dean of Elon College, and by three other daughters. There will be a service held tomorrow (Friday) morning at 11 o'clock at Bliley's Funeral Parlors in Richmond, and commitment will be at 3 o'clock in the afternoon at the Antioch Christian Church Cemetery. Our deepest sympathy to the bereaved.

Laymen's Fellowship Organized in Asheboro Church

On Saturday evening, August 9, a Laymen's Fellowship was organized in Asheboro Congregational Christian Church. Officers elected were: Dalton Harper, president; John Griffin, vice-president; Hubert Beane, secretary, and Clifford Bowers, treasurer.

Sybrant Pell, conference chairman of Laymen's Work, was a guest at the meeting and made an address concerning this type of work. The devotional was given by the pastor of the church, Dr. F. C. Lester.

Following the business session, refreshments of homemade ice cream and cake were furnished by Orva Brown and Roy Moore.

Union Grove Christian Church Will Hold Revival

The annual revival will begin at Union Grove Christian Church, east of Asheboro, North Carolina, just off highway 902, on Sunday, September 14. The morning worship service will be followed with a picnic luncheon on the church grounds. The services will continue at 1:45 on Sunday afternoon and each evening, Monday through Friday, at 7:30. There will be special music each evening.

Rev. M. A. Pollard of Pleasant Hill Christian Church will be the evangelist. Rev. Winfred Bray, pastor of

(Continued on page 15.)

Report of the Laymen's Fellowship Meeting at Elon College

On August 23, a meeting of the Laymen's Council was called to order at Elon College by W. B. Williams, chairman. Those answering the roll call besides the chairman, were: E. C. Mann, Eastern Virginia; S. H. Pell, Western North Carolina; S. L. Mauldin, North Carolina and Virginia; Hubert Beane, Western North Carolina; George D. Colclough, representative on the Convention Board, and J. Earl Danieley, vice-chairman.

The treasurer reported $12.50 on hand.

Rev. Henry E. Robinson presented to the council the need of finances for the Moonelon project. It was urged that the churches respond to the request sent out by the Moonelon committee. A steering committee was elected for our campaign for Moonelon. This committee is composed of W. B. Williams, J. Earl Danieley, and Rev. Mr. Robinson. This committee was authorized to get out a brochure to advertise the campaign.

The council sontinued its endorsement of the insurance plan for pastors, and suggest that Eastern Virginia adopt the plan on a conference-wide basis rather than by individual churches.

The endorsement of the Elon College Sustaining Fund was continued.

The president was requested to get out a packet to each church and pas-

(Continued on page 15.)

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September	16—Elon College Founders Day
October	2—Eastern Virginia Woman's Missionary Conference Christian Temple, Norfolk, Virginia
October	7—North Carolina Woman's Missionary Conference Apple's Chapel Church (Guilford County)
October	9—Virginia Valley Central Woman's Conference Mt. Olivet Church (Green County)
October	15-16—Virginia Valley Central Annual Conference Leaksville Church (near Luray)
October	21-22—Eastern North Carolina Annual Conference Mount Auburn Church (Near Manson)
October	29-30—Eastern Virginia Annual Conference South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November	5 -6—Western North Carolina Annual Conference Place to be determined by Executive Committee
November	11-12—North Carolina and Virginia Annual Conference Bethlehem Church, Altamahaw

Near East Missionaries Retire

After 40 years of service as a Christian educator in Turkey, under the American Board, Miss Grace Towner of Adana, Tarsus and Scutari, was made an emeritus-missionary begining July 20, 1952. Miss Towner's service in the field of education was divided into three periods. For the first period of 21 years, she was principal of the Girls School at Adana; the second pediod of 12 years was at American College, Tarsus, and the third and last period was spent in the American Academy at Scutari, where she was on the staff of the girl's school.

Grace Towner was born in Kansas and educated at Washburn College. She was a teacher and superintendent in schools in the U. S. A. for five years before she went out to the Near East.

* * *

Mrs. Alma S. Woodruff became an emeritus-missionary of the American Board on July 24, 1952, after 41 years of service in Bulgaria and other parts of the Near East. With the exception of the last ten years, Mrs. Woodruff was in Bulgaria, where for 20 years she gave able leadership in the field of elementary education. In the second term of her service she was widowed and left with two small sons. When in 1942, the United States broke off diplomatic relations with Bulgaria, Mrs. Woodruff was obliged to leave and went to Turkey, where she worked for nine years at the American Academy for Girls in Scutari.

Alma S. Woodruff was born in Detroit, Michigan, and before she went to Bulgaria as a missionary, taught school in the U. S. A. for ten years.

Radio Free Asia Reports Progress

Radio Free Asia—a privately sponsored voice of the free peoples of the Far East and the United States—reports that its messages of freedom and hope are getting through to Communist dominated China and the Asian nations on its borders.

A series of reports from listeners in Asia was recently made public by the Committee for Free Asia, which opperates RFA. Some of these reports consist of letters smuggled out of China through the Iron Curtain pulled down over that country by the Soviets. These letters indicate that the effect of the committee's activity is being felt in many of the key population centers of Asia.

Quoting from letters written by Asian listeners as widely separated as India and Japan, the committee's president, Alan Valentine, declares: "We are greatly heartened by responses indicating that our broadcasts are not only being heard, but are proving of value in the fight for freedom."

Valentine pointed out that the Committee for Free Asia is not directing its total effort to Red China. Both its radio and editorial services are reaching audiences throughout the crucial area of South East Asia, where the threat of Communism is facing many newly-independent nations.

A letter from Malaya, where Soviet inspired insurgents continue to snipe at Malayans and Europeans alike, says: "I have relied on the impartial and accurate presentation of news and world commentaries broadcast by your radio. . . . I considered it a lucky evening when I was able to locate your transmission, because since then I have learne quite a lot about democracy and the real happenings in Asia. . . . "

Another Malayan, a mechanic, reported that he listened to the Cantonese program every night.

A listener in Morioka City, Japan, wrote: "We hope that all the Asian people will get the true free and the peace not only there but also all people of the world by means of your broadcasting service."

A man living in Sumatra sent his request for "a table of your general broadcasting schedules so that I can tune in and listen to Radio Free Asia."

Letters blasting the committee and its Radio Free Asia are sometimes re-

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

Wayside Stewardship

A letter from Dr. Stanley U. North states that the Western Pastors' School allocated $180.00 of its offering for Franklinton Center. How thoughtful! How magnanimous!

The Western Pastors' School is held each summer at La Foret, Colorado. That is a long way from North Carolina, but stewardship has a way of bridging great distances. The money allocated will make an appreciable difference in the program of renovation at Franklinton, but far more important is the new interest created and arrested. Such is the nature of our energizing and beneficent fellowship.

Our modest friend, Dr. North, did not state who originated the idea of the Franklinton allocation, but one can easily read between the linees. This is not the first time he has tapped distant resources for the benefit of Franklinton.

Christian concern and imagination will find many wayside stewardship opportunities. The Kingdom of God is built in just such ways. Opportunities abound; but they must be recognized, seized, developed. We have gone on singing, "Brighten the corner where you are." Good enough, now why not "Salvage the corner where you are"?

From Town *to* Country

The old and widely prevalent idea was that the country church was a stepping stone in a ministerial career to a town or city church. One simply endured the rigors and deprivations of the rural situation as a necessary part of one's training, as a brief though painful prelude to the luscious city situation beckoning beyond.

We are witnessing the reversal of that ancient concept. Lo, "the last shall become first and the first shall become last." Some of our ministers seem to be graduating from the city church as they accept the challenges of the rural parish. No anticlimax, this, but the chance of a lifetime for a creative ministry.

Here is a new and promising pattern of churchmanship, one that should become increasingly prevalent and fruitful throughout the Convention.

Rev. W. A. Grissom brings to his new charge the insight of a native and the perspective of wide training and experience. His constructive ministry at Franklin suggests the kind of vigorous leadership which may be expected at Liberty.

For many years Liberty has been one of our leading rural churches. It has hesitated again and again on the verge of a full-time ministry. At long last the venture has been made, and the church has entered the era of its maturity.

Communion *by* Radio

Rev. J. Frank Apple has evolved a plan of getting the Lord's Supper to his shut-in members in Henderson, North Carolina. This is accomplished on a Communion Sunday when the service is broadcast by the local station. A deacon is assigned to the home of a shut-in. They listen to the service as it is broadcast and follow the Communion service, the deacon administering the elements which have been provided. Thus people in the homes and hospitals enjoy the comfort and strength of the Holy Sacrament.

We have a responsibility to make every church a church of the Word and of the Sacraments. Every minister is a minister of the Word and of the Sacraments. Both are important. In Word and Sacrament alike the Lord is active and present in his congregation.

Sometime ago Bishop G. Bromley Oxnam of the New York Methodist Church administered the Sacrament of the Lord's Supper to fifty thousand communicants in one thousand five hundred Methodist churches in Iowa and Nebraska by radio. The Bishop read the Communion ritual from an Omaha station with two Iowa stations picking up the signals and rebroadcasting them to church receiving sets. These churches, with a membership of 323,000, were commemorating the two-hundredth anniversary of the spiritual awakening of John Wesley, founder of Methodism. Many small churches in the Omaha area are served by "accepted supply pastors" who are not privileged to give Communion, Bishop Oxnam explained. These pastors acted as his assistants as he read the ritual and every Methodist was enabled to receive the Sacrament.

Labor Sunday Message--1952

Approved by the National Council of Churches and Requested to be Read in the Churches on an Appropriate Sunday

●

COME UNTO ME all ye that labor and are heavy laden . . . " To most of God's children these words bear the same meaning today as they did when they fell from the lips of Jesus—carpenter, teacher and Son of God—in the hills of Galilee. The majority of mankind is even now heavily laden with the burdens that must be borne merely to stay alive from day to day.

It is hard for us who live in a favored land that God has so richly blessed to realize that for men and women in many other lands life is a daily struggle to obtain sufficient food to provide nourishment for them and their children.

Evidence is mounting that men today have both the information and the means adequately to feed and to clothe the increasing populations around the world. The burden of sensitive hearts in 1952 is to find the will and the way to apply our knowledge and resources to this end. Our government has put into effect on a modest scale plans to help other peoples and their governments to learn how to increase the available supply of food and clothing. It is attempting to find ways to attract the investment of capital in enterprises and facilities so organized as to preserve human values, and to assist the peoples of those countries in the development of their own economic institutions in order to raise the standard of living of the poverty-stricken labor and farm elements in their populations.

The Point Four Program.

This work is being done by the United States Government and through the specialized agencies of the United Nations. It is known as the Technical Assistance Program and has wide bipartisan support. Our purpose is to help break the bonds of poverty that bind teeming populations in many parts of the world and to give them an incentive for a life in which they will be to some degree free from a never-ending struggle for mere existence and have some leisure for education and for the development of a culture fully utilizing the values of their heritage. Communism has exploited the yearning for a richer and more satisfying life that goes far beyond a desire for more nourishment and clothing alone.

Man must have food and raiment, but his deepest longings can be satisfied only by the bread of the spirit.

For many years the churches have had their own "Point Four" program. They have sent to other countries as missionaries men and women trained in education, medicine and agriculture to help people directly and to teach them to help themselves. The National Council of Churches is ready to join with the labor movement and other groups in a continuing effort to aid the poverty-stricken peoples of the world to shed the burden of their poverty. We are gratified that American labor unions also have taken steps to assist free unions in Europe, Asia and other areas to organize and raise the living standards of working people and to oppose the efforts of communists to gain control of the unions of workers in free democratic nations.

The net benefit of the economic assistance we have given to nations in Europe and elsewhere has been substantially lowereed by the reduction in the value of the dollar. Government officials and leading economists warn that the danger of inflation will continue for severeal years.

In addition to sound public policy, there should be restraints exercised by all individuals in their use of funds, by business concerns in setting prices, and by unions in their demands for wage increases, so as to hold back the forces of inflation.

Many leaders of American industry have worked to devise means to protect their employees from injury and death. A number of labor unions have trained their members in the self-discipline needed to guard them from accidents while at work. Despite the progress achieved through safety programs, the Christian conscience is shocked by the repeated occurrence of terrible accidents, such as the one which occurred last December in West Frankfort, Illinois, in which 119 coal miners lost their lives. Reports of investigations of this catastrophe indicate that our knowledge of the means to prevent such disasters has advanced far beyond our determination to take the necessary measures to keep them from recurring.

Nation's Leadership.

Our success in dealing with the problems of mutual concern to labor and the church will be deeply influenced by the integrity and vision of our future national leadership. On November 4, we will select a President and members of Congress to guide us in the perilous years ahead. The labor unions are to be heartily commended for their efforts to have their members study the issues and exercise their privileges as citizens at the polls.

Any citizen who neglects to exercise those privileges fails to honor those who won for us the sacred right to have something to say about our destiny.

As a nation, we face a major peril in our possible failure fully to interpret and accept the heavy responsibility that flows from the power we have as a result of the natural wealth that God has given us. We of the church, on this day set aside to honor the dignity of labor, should pray for humility that power may not make us arrogant, for moral integrity that our abundance may not betray us into weakness, and for faith that the confusion of our time may not cause us to lose our confidence in the ultimate victory of justice and brotherhood.

Rev. J. Frank Apple Reports Progress At Henderson and Mt Carmel

Much progress is being made in these churches this year. The second Sunday and the week following in June, we held our revival meeting in the Henderson church. The Rev. Fred Register of Varina, North Carolina, assisted us, doing the preaching. His sermons were very timely and inspiring. Mr. Ben Stephenson of Holly Springs, North Carolina, assisted us with the music. His solos added much to the services. The attendance was good throughout the entire meeting. In all, twenty members have been received since the first of April. There are others to come in soon. We are planning to have the baptismal service the first Sunday in September.

The Daily Vacation Bible School was held the week following the revival meeting. We had a very successful school, conducted under the supervision of Mrs. W. H. Masters with ten teachers and helpers. Only ages 4 to 12 were included. The daily average attendance was forty-three.

The different organizations of the church have been very active. The Woman's Missionary Society, in addition to meeting its regular requirements has been very active in the City Council of Church Women. The May Fellowship Day was held in this church. The society sponsored young people's groups, preparing suppers for Sunday evenings and entertaining on special occasions such as the Easter breakfast.

The Young People's organization has been very active under the leadership of Mr. and Mrs. J. Lee Lassiter, Jr. Joint meetings have been held once a month with the young people of the Liberty Congregational Christian Church. During the early spring they played a series of basketball games. The attendance and the summer programs have been good. Discussion groups have been conducted. From time to time local ministerial students and young people have made talks to the group. A large delegation attended the State Wide Rally held at Elon College. Four boys attended the Summer Conference at Elon, and four boys and two girls attended the Junior High Conference at Camp Crabtree.

Every third Sunday evening the young people conducted the worship and preaching services. At Christmas and Easter they presented interesting pageants. We are very proud of our large group of young people.

The Ladies' Aid Society meets once every two months. It has been a great help to the progress of the work. It has bought beautiful front doors for the church and had floor tile laid in the vestibule. It has given nine dozen communion glasses and other supplies.

The Sunday school attendance has been good. It has paid for painting the rest rooms and inlaid floor covering. J. Lee Lassiter, Jr., is our most efficient superintendent. The annual picnic is being held this week. The Philathea Class supervised and paid for the painting of the Junior auditorium, halls and floors, and the kitchen.

The O'Kelly Baracca Class has taken as its project the insulation and weather stripping of the parsonage, which has long been needed.

The Building and Improvement Committee is also busy. Work is now being done to get rid of termites. The committee is also planning to have some of the floors in the parsonage sanded and refinished and some work done on the walls.

Our church attendance has been good with bright prospects ahead. Some of the young men conducted services while we were away on vacation. Dr. Robert Bruce of New York City preached for us on the fourth Sunday in July. Dr. Bruce is the superintendent of the Congregational Christian Conference of New York State. It was a real treat to have him with us. September is our month to broadcast over radio station WHNC. The eleven o'clock service will be broadcast.

Mt. Carmel Christian Church near Franklinton is still on the map. I conduct services there each third Sunday afternoon. Our revival meeting was held the fifth Sunday and the week following in June. I had the happy privilege of doing the preaching and conducting the music. We had a good meeting. Six joined the church on profession of faith and one by transfer. Many improvements have been made in the past two years. A new floor and new carpet have been laid and some painting done. New windows have been installed. A cement walk has been laid and other improvements made on the grounds. Our attendance has been very good.

J. Frank Apple,
Minister.

PASTORS' SCHOOL HYMN

O God of love, made known to us today
In all the beauty which around us lies,
Thy Holy Spirit will not let us stay;
But to the task beyond us bids us rise.

This place of vision ne'er let us forget,
Where we have Thy voice still speaking clear;
Where with our questing spirits Thou hast met,
And we have known that Thou art always near.

So we would go again to do Thy work,
To hold the vision clear whate'er betide.
And bear the light where darkness yet may lurk,
Assured that with us Thou wilt still abide.

O God of love, Thy call we will obey;
Our hearts united by these holy ties.
Thy Holy Spirit will not let us stay;
But to the task before us bids us rise.

—Willard Hall,
Western Pastors' School.

Tune: Toulon.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Prospective Enrollment of Students

There are more high school graduates today than ever before. These high school graduates create a "pool" from which the colleges may secure students. Practically all colleges now require graduation from high school as a prerequisite for entrance. An accredited college is permitted to admit a limited number of non-high-school graduates on probation, provided these would be college students are beyond 21 years of age.

While it is true that we have more high school graduates than ever before in this country, we also have a great many more colleges than we have ever had before, and larger ones. Colleges are prepared to offer educational advantages to a much larger number of students. A decade ago our state schools did not enter the field with solicitors for students, but today they go into the field securing new students with greater force than the privately endowed schools have funds to provide.

In addition to these hindrances and obstacles, there are certain other conditions and situations that constitute greater hurdles for the would be college student. First, there are jobs for everybody. There are jobs that have been created especially for high school graduates. They pay good salaries with a promise of a successful future. It is difficult for a high school graduate to turn down a job that pays $250 or $300 a month to go to college, which will require from $600 to $1,500 a year. A good job with a future held out to a young man constitutes a flattering temptation.

Second, this country lives constantly under the threat of war. We try to think of Korea not as a war but as an incident. Nevertheless, they fight and the casualties are terrific. The government is constantly calling attention to the need for young men for our armed forces, offering to high school graduates an opportunity to enlist and at the same time the threat of being drafted is hanging over them. These young men are promised that if they volunteer, they will be released after a certain number of years, and given so many years training in the college of their choice at the expense of the government. Many would be college students are volunteering rather than be drafted and autocratically placed in whatever branch of the service the authorities may dictate.

Third, there is another hindrance for the high school graduate when he thinks of college and of a college education. That is the lack of interest. He just does not want to go to college. You may talk to him about the pleasure and satisfaction of being on a campus with a group of fine young people of comparable age, ambitious and determined to prepare themselves for life. You may tell him how much more he will get out of life with a college education than he otherwise would; that it will open to him fields of service and of social living that otherwise would never occur to him. Also you can tell him that he will be in a position to command better positions with better salaries, but after all your arguments, he remains of the same opinion—he does not want to go to college. He may wake up in later years, find his mistake and wish he had, but that doesn't remedy the situation at all. If he is going to college, now is the time to go.

Our field force: Mrs. Burns, field secretary out in the field, Mrs. Matlock in the office, Mr. Currin in the field assisting Mrs. Burns during the summer months, and Mr. Carl Woods, Alumni secretary, part time during the summer likewise assisting Mrs. Burns, has done an excellent job. They have faced obstacles with efficient and effective efforts. The prospective enrollment for 1952-53 has been increasing quite satisfactorily week after week. To date, August 30, we have 283 first year students who have completed their matriculation; 45 who have made application, have been accepted, but have not completed their registhation. This makes a total of 328 first year students, together with upperclassmen who will return, should give us a student body of 600 or more.

I wish to express appreciation to Dr. Robert Lee House and other pastors in our Convention who have worked to induce our own young people to enter our college. Your efforts have been of great assistance. This should be just the beginning of the cooperative efforts of the leaders of our church to induce our own young people to enter our college.

* * * * *

The sixty-third matriculation began on Tuesday morning, September 2, at 9 o'clock. Upperclassmen register on Thursday, September 4. We are anticipating a good enrollment and an excellent student body for 1952-53.

* * *

The faculty of the college for 1952-53 has been completed in detail. The president has called the faculty to meet for an orientation period on Monday morning of this week at 9 o'clock and remain in session until 10 o'clock in the evening, with the annual faculty dinner at 7 o'clock.

* * *

Prospects for all college teams are good, and the coaches are planning and working for a successful year. Elon College continues to cooperate with the Civic Music Association, and our students will be provided with an excellent lyceum course this year.

* * *

The rains have brought a change in atmosphere, refreshment to crops and green to the campus. The mower is running constantly and the workers have been busy getting the campus in order for the opening Football practice began Monday morning at 9 o'clock. Under conference rules, any kind of practice befare September 1 is forbidden and could disqualify the team violating this rule for participation in intercollegiate sports.

* * * * *

Apportionment Giving

This has certainly been an unusual summer; unusually hot, unusually dry, and now becoming unusually wet. However, in it and through it all, contributions have continued to come in on conference apportionment for the college. At times these contributions have been encouraging. At other times they have been rather small. We confidently look forward to the week and the month when the contributions shall be sufficiently large to total the amount apportioned to the churches for the college.

The college is facing a rather hard pull and needs the assistance of individuals, Sunday schools and churches. This is the responsibility of us all, and we should find joy in assuming that responsibility and doing the same.

Previously reported	$6,669.43
Eastern Va. Conference:	
Liberty Spring S. S.	24.00
Total to date	$6,693.43

Missions at Home and Abroad

IX.-- Elon Professor Finds Tragedy in Palestine

The kings of Egypt and Jordan lost their thrones, their jobs, while Mrs. Sloan and I were in their regions. We were reminded of Elijah, who was told to depose the kings of Israel and Syria. We visited Israel and Syria, but both are now democracies with no kings to dethrone.

But these upsets in governments are minor matters in comparison with what is going on in Pauestine today. Palestine is one of the world's tragedies, a tragedy to the Arabs who have lived there 1300 years and many of whose ancestors have lived there since history has been written, a tragedy to the Jews who gave birth to some of history's greatest people, and a tragedy to the honor of civilized mankind.

We are sympathetic with the Jews who for 1800 years have wanted a place they could call theirs. The Zionist movement started some fifty years ago to help Jews settle in Palestine, for there had been practically no Jews there since 135 A. D. At the end of the First World War, the Zionists persuaded Britain to assist Jews to move to Palestine.

The persecution of Jews by Hitler gave impetus to Zionism, but this became a renewed Hitlerism, in reality a dastardly anti-Jewish movement to segregate the Jews, turning Palestine into a great ghetto, rather than absorbing the Jews into the world civilization. It was supported by many competitors, as well as by emotional Jews and Christians who responded to high pressure salesmanship.

Britain was having so many troubles at home, in India and in South Africa, that she threw up her hands in despair and pulled out of Palestine four and a half years ago. Jewish people, who by that time made about a third of the population of Pauestine, were prepared. They already had a government and an army organized to take over. The Arab people, with a bit of help from neighboring Arab nations, made an effort to defend their homes, but were completely unorganized.

The Palestine Jews considered this was war, and drove the Arabs out of their homes. In a village a mile west of Jerusalem, two hundred and fifty men, women and children were machine gunned. Similar atrocities took place elsewhere. This can be said to be the work of a few hot-heads, but this does not explain why the Israel Jewish radio broadcast over and over, "Arabs, leave your homes. Go east. Remember what happened west of Jerusalem." Arab leaders advised their own people to flee, saying that the United Nations would see that justice was won and that they would be back in their homes soon.

But "soon" has not arrived. The Jewish State, Israel, has taken over the western two-thirds of Palestine, practically all of the fertile land that Palestine has; and 800,000 Arab people (ten per cent of them Christians) have fled from their homes. Little Trans-Jordan was put in charge of the land not taken by the Jews and has half of the Arab refugees—the nation's name was changed to Jordan, since it now lies on both sides of the Jordan river.

These refugees are homeless, living in camps composed largely of tents and hovels they have built for themselves. The land did not produce enough food for those already there, and without expensive, modern irrigation can be made to produce very little more.

The death rate, especially among children, is very high. The United Nations is concerned, but much of the money being spent is consumed by high salaries and expensive cars of foreign executives. Most of the refugees are now being given 1250 calories of food a day. A person can reduce his diet to that amount and continue to exist, but not if he had already been getting less or has been ill.

But merely staying out of the grave is not enough. People need hope, something to live for. The Arabs are beginning to give up hope. Many of them were successful business men, manufacturers, owners of orange groves and olive plantations. They had beautiful homes—now nothing but a tent and a bit of food.

The Lutheran World Federation is doing a splendid relief job, securing clothing and medicine for refugees. Most of this aid has come from America. Other than the government and the United Nations, the Lutheran Federation is the largest employer in Jordan. With the exception of one American and two Germans, every employee is a refugee. On every hand we found stories of suffering. Of course some people have reestablished themselves, but opportunities are scarce.

After seeing the situation in Jordan, Mrs. Sloan and I, through the assistance of the American consul, "crossed over" no man's land to Israel, the Jewish nation. Here we found tragedy of another kind. The people average much younger and are more prosperous, are optimistic and happy. They are experiencing relief from persecution, seeing an ideal being fulfilled, a hope realized. If one saw only Israel he might be enthusiastic for the project.

Unfortunately, few people see both sides. No Jews get into Jordan; and they would not last long if they did. They are satisfied with the slogan, "To the victors belong the spoils." As a class, the Israeli feel that the country should be theirs and give no thought to the unfortunate people whose homes, businesses, furniture and bank accounts were confiscated.

We talked with many people in Israel. When we told them what we had seen in Jordan, they would reply, "But the Arabs used to live in tents, so why worry?" When we talked with a prominent physician in a magnificent home in Israel, we were told, "There are Jews living in tents, so what of it?" When we pointed out that the house in which we were sitting belonged to an Arab, the answer was, "I never thought of that!"

Yes, a lot of Jews are living in tents and in little hot corrugated iron huts, bue two things are definitely different—they are there because they came voluntarily (although a lot of them are now trying to leave Israel), and they see the situation as temporary, have something to look forward to. How different the optimism of the Israeli from the dispair of the Arab.

"Tell Americans what you have seen here," was the plea we heard again and again in Jordan. Unfortunately, Americans, and the rest of the world, know little of the Palestine situation. When we wake up, something will be done. Driving out the Jews would not help the situation—

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Do You Have a Packet?

About fifty women's societies have purchased packets of literature for use during the coming year, which starts the first of October. The remainder of our societies need packets, in order to plan their year's work and to have complete, well-rounded programs.

The women's packets were prepared by the Literature Committee of the Woman's Board of which Miss Pattie Lee Coghill is chairman. They may be purchased from the Southern Convention Office, Elon College, N. C. It would be well to address your request to Miss Ruth Dunn, the office secretary, who handles literature orders.

The complete packets, containing the home and foreign mission study books, cost $4.35. Packets without the study books may be purchased for $2.35, for use by additional circles.

This year the books for use by local societies may not be purchased in quantities, as has been possible in recent years. Many of our societies preferred to make their own, and so the committee decided not to have additional ones made, but simply to mimeograph enough to put two in each packet for the leaders.

The following items are included in the packet this year:

1. List of materials contained in the packet.
2. Year Book.
3. The Program booklet, "Building with Love and Gratitude."
4. The Friendship Press small catalog announcing the mission study books for 1952-53.
5. The Home Mission Study book, "These Rights We Hold," by Fred Brownlee.
6. "Is It Nothing to You?" brochure on the work of our Congregational Christian Church in "Home Missions and Human Rights."
7. A sample luncheon mat for use with the home mission theme.
8. The Foreign Mission Study book, "Africans on Safari," by Leslie C. Sayre.
9. "Africa on the March," Congregational Christian Work in Africa.
10. A sample luncheon mat showing our work in Africa.
11. "Make Africa Live," a list of place cards, invitations, napkins, etc.
12. The program, "Stewardship—Total Dedication to God."
13. The program, "Symbolism."
14. The program, "A Program for Christian Family Week."
15. "The Master's Family."
16. Letter from Miss Corrine Nordquest.
17. Installation Service, "In Thy Hand."
18. The Bible Study Book, "Christ in You"—Leader's Guide by Joseph M. Gettys.
19. April issue of *Guide Posts*, with envelope and sheet for subscription.
20. "Universal Declaration of Human Rights."
21. "The American Board—a Tabular View."
22. "Simplified Parliamentary Procedure," based on Roberts Rules of Order.
23. "Adventures in Reading," 1952 list.
24. The Cradle Roll Party for 1953, and a Christmas Program for the Cradle Roll.

* * * * *

Family Night at Pleasant Grove

The Women's Missionary Society of Pleasant Grove Christian Church, Western North Carolina Conference, held their annual Family Night on June 14 at the church, with a picnic supper on the lawn. Society members and their families, as well as several visitors, enjoyed the food and fellowship together. This was followed by a very interesting program.

Rev. and Mrs. Yow, of the Friend's Church, who had recently completed five years of missionary work in East Africa, spoke to us and told of their work there. They showed a number of pictures they made on the mission field. We felt, since our foreign study will be on Africa next year, we were very fortunate to have these pictures shown to our society.

Family Night is one of the highlights for our society each year.

Flossie Bray,
President.

Union, Southampton, Reports

The Women's Society of Union Church, Southampton County, Virginia, reports a very happy and successful year's work.

Our society is made up of three circles. All of these circles are very active, and are steadily increasing their memberships.

Also, the young people's work is very promising, as is the children's and the Cradle Roll departments.

In spite of the fact that we were without a pastor from March until July, our people were loyal to our meetings, which have been very well planned.

With the Master on our side, we are looking forward to a better year's work under the capable guidance of our new pastor and his wife, Rev. and Mrs. Clyde Fields.

Mrs. Larry Overby,
President.

* * * * *

What Do You Read?

I have observed in recent years the fine reading program put on by the Home Demonstration Clubs. They have a definite number of books to be read from a definite list—and they take the matter seriously.

How about our church women? Do they do as well? I think without a doubt the answer is "No!"

In the packet, you will find a list of books entitled "Adventures in Reading," prepared by the National Fellowship of Congregational Christian Women and the National Laymen's Fellowship. I wonder how many societies will use it?

Why not a reading circle in your church? You might do as the Southern Baptist women—have a group of twelve, each one buy a book from the selected list, and have an exchange each month, with a program based on ideas from these religious books.

This may be a way you can interest women who have not been challenged by the present program of your women's society. If anyone has such a group, please let us know about it.

TRAGEDY IN PALESTINE.

(Continued from page 8.)

too often men have tried to correct one wrong by doing another. The Arabs must be compensated for the lands and bank accounts confiscated, be given aid in irrigating their present land and establishing industries, and be given access to a harbor on the Mediterranean. The problem can be solved, but it must be done before Russia takes over.

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

Last week's *Life* magazine has several pages showing the work of a young doctor at St. Anthony's hospital in New York. He gives the serums and drugs that put ill persons to sleep so that they may be treated or operated on. His work is very important for all people, big or small, who have something of a fear of hospitals.

It is "the smell" some people say. Nowadays hospitals do not use ether quite as much and so some of "that smell" is eliminated. Others are afraid of being left alone, or of the x-ray machine, or of the operating room.

Life in the hospital is a life apart. It goes on and on, night and day, running on shifts from 7 a. m. to 3 p. m. to 11 p. m. until 7 a. m., and on again. Each floor has its supervisor, its graduate nurses and, if it is a teaching hospital, its students. Today's modern hospitals also have nurses' aids. There are orderlies to help move patients, carry heavy oxygen tanks and to wheel patients.

For the past six weeks I have spent much of my time in the hospital because my mother was a patient there. So I absorbed much of the atmosphere of this world-apart and how it works. This particular hospital is run by nuns, one of the Roman Catholic orders of St. Francis. They are called "Sister" and are highly dedicated to their work.

And there is work a plenty: cleaning, cooking, nursing, healing, visiting, ministering. In addition to their nursing duties, each nun spends four hours a day in prayer. Think of it—some of us haven't time for a half hour!

The hospital is concerned with getting the sick well, and in the cases like mother's who couldn't get well, to keep them comfortable. Doctors come and give their orders, and the nurses and technicians carry them out.

If you should happen to be a patient in a hospital, perhaps you will be fortunate enough to have a doctor like the one pictured in *Life* to reassure you and help you cast out fear.

Jesus was a physician too. He healed people who were sick, ashamed and afraid. He healed lame, blind and diseased people. There are those kinds of people in our world today. Some of them need medicine, some of them need religion. There is great goodness in medicine and religion together.

The Evangelical and Reformed Church uses dedicated women in their hospitals, but they do not give away their entire lives like the Roman Catholic nuns.

If you must be a patient, be as cheerful as you can, do as you are told, pray hard and work to get well. If you are a visitor, be cheerful too, walk and talk quietly and pay short visits.

JUNE JOY HOUSE.

* * * * *

Bruised

By MARY STARK KERR.

Issued by the National Kindergarten Association.

"Dr. Warner, why are you so much opposed to corporal punishment for children?" asked one of the students in a Child Development class.

The teacher had expressed herself strongly concerning a judge who had told the jury to disregard in their verdict the whipping of a child with a hairbrush, because he said that a parent has a right to correct a child as long as the punishment is not too severe. Witnesses had disagreed as to whether certain bruises left on the child's body were a result of the punishment, more witnesses being of the negative opinion than of the affirmative. Most witnesses thought the parent had been a good mother to the child.

Dr. Warner answered the student's question by saying, "The physical pain of a spanking is not the only effect on the child. If you mothers would only look at your children when about to use any form of corporal chastisement, you would never punish them in this way. If you could see the expression of terror in the child's face, which is pretty sure to appear when you start such punishment, you would never go on with it, if you have any heart about you. But I fear that parents are seldom thinking of the child when they give a spanking. They are angry because the child has offended them by breaking some rule and, without investigating to find out the cause or observing the child, they just proceed to inflict their idea of a just penalty."

"But, Dr. Warner, I ask my children to explain, and sometimes they stubbornly refuse to do so," said one woman.

"Are you sure it is not fear that keeps the child silent?" questioned the teacher. "Fear often makes a child tongue-tied for the time being. His mind will not work, and, besides that, sometimes, or I should say usually, children are not intentionally disobedient. They do not remember promises as well as adults do, and unconsciously they disobey some rule. Then it is impossible for them to give an explanation for their conduct and they feel that your demand is unfair. This adds to the harm done by corporal punishment. Perhaps you do not bruise your child's flesh, but you do bruise your child's personality.

"Some of you may not realize the shock to the child's nervous system which a spanking often produces. If there are other children in the family witnessing a spanking, it is a shock to them, too. I remember, when I was little, if I saw another child spanked, it was a terrible shock to me, and as there were a number of children in the family, more lively and less timid than I, it had to be seen so often that it had a permanently harmful effect upon me.

"Parents frequently wonder what is holding their children back from better progress in school — wonder why they do not always respond to the teaching they receive there—when it is they themselvees who are responsible for the trouble. Having been spanked or whipped, and knowing they may again be punished that way, some boys and girls live in constant fear and dread, and this is not conducive to mental development. Moreover, such apprehension also causes physical illhealth in many cases."

"Then we just have to let our children do as they please, and become juvenile delinquents, I suppose," said another mother.

"No, indeed," answered Dr. Warner. "Just use your intelligence instead of your hands in disciplining your children. The more carefully you think and teach your children to think, the less need there will be for any form of punishment. Lead them to be your partners in obeying the rules of the home, and, as far as possible, make all the members of the family subject to the same penalties for any violation of the rules, and you will have less trouble and more pleasure with your children."

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

North Carolina and Virginia Youth Plan Fall Rally at Durham

The officers and nominating committee of the North Carolina and Virginia Youth Fellowship met at Elon College on August 23. The meeting was presided over by Curtis Young, president. Plans were made for a Fall Rally to meet at the Durham Church. There is a question about the date, but ask the young people to look forward to it and be planning for it. The date will be published as soon as plans are completed. We feel that a good program is being prepared, with emphasis on the commissions of our Pilgrim Fellowship and the election and installation of officers.

* * * * *

N. C.-Va. Youth Fellowship Buys Hymnals for Jose

Lois Scott, secretary of the North Carolina and Virginia Youth Fellowship, is sending out this week another appeal for money for the hymnals for Jose. About half enough has already been sent in. Jose should be home by now; a card has been received from him with a Honolulu postmark. Our best wishes go with him, and we are hoping to hear from him soon.

* * * * *

Curtis Young Elected Chairman of Christian Faith Commission

At the July meeting of the National Pilgrim Fellowship in California, Curtis Young of our Durham church was elected chairman of the Christian Faith Commission of the National Pilgrim Fellowship. Curtis has been a leader in his home church, his conference and the Southern Convention. There is no one more deserving of this honor, and we are all happy that he was selected for this important post. Curtis is president of the North Carolina and Virginia Youth Fellowship. He is entering Elon College this week as a ministerial student.

Hats off to you, Curtis, we're quite proud of you!

* * * * *

Eastern Virginia Junior High Camp

We hope that the Eastern Virginia Junior High Camp had a successful meeting. The leaders at this Bayside camp included Rev. A. Lanson Granger, Rev. Cecil Thomas, Baxter and Ann Twiddy, James Madren, Timothy Chang, Mrs. R. E. Brittle, Dorothy Lassiter and Pattie Lee Coghill.

* * * * *

Relax With Max

One of the finest tributes paid to Will Rogers was: "He never made anyone unhappy till he went away." Will that be said about us?

A cold is both positive and negative: sometimes the eyes have it, and sometimes the nose.—*William Lyon Phelps.*

* * *

I learned early that a Ph. D. thesis consists of transferring bones from one graveyard to another.—*J. Frank Dobie.*

* * *

There is no future in any job. The future lies in the man who holds the job.—*Dr. George W. Crane.*

* * *

Hell begins on the day when God grants us a clear vision of all that we might have achieved, of all the gifts which we have wasted, of all that we might have done, which we did not do.

Some Things to *Remember* and Some to *Forget*

Remember the value of time,
Remember the success of perseverance,
Remember the pleasure of working,
Remember the dignity of simplicity.
Remember the worth of character,
Remember the power of kindness,
Remember the influence of example,
Remember the obligation of duty.
Remember the wisdom of economy,
Remember the virtue of patience,
Remember the improvement of talent,
Remember the joy of originating.

Forget the slander you have heard,
Forget the hasty, unkind word;
Forget the quarrel and the cause,
Forget the whole affair, because
Forgetting is the only way.
Forget the storm of yesterday,
Forget the chap whose sour face
Forgets to smile in any place.
Forget you're not a millionaire,
Forget the gray streaks in your hair.
Forget the coffee when it's cold,
Forget to kick, forget to scold,
Forget the plumber's awful charge,
Forget the iceman's bill is large;
Forget the coalman and his ways,
Forget the winter's blustery days.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

David's Religious Contribution

Memory Selection: *"Serve the Lord with gladness: come before his presence with singing."*—Psalm 100:2.

Lesson: II Samuel 7:18-19, 25-29; 23:1-4.

Devotional Reading: Psalm 24.

Blessed are the Humble.

Success goes to some folks' heads. They get "stuck up," they become "high hat." This tendency is illustrated in a humerous and realistic way in the life of Maggie, of Jiggs and Maggie fame. As Maggie climbs higher and higher on the social and financial ladder, she becomes more and more haughty and high hat. But not so with this great man David. Here he was, a king of a great domain, a man of proved ability and of great accomplishments, supreme ruler over a whole nation, and yet as humble as a little child, marveling at the grace and goodness of God that had made it possible, and ascribing to God the glory and honor of it all! "Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far?" he cries out in amazement and wonder. And still the wonder grew when he realized that God had promised better and greater things for his house in the days to come. The man's heart is filled with wonder and awe and gratitude and thanksgiving. Here was one of the surest tests of the great character of this great and good man. It is the test of the character of every man. Great men are humble, they realize that they are not self-made men—there is no such animal anyway—and they sincerely and humbly give God the credit and glory. Even such efforts as they made themselves and such success as they had achieved, was due to the grace of God. What a rebuke they are to little men and women who boast of their achievements and strut around like peacocks or pouter pigeons, saying "I," "I," "I did this and did that."

Unrealized Dreams.

David had it in his heart for a long time to build a "house" for his God, a temple that compared favorably with the houses in which men dwelt, and even one that surpassed the royal palace itself. It was one of his lifetime ambitions. But it was not to be. God plainly told him through the prophet Nathan that he should not build the temple. To be sure he was to have a part—he was to collect the materials and make ready for it, but it was to be left to his son Solomon to build the house of God. The dream blew up in his face. Frustration became his lot. But there was no bitterness, no sulking, no wringing of hands. Instead, he thanked God for bringing him thus far, and for helping him to do what he had done. Here again is the mark of a great man, a royal character in every sense of the word. How often do men become bitter and sulky when they are denieed their heart's desire! How often do they lose heart when the dream eludes them! How often do they take defeat in a rebellious spirit! It seems as if it is a part of life's discipline that some of our dreams are never realized in this life. A man's reach should exceed his grasp anyway. And quite often life's frustrations are God's open doors to new and richer experiences. Certainly they are a part of life's discipline. After all, we are not judged simply by our achievements, but by our efforts. Not arriving, but striving, is the important thing. There are many people who do realize their dreams, worthy dreams, in this life; but like so many of the heroes of faith in Hebrews 11, many and most people die, "not having received the promises, but having seen them afar off."

"The sweet Psalmist of Israel"—thus does the inspired writer refer to David. The word psalm in Hebrew is the equivalent of the word song in our language. And like our songs, the Hebrew psalms were poetry. David was in reality a poet, a hymn-writer, and the Hebrew song-book, the Psalms, is full of songs which he wrote. He did not write all of these psalms. In fact, it is specifically stated that some of these psalms were written by other people. But there are at least seventy-three psalms or songs attributed to David, which is significant in itself. I believe it was Martin Luther who said he did not care who wrote the laws of his country so long as he could write its songs. Here was a king, a wise and beneficent king, who undoubtedly did great things for his nation by his laws and decrees and administration, but he did even more for his nation by his songs and poems. So great was his influence on the writers of the other psalms included in the Psalter that the whole collection is called "The Psalms of David."

A Goodly Heritage.

The title for today's lesson is "David's Religious Contribution." Let no one think that this king was a pious, puny, pussy-foot person, substituting weak sentiment for direct action. Here was a man who subdued the enemies of his country and enlarged its borders, who organized the nation into a compact union in which there was strength, and administered affairs in an efficient way, who conceived and carried out great expansion in many fields, including commerce and building, and who won recognition both at home and abroad by his ability and by his achievements. He made many contributions to his country and to his contemporaries. But perhaps the greatest contribution which he made to the people of his day and to posterity, was a religious contribution. David was a genuinely religious man. To be sure, he was not perfect, the story of his life has at least one ugly, very ugly chapter in it. But he was a man who was devout, and who was devoted to God. He was God's man. He tried to do God's work. Something of his passion for God and his purpose to serve God are to be found in the songs or psalms which he wrote. For David, public office was not only a public trust, it was a divine stewardship. The earthly king was the representative of the Divine King. Alas that all too many Presidents and too many men in high places do not have something of the spirit of this man of the long ago. Our present age needs men of sound moral character and religious convictions and the willingness to bear their witness to the Lordship of Jesus Christ in public office.

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The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

The main excitement on our campus right now is Home Coming. All plans are being made for a good returning of persons who once lived here. We have the best response through the mails we have had so far. We hope the weather will be fine and that all will have a good time.

It is really a great joy to many of the men and women who attend our Home Coming. They like to remember their childhood just as you do yours. They like to see the familiar old sights, the buildings which once were their home, the fields, and the woods. They bring up memories. They like to see the boys and girls who were their playmates, the matrons and the other helpers. They remember their schooling, their clothing and their food, and their friends who inspired them to try to be somebody worth while in their lives.

You should see them gather in little knots and laugh and talk. You should hear what they say, and see what they are interested in. It makes one happy to hear the praise they pour out upon the orphanage. And they do not stop at praise. They share what they have with the home. One person who is unable to be here has mailed in a check for $100.00. Many who come will not have much left after they maintain their own home and family, but they will bring something.

You can be proud of them. Some of them were here for only a short while. But the time they were here was a crisis-time in their little lives. It was a time when somebody was needed and badly. Your orphanage stepped in and did a real service. Many children are here for only a year or so. And perhaps many of the people who begged to have them taken for that short time do not appreciate it like they should, but on the whole, when the child comes to be of age and himself heads a family, he appreciates it. If he doesn't, the orphanage has still done a fine thing and helped a needy one over a crisis.

Then just think of the large number of children who have had no other resources, no other home, just us. They are never tired of telling what the orphanage did for them. Of that type of work you may be especially proud.

Right now we are a little discouraged on our farm. We had it dry like so many others, until many acres of corn are not worth what it took to plant and tend them. Our hay crop is very poor, and a good portion of it is now wet in the field and is lost. Especially worried are we because of a large acreage of soy bean hay which was really beautiful, and which we expected to help us with our dairy herd during the winter. It is now mowed, wet and moldy and worthless. So it goes. We have to take it just as it comes. But our friends will share with us, and we shall come out all right.

Thank you for the good report again this week. Remember it needs to average more than $1,000.00 every week. It encourages us when we have any where near that during one of the summertime weeks, and we have had several that reached up that way this summer. You are very good to us, and according to the best faith all of us have, when you are good to the needy boys and girls you are "doing it unto Him who has done so much for us." For these boys and girls, and in His name, I thank you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 28, 1952.

Commodities for the Week.

Miss Vera V. Van Cleave, Wadley, Ala., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$10,278.34
Eastern N. C. Conference:		
Clayton	$ 50.00	
Ebenezer	30.75	
Piney Plain	17.60	
Wake Chapel	45.20	
		143.55
Eastern Va. Conference:		
Newport News S. S.		12.00
N. C. and Va. Conference:		
Reidsville S. S.		75.00
Western N. C. Conference:		
Antioch (C) S. S.		6.48
Total		$ 237.03
Grand total		$10,515.37

Special Offerings.

Amount brought forward		$17,389.56
Colgate-Palmolive-Peet Co. (for coupons)	$ 61.12	
J. H. Webster, Pittsboro, N. C.	10.00	
New Hope S. S., Roanoke, Ala.	4.02	
Reliable Bible Class, First Church, Portsmouth, for Raymond Arnold	20.00	
Special Gifts	41.50	
		136.64
Grand total		$17,526.20
Total for week		$ 373.67
Total for year		$28,041.57

RADIO FREE ASIA REPORTS.

(Continued from page 3.)

ceived, one of them stating: "Socialism and Communism are the two guiding lights of our progress. Your fancy talk can only fool the ignorant overseas Chinese. The Chinese people are all steeped in the principles of Marx and Mao."

Such letters tend to prove the effectiveness of the broadcasts, or they would be ignored. Valentine says that the work of the Committee for Free Asia has only begun to be felt, but that it is a "people to people movement that cannot help but take hold once our objectives and methods are more widely known."

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

In Memoriam

Mrs. Hyatte, Charter Member of Newport News Church, Passes

Bessye Baker Hyatte, widow of the late Thomas G. Hyatte of Newport News, Virginia, died on August 22. The funeral was held on August 24, at the First Congregational Christian Church, with the Rev. A. Lanson Granger, Jr., officiating.

The only child of William B. and Roberta Parker Baker, she was born in Nansemond County on August 11, 1891, but moved to Newport News in her infancy. When she was only ten years old she became a charter member of the Newport News Church. In her youth she was very active in the choir and in young people's work.

Being of an artistic nature, Mrs. Hyatte was often called on to arrange tables, plan favors and fix extra details for women's meetings. Her interest in Christian Endeavor spread from the local to city and state organizations; and on several occasions she taught courses on Endeavor work, and taught at Elon Leadership Training School. She took groups of young people to state conventions, on outings and on camping trips. Some of the young people with whom she worked are today serving our church: Mrs. W. B. Williams, president of the Women's Convention; the Rev. J. Howard Smith, and others.

Mrs. Hyatte taught Primary children for many years. She was a natural story teller and her art work enabled her to show children creative ways. She continued to work with young people until her hearing began to fail. Although she could still hear some, she left the choir and gave up children's work,

Married in 1910 to Thomas G. Hyatte, they had one daughter, June Joy, now Mrs. Robert Lee House, who survives. She is also survived by her mother. Mr. Hyatte died in 1949.

Mr. Granger spoke of her life of usefulness to the church, and especially mentioned her cheerfulness and interest in others in spite of her pain in the last year of her illness. She maintained a steady interest in the local church, the Conference and the Convention as long as she lived.

Miss Jane Utley McCauley—An Appreciation

Miss Jane Utley McCauley, daughter of the Rev. and Mrs. Joseph E. McCauley of Waverly, Virginia, passed away unexpectedly on the morning of July 12, 1952. She had returned from a trip to the General Council of Congregational Christian Churches in Clairmont, California, only a short time before. Mr. and Mrs. McCauley were in attendance at the Rural Pastor's School at Blacks-Burg, Virginia, and found her suffering severely with headache on their return Friday night. A doctor was summoned immediately. No relief could be given through the night, and she passed away quietly at six o'clock on Saturday morning.

Jane was a graduate of Elon College, in the class of 1950. She had taught in the Sadler school, near Reidsville, the past two years. Her life of quiet goodness was more than could be said about her. Her music teacher at Elon said to me, "If all my students and choir members were like Jane my worries would be over." She was active in college life and served as president of the Student Christian Association during her senior year.

Though she was only twenty-five, her influence upon her friends and students will last many years. She was not pretentious in any manner. She was the essence of goodness, purity, kindness and sincerity. Her life was a little heaven of Christlikeness on earth.

The service in her honor was conducted from the Waverly Congregational Christian Church, on Sunday afternoon, July 13, in the presence of more people than could be crowded into the house. The floral tributes were such as might be expected for a life like hers. Friends from Richmond, Norfolk, Henderson, Paces, Reidsville, and other places came to stand with the bereaved in their hour of unspeakable sorrow.

A number of teachers from the Sadler school, who taught with her, along with a large number of friends she had made in our Reidsville, N. C., church, were present for the service.

The writer was assisted in the service by the Revs. Lane and Carson, pastors, respectively, of the Baptist and Methodist churches in Waverly. The family has walked in the "valley of sorrow" before. They know the way of suffering, and therefore, how, now, to trust in the sustaining grace of Him whom they love and serve.

May the expressed sympathy of their many friends be also a means of grace.

Jesse H. Dollar.

REPORT OF LAYMEN'S FELLOWSHIP MEETING.

(Continued from page 2.)

tor of the Convention for use during Churchmen's Week and Laymen's Sunday, on October 19.

The printing of stationery for the Fellowship, for the use of the chairman and secretary, was authorized.

The vice-chairman was instructed to revise the handbook and constitution and present them for approval at the mid-winter meeting of the council. It was suggested that the name, "Laymen's Council" be changed to Executive Committee. The time for the mid-winter meeting was left to the chairman and Dr. W. T. Scott.

The Convention Wide Meeting to be held at Elon College in mid-winter: We plan that a business session be held every even year (1954, '56, etc) to elect Convention officers and conference representatives at large. In order to correlate the work, of the Convention and the conferences, Chairman Williams is to write the conference chairmen suggesting that each conference elect its officers for a term of two years at their annual meetings every odd year (1953, '55, etc.), beginning in 1953. These chairmen will serve on the Executive Committee of the Southern Convention Laymen's Fellowship.

The secretary was instructed to write a letter to all of our churches in the Convention relative to our financial plan, urging the men of the church to send dues of 50c to the treasurer.

S. H. Pell,
Secretary-Treasurer.

UNION GROVE REVIVAL.

(Continued from page 2.)

the church, urges all members to attend these services.

During the past year, the church has been remodeled. It is hoped that this revival will help the spiritual building of the church to keep pace with the physical building.

Paul Wilson,
Reporter.

The Church *and Its* Altar

By ROBERT LEE HOUSE

Excerpts from the Sermon given at the Dedication of the Chancel in The Church of Wide Fellowship, June 1, 1952.

Hear this prophecy from Isaiah 19:19, 20: "In that day shall there be an Altar to the Lord in the midst of the land, and it shall be for a sign and for a witness unto the Lord."

This prophecy is fulfilled in every age. The Altar is a sign and a witness to our faith in God. It is designed to create the setting for worship, to induce reverence and awe, to acclimate people to the divine, to induce great mental and spiritual transactions.

There is discernable today a renewed interest in and emphasis on worship. It is reflected by the changing emphasis in architecture. A great preacher in a former generation gave this prescription for his new church: "Build it so 1,300 people will be as close to me as is possible." The result was a platform thrusting out into a half-circle of sloping floors and tiered seats. I think the preacher of today would give this prescription: "Build the church so those who come will be helped to get as close to God as possible."

The Chancel helps people to get close to God. It is not simply an effort to make the church pretty. There is the "Lectern" on one side, from which the Scriptures are read. Opposite is the "Pulpit," calling attention to the prophetic function of the minister. It emphasizes the office and not the man. Here the servants of God must proclaim his Word to our generation. The "Altar" occupies the central place in the Chancel. It dramatizes the story of redemption. It reminds us of what Jesus Christ has done and can do for us. The Cross speaks to us of the sacramental nature of our religion. From it the symbols of the broken body and sheed blood of our Lord are administered, and to it are brought the gifts of hands and hearts. Henceforth every song sung from the Chancel and every offering made becomes a sacramental act. Lo, the auditorium has become a Sanctuary!

Infinite resources are available for those who expect and attempt great things for God. When people give of their best to the Master, deliberately set apart places and hours that God may have a chance to renew their hearts, to speak to their minds, to strengthen their wills and heal their hurts, then we have worship of a high order. . . .

For a number of years Dr. Boynton Merrill was minister of the Second Congregational Church in West Newton, Massachusetts. The gothic structure was designed by Dr. Ralph Adam Cram. One day Dr. Merrill was going down one of the side aisles. From the shadow of a great pillar there rose the figure of a boy. "Is this your church," asked the boy. "I am the minister," replied Dr. Merrill. "Do you mind if I sit here?" "Of course not, my boy, that is why this church is always open and the light burning above the Altar." Then the boy said, "You know, this church does something to you, doesn't it?" Dr. Merrill was interested: "What does it do?" The boy thought a moment and said, "Well, it makes you all kind of quiet inside, and it makes you feel bigger than you are."

In such a turbulent age, we need periodically to get "quiet inside." And in the presence of herculean tasks we need to "feel bigger than we are."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

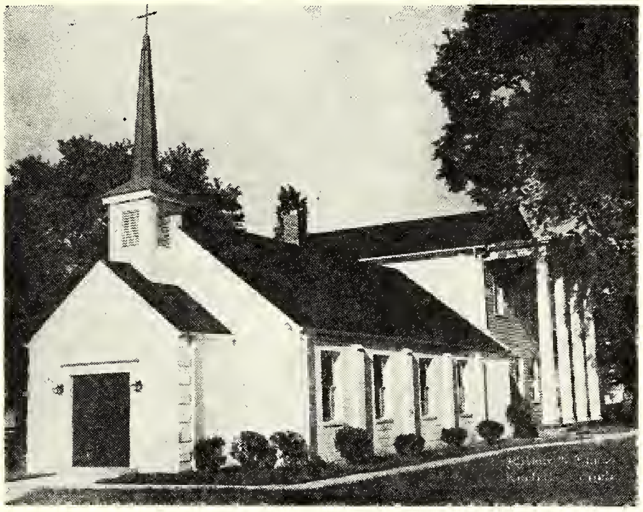
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, SEPTEMBER 11, 1952 NUMBER 36

We Salute Second Church, Norfolk



The Second Congregational Christian Church of Norfolk, Virginia, in its new location, is only four blocks from "The Times Square of the South" Ward's Corner, a comparatively new and exceedingly thriving business area. In its location the church commands a central place on almost an acre of ground in the very center of approximately 2,000 families.......The nearest church is a mile away... Its location is easily within walking distance of over 5,000 people.

The colonial front entrance to the educational building is visible from the main thoroughfare through this section, connecting Ward's Corner and points east with Hampton Boulevard, the Naval Base, the Newport News Ferry and one of the main arteries into the city of Norfolk.

The entrance to the Chapel, which will seat 180 people, is equally commanding with its Steeple and Cross. Both the colonial front with its large columns and the steeple with its Cross are accentuated at night by floodlights which command the attention of the passers-by.

The spacious grounds surrounding the church provide about a half acre of green lawn and a quarter of an acre of graveled parking space. There is ample room for future construction.

There are about a thousand families who reside in rental apartments in this area, many of them families of service personnel. This presents the problem of a heavy turn over. Nevertheless, with approximately equal floating and permanent population this area presents a challenge to this church not surpassed anywhere in the Southern Convention.

News Flashes

Did you see that Elon College was listed in *Saturday Evening Post's* "Pigskin Preview" last week?

Dr. Roy C. Helfenstein filled his pulpit in the Richmon Church last Sunday after a two month's stay at his summer cottage in Delaware.

We are glad to have received news that Rev. S. E. Madren has returned home from the hospital, where he was operated on recently for a vericose vein.

Mt. Olivet (R), near Elkton, Virginia, will observe its annual Homecoming on Sunday, September 14. All friends of the church are invited to attend.

Rev. Mark W. Andes of Virgilina, Virginia, will be the guest speaker at revival services to be held September 14-19, at Mt. Olivet (G) in the Valley Conference.

Our Editor, Dr. Robert Lee House, who has been in Moore County Hospital at Pinehurst, North Carolina, since Tuesday of last week, is reported as slowly improving. He is unable, however, to receive any visitors.

Valley Churches Have Successful Vacation Bible Schools

Rev. S. E. Madren of Elkton, Virginia, reports that the Vacation Bible Schools held in his churches this summer were the largest in the records for those churches.

The Bible School at Mt. Olivet (G) was conducted July 21-25 with a total enrollment of 45. Miss Thelma Morris conducted the school assisted by Miss Winona Morris, Mrs. Elphio Morris, Mrs. Vernon Snow and Mrs. Fred Morris.

Mt. Olivet (R) Bible School was held August 4-10, under the leadership of Miss Evelyn Allen of Winchester. Other helpers were Misses Lucy Lilly, Delores Savdridge, Tillie Strickler, and Louise Frazier. The total enrollment was 56.

August 18-24 were the dates of the Bible School at Bethel. Those who assisted the pastor in the school were: Mrs. Carroll Monger, Mrs. H. T. Hensley, Mrs. Eula Bloxom, Mrs. Goldie Meadows, Mrs. Doris Wright, Mrs. James Frazier, Mrs. Ralph Jenkins and Mrs. Oliver Dovel. The enrollment for this school was 76.

In each of these Bible schools refreshments were served each day and a picnic was held at the close of the week. A public program was also given on Sunday.

Mr. Madren worked in each of the schools and speaks commendingly of the cooperation shown.

Reporting from Sophia Flint Hill and Bailey's Grove

Last November, Sophia and Flint Hill (R) dedicated their parsonage, it having been paid for in full.

On August 17 of this year, at a special meeting, the Sophia Church voted unanimously to purchase a lot on which to erect a new sanctuary. It was also voted unanimously to begin a church building fund campaign. The church has had its best year financially; and attendance has been better this year than ever before. The Sophia Church is located between three growing towns, Asheboro, High Point and Radleman. There is a great future for the church.

Flint Hill will celebrate its 25th anniversary on October 12. Rev. S. M. Penn of Alabama, who organized the church, will be present for that service.

Bailey's Grove, in North Asheboro, raised $3,000 the past year toward a new sanctuary. The church has carried the largest benevolence and current budgets this year that it has ever had. The members are hoping and working for a new sanctuary in the near future.

W. T. Madren,
Pastor.

A Testimony in Memory of Altie Cumings Galt

So many of you have spoken or written your very kind words of sympathy and comfort to me and the children, and so many others, we know, have had us in your thoughts and prayers, that we must let you know how helpful you have been. In acknowledgement and gratitude we send this brief testimony, to share a small fraction of the thoughts we hold precious in memory.

* * *

A bit timid and cautious by nature, Altie shrank somewhat from the new or untried or venturesome. Yet, called upon often through the years to meet uncertainties and change, sometime with real risk involved, she stood the test with deep calm and courage.

Her cautiousness was partly fostered by the parental care of her childhood. Her parents had lost three older children, so took extraordinary care to shield the living ones, especially the one daughter. For example, although they lived on a farm

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September	**16—Elon College Founders Day**
October	**2—Eastern Virginia Woman's Missionary Conference** **Christian Temple, Norfolk, Virginia**
October	**7—North Carolina Woman's Missionary Conference** **Apple's Chapel Church (Guilford County)**
October	**9—Virginia Valley Central Woman's Conference** **Mt. Olivet Church (Green County)**
October	**15-16—Virginia Valley Central Annual Conference** **Leaksville Church (near Luray)**
October	**21-22—Eastern North Carolina Annual Conference** **Mount Auburn Church (Near Manson)**
October	**29-30—Eastern Virginia Annual Conference** **South Norfolk Church**

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November	**5 -6—Western North Carolina Annual Conference** **Place to be determined by Executive Committee**
November	**11-12—North Carolina and Virginia Annual Conference** **Bethlehem Church, Altamahaw**

and handled horses every day, they never lifted Altie to a horse's back to venture a ride. Hence donkey riding, early undertaken in China, was a real adventure.

Her fortitude in trying times very evidently was due essentially to a strong religious faith and undergirding—faith like Paul's when he said, "When I am weak, then am I strong." She exemplified the assurance of God's Spirit to Paul, "My grace is sufficient for thee."

To Altie home and family were especially full of sacred meaning. Her children can attest how earnest and passionate she was to knit and hold the ties very close no matter what the distance of separation. But, also, she quite rose above the narrow and selfish loyalty to immediate family. The intimacy and loyalty here just helped her to open wide her heart for larger scope of friendship. Perhaps this became clear during our last two and a half years in Peking, living in the mission house in which transient guests or colleagues were mothered there and made to feel a part of the family. It was home to them rather than hostel. Even committees and other groups meeting there felt something of the home atmosphere.

But this capacity for joy in an inclusive friendship was not of late appearance. The "Tabor girls" of her childhood and school years were always held in close ties. And to these she kept adding friends on several continents. In busiest times she kept up, with her pen, a remarkably wide correspondence. And in her letters there was sharing of intimacies, not just a reporter's items. If any of her correspondents fell away she felt it a real loss.

Perhaps it was this trait of prizing personal friendship that accounted for her special interest in the individual, rather than in mass humanity. A call to a missionary career just in abstract terms, or to some welfare movement, offered no great appeal. But when, in life, her lot was along side a Mrs. Yang, or a nurse Chang, or the Wang children, or her fellow teachers in a school, their every need or turn of fortune appealed to her. Thus her part in mission work was quite on the intimate personal plane. Also she was generous in respecting the personalities of others. A niece has written that, as a little girl, it was her Aunt Altie's treating her much as an equal that gave her a beginning of a grown up feeling. In her companionship with her own and other children she kept an unusually even balance between respecting their wills on the one hand and, on the other, guiding them mostly by persuasion out of her greater experience and more mature judgments. Her friends and her dear ones were companions to be respected in a cooperative fellowship, as well as to be loved and cherished.

Life nor death can part us,
O thou Love eternal,
Shepherd of the wand'ring star,
And souls that wayward flee.
Homeward draws our spirit to thy
Spirit yearning—
Who wert and art and ever more
shall be.

Our comfort is in assurance of Jesus, with words like these: "Where I am there ye shall be also."

Yours most earnestly,

ELMER W. GALT,

For himself, Ralph, Edith and Faith.

NOTE.—Elmer and Altie Galt were A. B. C. F. M. missionaries to China from 1910 to 1951.

Notice of Meeting

The Committee on the Ministry of the North Carolina and Virginia Congregational Christian Conference is called to meet at Elon College, North Carolina, on Monday, September 22, 1952, at 2:00 p. m., in the Library Building. All candidates for the ministry from said conference who desire to meet the committee are rquested to be present.

STANLEY C. HARRELL,
Chairman.

You must regulate your life by the standards you admire most when you are at your best.

—*John M. Thomas.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

The Editor Writes to . . .

DR. AND MRS. W. W. SLOAN

Welcome home, globe-circling professors! To say that you have had an exciting and strenuous trip would doubtless be putting it mildly. In such a far-flung and crowded itinerary, it is a marvel that you found time to prepare reports for our publication. Only a professor could do that!

You have given us a great lesson and example in the stewardship of time. How easy it is to waste a summer! A vacation is good, but the good often becomes the enemy of the best. You were not simply as tourists, but as Christian ambassadors!

We are having a timely study of Africa, which has been described as "the most promising mission field in the world." But you did more than read a book, as good as that may be, you went to Africa!

America and Africa have historic ties that are intertwined and unbreakable. There is much that is regrettable. We must write a new and better chapter. We are eager to see your pictures and to hear your conclusions.

MR. BOWDEN W. WARD

When the news came that you are leaving Richmond for Birmingham, Alabama, our family remembered your coming to Richmond. We learned that you had been active in the Collegeside Church in Nashville. Originally a Methodist, you discovered and learned to appreciate the Congregational Church. In Richmond you learned the significance of the Congregational Christian Church. During these intervening years you have been very useful in the Richmond church; serving as usher, chairman of the Finance Committee, chairman of the official board, teacher of the Carlton Bible Class, Sunday School superintendent and deacon. You served Christ, the Church and the Kingdom of God while others hesitated to move their memberships.

Now you are off to Birmingham. You are a grand layman. It was a joy to be your minister for a season. The prayers and good wishes of many friends will follow you and your family. Such is the nature of our rich fellowship in Christ.

THE REV. JOHN G. TRUITT, JR.

Congratulations to the pastor of the Lakeview Community Church! Sunday, August 24, must have been a great religious experience. Many of us have never had the experience of organizing a new church. It would be a pleasure to enroll as a charter member of your new church, but that too is out of the question for many of us. The list will surely grow. Years hence—25 or 50—the church will have a great anniversary occasion and honor those original members.

Your venture of faith is most commendable. The growth and permanence of this church will give new impetus to our church extension program. Laymen in other communities may follow the fine example of Mr. C. R. Faucette in donating property for home missionary projects.

THE REV. BILL SIMMONS

Will Rogers used to say, "All I know is what I read in the papers." He referred, of course, to the newspaper. This is neither the time nor the occasion to debate the merits of newspaper information and education, but it is safe to say that one may find much interesting and valuable information by reading the Church paper. I wish we could get this point over to more people.

I was pleased to read in The Christian Sun of your licensure on August 17 at your home church in Albemarle. I am sure it was a fine experience not only for you and Mrs. Simmons, but for the church as well. Some churches have never had the experience of sending out a minister of th egospel.

We need young men for the ministry. A service of licensure points the way toward ordination. I am glad you are on the way. Many of us will follow your ministry with interest. Blessings on you as you study and preach the glorious gospel of Christ.

THE WORLD COUNCIL OF CHURCHES REPORTS ON . . .

The Third World Conference On Faith and Order

To the list of historic church councils, add the Third World Conference on Faith and Order held at Lund, Sweden, this year of our Lord 1952, August 15 to 28.

What history will say concerning this conference we cannot know. How important the documents, over which the theologians have so earnestly labored and prayed, will seem, ten years or a century hence, cannot be predicted as this is written during the closing hours of the meeting.

How much the things said and done at Lund will mean to the rank and file of the churches and Christians around the world is predictible only in terms of how sincerely the churches are willing to follow Christ in his prayer that his disciples "may all be one."

Elected to preside at the conference were Archbishop Yngve Brilioth, the Primate of the Church of Sweden, president; Dr. Douglas Horton (U. S. A.) vice-president; Dr. Oliver Tomkins and Dr. Floyd Tomkins, secretaries; Dr. Leonard Horgson, theological secretary.

Thirty-nine instances either of union achieved between independent churches or of negotiations for union still in active progress were recorded in a document, "Toward Church Union, 1937-1952," by Bishop Stephen Neill. A previous volume entitled "A Decade of Objective Progress in Church Unity, 1927-1936," had previously been prepared by Dr. Paul H. Douglass. Much of the material in the present report had to be gleaned from periodicals and pamphlets, and from official church statements from countries and churches around the world. Statistics in both volumes, and especially in the current one, seem to indicate that the trend toward Christian unity is far more than merely a matter of talk. It is a real movement with a history that is impressive when understood. Examples cited ranged all the way from full organic union achieved across denominational lines to negotiations for mutual recognition of ministries within confessional families of churches.

Adopted as the Faith and Order theme for the Second Assembly of the World Council of Churches (at Evanston, Illinois, U.S.A., 1954) is: "Our Oneness in Christ and Our Disunity as Churches."

Lund has achieved no miraculous formula for Christian unity, no panacea for overcoming the deep-grained divisions of centuries.

What, then, has been accomplished?

1. Official delegates of all the great confessional families of the world, and from lands of every continent, have met to worship together, study together, discuss and frankly probe their agreements and disagreements. They have been learning to know each other face to face as fellow followers of the same Lord. That such a conference could take place at all is the most tangible evidence of the degree of essential unity which does exist within the Church, despite the many factors that divide it.

Present at the meeting were 230 official delegates appointed by their churches, plus an impressive list of consultants and a youth delegation. Delegates were encouraged to bring their wives as "accredited visitors" and the women organized a series of meetings outside the official framework of the conference to discuss problems of special interest to them. Perhaps one weakness of the conference was that only three women were present as full delegates, and one as a consultant.

Noteworthy is the fact that several representatives were present from Hungary, Czechoslovakia and Eastern Germany, and their participations throughout the meeting was a stimulating and encouraging element in the discussions. Delegates from the younger churches not only took an active part in discussions, but because of the union already achieved in some of their united churches, gave important leadership in many of the sessions.

The delegates worshipped together daily according to manifold traditions—Angelicans, Baptists, Lutherans, Reformed, Quaker, Methodists, Russian Orthodox, and Mar Thoma (the ancient Church of India). Most of the delegates accepted the invitation of the Primate of the Church of Sweden to participate in "High Mass with Communion" held in the Cathedral on the first Sunday of the conference. A stirring moment was the morning worship service at which one of the Hungarian delegates preached from Philippians 1:3-8.

All worship services were held in the historic old Lund Cathedral, the foundations of which were laid in the twelfth century.

2. Coming to the conference from their own local or confessional situations, the delegates heard theologians of the widest experience and long history of ecumenical participation present these same or similar problems in world context. They can take back to their own churches the message that no matter under what conditions the individual church may have to work, other churches and other Christians are experiencing the same problems and are anxious to work with them to find solutions in accord with the Spirit of Christ.

3. The delegates have confirmed in their discussions a fact made evident in their preparatory study: that many of the differences which now divide the churches are not strictly theological, but are at least augmented and perpetuated by a whole galaxy of social and cultural factors which have their roots in racial, economic and psychological origins or, sometimes, in what seem to be mere accidents of history. Some of the members, however, pointed out that such factors should not be considered as negative since all history is in the hands of God.

Each of the church families travelling their diverse ways has acquired what some delegates termed "ecclesiastical baggage." Each group, however, has also acquired its own share of ecclesiastical treasure—treasure of diverse sorts that will enrich the ecumenical movement as the churches try to once more *make manifest* the central unity in Christ, a unity which they acknowledge as being already in existence.

Notice was also taken of the problems of terminology—the fact that many theological terms have come to mean different things to different churches during the years we have been apart, so that now our discussions become confused by problems of semantics.

4. It has also been discovered, increasingly, as the discussions have

(Continued on page 13.)

Drinking Among Students in Our Colleges

By Wayne W. Womer, *Exec. Sec'y Virginia Church Temperance Council, Inc.*

During the last five years, the Yale Center on Alcohol Studies, Yale University, has been making a survey of College Drinking. This survey was costly and included one-hundred major items, covering all sections of the country and all types of colleges.

The study is essentially concerned with a significant age group in American society and sought information about many basic descriptive phenomena, (who drink, why, when, with whom, under what circumstances and with what resulting effects) as well at the inter-relationships between drinking behavior and socio-economic characteristics. Because of its broad orientation, the study provides for the first time a body of factual information, which will provide a more realistic basis for dealing with varied problems of alcohol.

The purpose of this article is not to attempt to give the complete survey, which will be published in book form, but to give several significant findings.

Family income revealed that students from the lower income families were more inclined to abstain from alcoholic beverages than those coming from the higher income brackets. The percentages were as follows:

Group	Men	Women
Income under $2,500	66	30
$2,500 to $4,999	74	48
$5,000 to $9,999	81	58
$10,000 and over	86	79

Percentages of users by religious affiliations also were significant:

Group	Men	Women
Jewish	94	94
Catholic	90	78
Protestant	77	60
Mormon	54	23

Among the Protestant students it was shown that only 50 per cent of those who attended church regularly were users of alcoholic beverages.

The type of college also seems to have a definite relation to percentages in this problem:

Group	Men	Women
Private Schools	93	87
State Colleges an Universities	83	74
Religious Colleges or Schools.	65	39

Perhaps the most important revelation of this study is that of parental attitudes and example in the use of alcohol, as illustrated in the following classifications:

Group	Men	Women
Both Parents use Alcohol ...	90	83
One Parent uses Alcohol	81	52
Both Parents abstain	51	19

Here is a clear indication that the example of parents is of vital importance and has a significant relationship as to whether or not their children use alcoholic beverages. The number of students who use alcoholic beverages with both parents drinking is 51 per cent greater than the number of students who use alcoholic beverages with both parents abstaining. It was further shown in the Yale Survey that parental example was more influential in the use or non-use of alcoholic beverages than that of education or religion.

Another fact well worth noting, brought out in this survey is that 72 per cent of the students indicated that they began drinking before entering college. Therefore, it would seem that any program of Alcohol Education should begin at the grade school level, as other studies show that those who use alcoholic beverages take their first drink about the age of fifteen.

Some of the conclusions that can be drawn from the above facts taken from the survey are, that the use of alcoholic beverages is widespread among our present day college students, (it was indicated that the students had not given much thought as to why they drank, but reported that they were just following a custom); that, it is apparent this problem must be attacked at the home level during the adolescent period; that, if this situation is to be changed, there must be a change in the attitude of many parents. Also, this survey reflects the widespread use of alcoholic beverages in American society today. It presents a challenge to the Church to educate parents of their responsibility and the vital importance of disciplined Christian living. It also gives some significance to the values of the church-related college, and to the fact that the teaching of abstinence by the Evangelical branches of the Protestant Church has had some influence in the lives of their people.

By no stretch of the imagination, however, can the picture be called bright. It signifies there is much to be done if we are to make the principle of total abstinence an effective doctrine of Christian living. Before a solution can become effective, we need first to create a moral climate concerning the non use of alcoholic beverages, a new Christian morality that will give impetus to the cause of Abstinence. There is no other way. It must be a part of our Christian culture. The religious significance of this problem is rooted in our conviction that God has entrusted man with life, the world and all created things. Any use of these which obstructs right relations between man and God, and man and his fellows, is sin; and the result of personal sin is social evil. We have failed to provide an adequate program of education. We have let inertia take the place of social action on this vital issue.

Minister Resigns at Liberty (Vance) To Further His Education

On Sunday, August 17, Rev. Warren Matthews preached his final sermon at Liberty (Vance) Congregational Christian Church. Last November this young minister was asked to supply for the church after the resignation of Rev. T. Fred Wright, and later was extended a call to serve as pastor, which he accepted.

He preached two Sundays a month, but then being a senior at Elon College and because of his class room activities he was unable to do the pastoral work in the community that he wanted to do. However, he came as often as time permitted, and made as many visits as was possible. He made an extra effort to visit the sick and the shut-ins during his short stay in the community.

While at Liberty, he preached 20 regular sermons and conducted a week's revival services. He received 19 new members into the church, 17 being baptized the last day he was with us.

We feel that Mr. Matthews realized a very unusual experience: during his revival, he had seven brothers to profess Christ, join the church and be baptized by the Rev. Carl Wallace, with his assistance.

The impression made on the church, or I may say churches, because many visitors came from other churches to hear him, will be a lasting one. His messages were of the highest type. They were based on th word of God and were presented in such a calm, spiritual mannr that often with the church filled almost to capacity, one could have almost heard a pin fall. He had a personality that attracted and held the attention of his listeners.

He came with messages filled with "A Formula for Christian Living." These truths, accompanied by the sincere, Christian influence he possessed, have meant much to both the church and the community.

During his pastorate, much improvement has been made in the Sun-

(Continued on page 10.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Welcome to Freshmen—1952

The other day I went into the Field Secretary's office and said to Mrs. Burns and Mrs. Matlock, "Have you ladies written the incoming freshmen telling them what to bring with them when they come to Elon?" They answered, "We certainly have," and they gave me a copy of the letter which they had sent to you freshmen. In this letter were outlined the various articles for rooms, such as sheets and pillow cases, blankets, etc. I trust that you have brought all of these necessities, which I am sure you have. But I also trust that you have brought certain other articles for yourself personally and for your college. These articles might be termed articles for interior decoration, such as:

I. A good disposition. Make up your mind that this is to be your home for the next year, two, three or four, as the case may be. Since this is to be your home, there may be some things about it that you don't like; some that you wish were different, but there are many things that you do like, so make up your mind to be content, to be at home while you are here, and to be happy.

There are some folks, however, that can't be happy at all times. There are times when we are cross, disgruntled and hard to please. We do not mean any harm, but we are just made that way. You know sometimes you are just a little fussy and when you get into a mood of that kind, you have a tendency to make everybody around you dissatisfied and unhappy. It pays to be happy. Smile and the world smiles with you; weep and you weep alone.

II. I trust that you have brought with you a friendly attitude. Friends beget friends. If you want friends, and everybody does, be friendly. As students, speak to one another. Speak to everybody. Freshmen boys may blush a bit when you freshmen girls speak to them, but speak to them anyway—they'll like it, and you'll have a good time doing it. Speak to your professors. You will find them cordial, friendly, and happy to have their students speak. Speak to me. I wish you would speak to me and tell me your name. I have so little contact with the students. I would like for you to speak to me anywhere you see me. Speak in an interested way, speak to get acquainted. You perhaps have heard the story of the family on board ship. The sea was rough, the entire family was desperately seasick. They were all lying on deck — the father, the mother and little Johnny. The mother looked up and said to the father, "Speak to Johnny." The father said, "How do you do, Johnny." I am not speaking about this kind of speaking, but the happy, joyous kind. If you can only say "Hi," say "Hi"! Make sure that you are friendly and you will have plenty of friends.

FOUNDER'S DAY
Elon College—September 16

* * *

11:00 A. M.
Founder's Day Exercises
Honoring the late Dr. W. A. Harper

12:45 P. M.
Lunch Served

(Please notify W. E. Butler, Business Manager, if you will be present for lunch.)

2:00 P. M.
Launching Service
Two and One Half Million Dollar Campaign

* * *

This is a Privilege that Resolves Itself Into a Responsibility!

* * *

Your College is Depending on You!

III. Another article of decoration that I trust you brought along with you is a cooperative spirit. No one lives to himself on a college campus. We are our brother's keeper. There are dozens of ways in which you can help your fellow student. He may not know the way to the dining room, and you can help him. He may not know the way to his dormitory, and you can be of assistance. He may not know the way to the bookstore, and you can direct him. He may want to talk over with someone the courses that he would like to take—music, dramatics, art, or a selection of the regular courses. Sit down with each other and talk the matter over. You may be of help to your professor. Be sure that you understand your assignments. Then make sure that you prepare your lessons. Your professor is interested in you and anxious to help you. Be cooperative, be helpful yourself, open up the way for your own success in college.

Some years ago a number of boys came to the campus around the first of August to help get the buildings in order, mow the campus and do general odd jobs in helping the business manager get things in shape for the opening. A couple of the boys met another boy in front of West Dormitory and the two boys said to the one, "We are looking for a dust cloth, do you know where we could find one?" This boy had on a pair of blue jeans, and one leg was torn at the knee. He reached down, completed the tear, and handed the torn piece to the two boys. They asked, "What are you doing, why are you tearing your britches off?" He said, "I don't think anything is too good for Elon College."

IV. Another article for interior decoration is an open mind. A mind that knows its limitations, but at the same time is eager and hungry for knowledge, and is anxious to add to its own statue and to make the very best of your college days. The professors in this college know more than you do. That's why you are here. Get all you can out of them. They are anxious to share their information with you and will be happy to see you grow and develop mentally. This is your one chance for a college education. Be sure to make good. You will find on this campus a good library. For more than sixty years your college has been purchasing books, stacking them in the library so that they will be there when you come and when you need them. You won't be able to read all the books in the library, but there are many books that you should and doubtless will read. Your professor and the whole library force will be glad to cooperate with you in selecting the books that you need to read and that you should read. So many students go through college without knowing much about the library, using as few books as they have to. Make friends of good books. They will inform you, inspire you, and develop you as few other things in the world can or will.

V. Another article of interior decoration that I trust that you brought along with you is a determined mind. A determination that you are going to find out what college life is about.

(Continued on page 15.)

Missions at Home and Abroad

X.--Babylon, Baghdad, and the "Garden of Eden"

Now I know why Abraham left Ur of the Chaldees—he could not stand the heat. In our visit to Bible lands, Mrs. Sloan and I went to Iraq, the traditional Garden of Eden. We found the temperature 117 degrees.

Despite the heat, we enjoyed visiting the ruins of Babylon, from which Nebuchadnezzar conquered Jerusalem 2500 years ago. We also enjoyed Baghdad of Arabic lore, the Tigris and Euphrates rivers.

The Bible will always be more alive for us because of this visit to Egypt, Sinai, Palestine (both Jordan and Israel), ancient Babylon and Assyria, Syria, Greece and now Rome. We can appreciate the journeys of Abraham, Moses, Paul and the migrating Hebrew people.

We shall never forget that trip to Baghdad. At 6:30 in the morning we found a car in Jerusalem going to Amman, the capital of Jordan in the mountains east of the Jordan River. We had a busy four hours there. We first visited the American consul to get a letter to the Iraqui consul asking the latter to grant us a visa. At the Iraqui consulate, we found the consul had had too much to drink, and was not going to grant us the necessary visa. He demanded proof that I was a Christian—evidently he was not going to allow any Jews into his country. Then he demanded that I prove that I was not a missionary. One must be a little Christian, but not too much so. Finally several cups of coffee and my wife's questions about differences between Iraqui and Jordan Arabic got the gentleman into a good enough humor to grant a visa—for ten dollars plus fees for taking our pictures.

Now that we might enter Iraq, we had to get permission to leave Jordan. The police officer in charge was in good humor, but in going through our passport to prove to himself we had not been in the hated Israel, he found our entrance permit for Ethiopia in Africa. The odd Ahabric letters looked to him like Hebrew. Again persuasion was necessary.

Now that we might leave Jordan, we had to go to another office to get a visa to get back into Jordan. This proved the most difficult of all, but patience and persistence won just a few minutes before the car was to leave that was to take us twenty-one hours across the desert.

In addition to Mrs. Sloan and myself, the car contained eight large Arab men, six of them with long flowing desert costumes. I think the car had springs, but our weight flattened them out. At one bump I hit my head a hard wallop on the top of the car. We were in convoy with another car. About 2:00 a. m., it broke an axle. When we found we could be of no help, we left the car in the desert after the other passengers had demanded we take them aboard; and one had to be thrown off the car after we got started.

About day-light the driver became so sleepy he stretched out in the road for fifteen minutes. The night was not hot, but as the sun rose the temperature also rose. When we reached the Baghdad Y. M. C. A., about noon, we were glad to find a tub of water, dinner and beds.

Our return journey across the desert was also by night—people do not travel in the heat of the day. But this time we got a Nairn bus to Damascus in Syria. We were provided with comfortable seats, food and cold drinking water.

About 3:00 p. m., we left Damascus by car for Amman, expecting to reach Jerusalem that night. However, ahead of us some one tried to smuggle hashish (dope) across the border into Jordan. Bossibly our driver was a smuggler too! The police were taking no chances. They jacked up our car and prodded and tapped every part of it, even the air in the spare tire. We passed the examination, but did not reach Amman until 10:00 p. m., too late to get another car to Jerusalem. Even then we made much better time than Paul did in his journeys between Damascus and Jerusalem.

Crossing through the Mandelbaum Gate and across "no-man's"—and into Israel is, as we have related, a story within itself.

When I was in Palestine some years ago, it was a pleasant drive of less than six miles from Jerusalem to Bethlehem, but that is no longer so. Jerusalem and Bethlehem are both in Jordan, but most of the road is in Israel and, therefore, cannot be used. The Arabs have built an expensive road twisting among the Judean mountains. It is nearly twenty miles long and requires an hour's time. Most of the old road from Jerusalem to Nazareth is in Jordan, so the Israeli have built a road from their part of Jerusalem to Nazareth, which they "own." We drove many hundred miles by car and bus in both countries and really saw the rural regions. Road-blocks are frequent, but we got past them. I took a picture of a road-block on the road from Jerusalem to Emaus and realized that there are some similarities between today and the time of Jesus, when the Romans had their army of occupation in the land.

When Peter spent some time at Lydia, he never dreamed that we should take a plane and fly to Greece. That is the way we got to Athens, where we stood on Mars Hill and recited from memory Paul's address. Another plane from Athens took us across Paul's Corinth to the "Eternal City," Rome—the city of Peter and Paul. We visited the "tombs" of both of these saints, but failed to find the religious courage of Peter or the scholarly thoughtfulness of Paul in the expressions of Christianity we saw about us.

I do not recommend a summer visit to Iraq, but otherwise feel that every person who wants to understand and appreciate his Bible should visit the Bible lands.

Apart from Iraq, the weather has been splendid. I have spent some time investigating prices and find that by eliminating all frills and commissions. I could bring a group of North Carolina and Virginia people (not less than fifteen) to London, Paris, Rome, Athens, Beirut, Damascus, Jordan, Israel and Egypt next summer for a thirty-day trip for a little less than twelve hundred dollars each, about half of what a new car would cost.

NOTE.—This is the last of Dr. Sloan's articles on Africa and the Bible lands. He, however, "after spending ten days in Roman Catholic strongholds," has decided that he would write one more report. This article will appear in the coming issue of The Sun. The managing editor wishes publicly, as the editor has already privately done, to thank Dr. Sloan for this series of most informative articles.—Mg. Ed.

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

The North Carolina Woman's Conference

The annual Woman's Missionary Conference of North Carolina will be held on Tuesday, October 7, at Apples Chapel Church, beginning at 10 o'clock a. m.

This is to be a workshop conference, with an attempt to make practical and helpful suggestions for each department of work.

Each society should try to send at least the president, vice-president and Program chairman, but it is a great help to have all attend who will. Chairmen of departments and committees should try to attend if at all possible.

All pastors are especially invited to come.

Lunch will be served at the church.

Mrs. W. J. Andes,
President.

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Hines Chapel Society Has Had Successful Year

The Hines Chapel Society has completed a most successful year—both spiritually and financially.

Each program—book review, Bible study and devotional study—has been spiritual nourishment for the soul.

We have gained two new members the past year, boosting our number to twenty-two, but I regretfully report that only about fifty per cent are active. Nevertheless, through faith and prayer our society achieved its standard of excellence.

We are proud to report our apportionment for the year of $80.00 was paid in the early months. We received for our Thank Offering $62.00, for World Community Day $9.00, and for Friendly Service to Ryder Memorial Hospital in Puerto Rico $14.00. At Thanksgiving we took a special offering of $18.00 for the orphanage. A shower gift of $35.00 was given our pastor's wife for the forth coming "blessed event." A life membership was purchased for Mrs. L. R. Anderson, senior member of our group.

Each meeting we take a cent-a-meal offering. So far, we have received $45.55, which has been deposited to the credit of our building fund. Yes, we are still working and praying to achieve the project of an educational building for our church, which we have been working on for a number of years. The past year, we have sold Christmas cards and flavoring to boost this fund to approximately $1,800.00.

We enjoyed worshiping with the Monticello women for the May Fellowship and the World Day of Prayer services.

The book reviews were beautifully given by two of our own members. We are proud of the ability shown in our group.

With the assistance of our pastor, we experienced a most inspiring study of the Book of James.

New officers were installed at our meeting on September 4, which was held at the church. They are: Mrs. Ray Carter, president; Mrs. J. W. Iseley, vice-president; Mrs. Julius Rice, secretary and treasurer. All members of the Hines Chapel society request the prayers of the readers for a greater work for God's Kingdom in 1952-53.

Mrs. Burton Carter,
Reporter.

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A Letter from Bay View Woman's Fellowship

Greetings from the Woman's Fellowship of Bay View. Although it has been a long time since you have heard from us, we have not forgotten you.

We have been and still are a very busy group of women. We are in the midst of our building program and hope to be in our new Sunday school rooms the first Sunday in October.

We have had our home and foreign mission studies and also our Bible study. We had our Thanksgiving service in November.

We sent Friendly Service gifts to Franklinton, to the Elon Orphanage, a box of clothing to India and a gift to a local child at Christmas.

We attended the fall conference, the spring rally and the School of Missions, which we enjoyed very much.

We observed World Community Day, the World Day of Prayer and May Fellowship Day.

We have given $1,500.00 to our building program so far this year. We paid all of our apportionment.

We had our fellowship picnic on August 6, with our husbands and children as special guests, and all had a wonderful time.

As my term of office as president draws to a close, I wish to publicly thank each member of our fellowship for their wonderful cooperation and help.

I know that God has richly blessed us, and I pray that he will be with us in the years ahead and will bless and guide our new president, Mrs. L. D. Albert, who takes office in October.

Mrs. B. C. Hasket,
President.

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First Christian, Portsmouth, Reporting

The Woman's Fellowship of the First Christian Church, Portsmouth, Virginia, has held regular monthly meetings during the past year, with planned programs from the packet, which have been most interesting.

We have had two outstanding book reviews: "Mission to America" was given by Mrs. Stanley Carne in January, and "We Americans: North and South," by Mrs. W. I. Ham in March. We also attended a joint book review at the Suffolk Christian Church, when Dr. Truman B. Douglass reviewed his own book, "Mission to America."

We observed World Community Day and the World Day of Prayer, working with our United Council of Church Women.

Early on the morning of April 1, we were shocked and grieved at the sudden death of our beloved pastor, Rev. W. Stanley Carne. We have greatly missed the fine leadership, counsel and guidance of our good pastor. We have also missed Mrs. Carne, our councilor and program chairman, who was so very active in all of the church work. Mrs. Carne left us in June to reside with her parents in Maine.

In May we observed Fellowship Day by uniting with the South Street Baptist Church in entertaining service men with refreshments and entertainment.

In July we held a picnic supper and open air meeting at the city park.

We have sent a large package of clothing to the migrant center at Richmond, Virginia, and also helped

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

When I wrote about hospitals last week, I didn't know that I would be going back to one so soon, but I did! The editor of our paper is resting in bed, feeling better and trying some of the things I "prescribed."

School bells have been ringing. Two little boys were talking about the oldest school. One of them said St. Petersburg, Florida, had the oldest one, but the other boy argued that Symes-Eaton School in Hampton, Virginia, was the oldest. It is certainly the oldest public school of the English speaking peoples; but schools go back much further than that.

We know that Jesus, as a baby, learned from his mother and Joseph. Later he went to the synagogue, and there he heard the ancient stories of the Jewish people and read the words on the old scrolls. Perhaps you have seen a picture of the teacher or rabbi with boys around him. Girls were taught at home how to cook, spin, weave, nurse, and wait upon the men. Times have changed! It might be well for girls to spend more time learning things to do at home now.

We no longer teach everything at church, but we shouldn't neglect our church studies.

As you begin a new school year, learn many things, for learning is the great joy and work of life.

June Joy House.

Making Decisions

By Mabel-Ruth Jackson.

Issued by the National Kindergarten Association

Mrs. Moore and her new neighbor, Mrs. Caldwell, had arranged to take their children to the park for an afternoon outing. Mrs. Caldwell was ready first and called for her friend.

"Sorry," said Mrs. Moore, "I seem to be a bit slow this morning." Then turning to her little daughter, she said, "Gwen, we're all ready but you. Do you want to wear your yellow or your blue sweater?"

"Uh—the yellow, I think," answered the child. "No, I think I'll wear the blue."

"The blue it is," said her mother briskly. "Come on. We're going to have a good time."

After they had reached the park and the mothers had established themselves where they could watch their children playing, Mrs. Caldwell asked curiously, "Do you always let your youngsters choose what they're going to wear or do? I mean, the way you asked Gwen which sweater she was going to wear?"

Mrs. Moore laughed as she took out some socks to darn. "Oh, that! No, not always. I hope I don't carry it too far. I don't think children should have to make decisions all day. But I do feel they should learn to make them and have practice in making them, where there is a choice. Gwen needs this training more than the boys do; she has trouble making up her mind. I don't want her to grow up to be a shillyshallyer. She must learn to make decisions and abide by them."

"This is a new thought to me, Mrs. Moore," remarked Mrs. Caldwell. "Could you give me some more instances?"

"Well, I think all mothers believe in giving their children some small duties to do about the house. Gwen is old enough to dry the silverwear, pick up newspapers, and do things like that. I try to think up a variety of chores. Then I ask, 'Do you want to dust the table legs and chair rungs today? Or would you rather water the plants?' That avoids monotony for her. Also, I've found that there's something about being allowed to make a choice that takes away from the 'must' aspect of the chore. I believe it makes the child feel more like a co-worker than when merely obeying orders."

"How I used to dislike having to wash dishes night after night!" exclaimed Mrs. Caldwell. "There was no choice."

Mrs. Moore laughed. "The 'choice' system has helped me, too," she went on.

"When Jimmie was smaller, he hated to wash his hands, and—"

"Are there any boys who haven't been that way!"

"Very few, I imagine. I put two bars of soap by the bowl, then took time to go to the bathroom with Jimmy, and I asked him, 'Would you like to use the white soap or the green soap today?' "

"That sounds too simple," said Mrs. Cardwell incredulously. "You don't mean to tell me it worked?"

"It did. Soon I didn't need to go to the bathroom with him to put the question. And now, of course, he's past that stage."

Mrs. Caldwell drew a deep breath. "Mrs. Moore,' she said gratefully, "I'm certainly glad we had a chance to have this little talk today. I feel that I've learned something valuable."

MINISTER RESIGNS AT LIBERTL (VANCE).

(Continued from page 6.)

day school. The following figures were presented on his last visit in the Sunday school: During August, 1951, number on roll, 260; average attendance, 195; during August, 1952, number on roll, 295; average attendance, 264. There was also a greater interest shown at the worship service.

His entire stay here has been a pleasant and profitable one. The church seems more united, and at the present, seems ready to begin a new and better service, with the coming of the new pastor, Rev. W. A. Grissom, who began his work here on September 1.

Warren, as he is familiarly known by the people of Liberty, left early in September for Hartford, Conn., to enter the seminary there for further preparation for the work which he has chosen to do. The people here have full confidence that he will make good and they are looking forward to having him come back to the South beter prepared to carry on where he left off.

He expressed the desire to see the great mission at Librty (Vanc) carrid out. "There are great things to be done," he said. "For a short while, I will be away, preparing to be a workman that needeth not to be ashamed. If you need me, call on me, I will count it a privilege to come to your need. I will pray continually for your success."

He further said: "Your new minister is coming to you with a great vision, ready and prepared to do a great work. Support him in every way. Give him your prayers, and help him in every way possible to make the coming years at Liberty (Vance) the best ever."

Mrs. Fletcher Moore,
Reporter.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

College Students from Winston-Salem Church

One of the grand things about life is to see and know college students. Winston-Salem church had four to graduate from college this summer:

- Helen Jackson from Elon College;
- Irvin Kelley from High Point College;
- Rita McKerley Lang from Duke University;
- John H. Seawell, Jr., from Stetson University (Florida).

With the exception of Rita, who remained in Durham with her medical student husband, the others are located at home again and are teaching nearby. It is a joy to have them working here again.

College life begins for Meryle Jean Mauldin at Elon College and for Jimmy Nelson at Duke University. Both have shared in the work of our church here and both are excellent leaders. Meryle Jean is the new treasurer of the Southern Convention Pilgrim Fellowship. Jimmy is a star football player and will soon take his place on the squad at Duke.

Also returning to college are

- Johnny Penry, a sophomore at the University of North Carolina;
- Roger Jackson, a junior at State College in Raleigh.

Returning to medical school is sophomore Warren Batell at the Boman Gray School of Medicine in Winston-Salem. Bill Lang has continued his work at Duke Medical School this summer.

We are proud of our college and medical students. The church honors them each fall before they leave with a luncheon. Correspondence is continued during the year.

The Pilgrim Fellowship gave a "going away" weiner roast for those going away to school for the first time and for several other young people who were moving to the State of Washington to be with their father who is in the army there.

W. J. Andes.

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Report of Eastern Virginia Junior High Camp

The Eastern Virginia Junior High Camp was held August 24-29, at the Y. M. C. A. Camp, Bayside, Virginia.

The camp included 66 students from 16 churches and ten counselors. The churches represented were: Suffolk, Berea, Bethlehem, Holy Neck, Liberty Spring, Burton's Grove, Little Creek, Wakefield, Newport News, South Norfolk, Rosemont, Damascus, Oakland, Windsor, Franklin, Cypress Chapel, and visitors from Bay View.

Our Counselors were Rev. Lanson Granger, dean; Miss Pattie Lee Coghill, registrar; Mrs. R. E. Brittle, dean of girls; Rev. James Madren, Mr. Timothy S. Chang, Rev. C. C. Thomas, Rev. and Mrs. Baxter Twiddy, Mrs Dorothy Lassiter and Miss Phyllis Brinkley.

We awoke each morning at 7 o'clock with the bugle call. Breakfast was at 7:30, followed by ten minutes of quiet time. After that was our time to clean up our cabins. Our two hour adventure class followed, in which time we were to get closer to God by nature. Following this was a half-hour of swimming, and then lunch at 12:15.

A one hour rest period came next, followed by crafts. Recreation and swimming came just before lunch at 6:15. Refreshments at the Y. M. C. A. Surf Club was followed by our evening program.

We had a very interesting campfire service each night led by Baxter Twiddy and his worship group. Then came time for taps and lights out around 9:30.

Our offering the last evening was given to Timothy Chang in order that he might further his Christian education.

Communion was held on Thursday evening before taps. This was the most impressive of all the services held.

A good time was had by all. We want every church represented at the camp next year.

Marie Brock.

Windsor, Va.

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Berea Youth Group Meets

Our group, the Intermediate Class and Youth Fellowship of the Berea Christian Church, was organized on the first of January and met on the first Sunday in each month thereafter. Officers were elected as follows: Lad Daniels, president; George Cornell, vice-president; Frances Copeland, secretary, and George DeGraw, treasurer. Our goal for the year was well planned and successfully completed.

Roy Newton, *Reporter.*

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Reidsville Young People's Choir Presents Sacred Concert

The Young People's Choir of the Reidsville, North Carolina, Church, under the very able direction of Miss Marian Foust, presented a concert of sacred music at the Sunday evening hour of worship on August 24. The church was almost filled for this fine program. Not only members and friends of our church were present, but many visitors from surrounding churches.

The program began with an organ and piano prelude by Miss Foust and Miss Patsy Chrisman. "Watch and Pray" was sung by Ann Black, Wilma Ann Saunders and Shelby Dill. The choir then sang: "Lead Me, Lord," Spirit of Mercy, Truth and Love," "In Pastures Green," "Lord, I Want to be a Christian," "O Lamb of God, I Come" and "Jesus, the Very Thought of Thee."

The Girl's Chorus then sang "We, Thy People, Praise Thee," "Stand Up for Jesus" and "Glorious Things of Thee are Spoken."

Next on the program were two solos, "I Walked Today Where Jesus Walked," by Gloria Woodall, and "Bless This House," by Walter Scott.

Members of the Youth Choir include: Katrina Williams, Sue Humphries, Ouida Apple, Ann Black, Patsy Chrismon, Dot Hall, Doris Apple, Bronsa Dockery, Peggy McClintock, Shirley Apple, Joe Ann Lasley, Gloria Woodall, Christine Claiborne, Dorothy Dill, Shelby Dill, Wilma Saunders, Barbara Brown, Janie Mills, John Warner, Doug Holt, Walter Scott, Michael Fargis, Gilbert Smith and Richard Payne.

This is a fine group of young people who are very loyal and faithful in their ministry of music, and who contribute a great deal to the program of the church.

Mrs. Frances Maynard,
Reporter.

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Westward Ho!

The bus left Pleasant Ridge Church and headed toward the setting sun. It picked up its thirty passengers and roared towards its westward goal. Along the trail could be seen rolling hills, covered with virgin forests.; and there were great fields of crops ready for the harvest. In some areas the

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Solomon Begins His Reign

Lesson XI—September 21, 1952.

Memory Selection: *"Trust in the Lord with all thy heart, and lean not upon thine own understanding; in all thy ways acknowledge him, and he will direct thy paths."*—Proverbs 3:5-6.

Lesson: I Kings 1:38-40; 3:5-9; 8:27-30.

Devotional Reading: Prov. 3:15-18.

A Plot That Went Wrong.

David was old, weak and dying. There would soon be a new king. Adonijah was David's eldest son, and by usual processes would have succeeded his father to the throne. In fact, so sure was he of this, that he did some celebrating. He called together some of his friends and followers, including Joab, a general in the army—he had the support of the military—and Abiathar, the priest—he had the support of the priestly class—and he staged a big party. It was a "coup" so often repeated in succeeding centuries that had every indication of being successful. But Adonijah's celebration was a little premature. He never got to be king. He did not have the kingly qualities, and God had other plans.

When Bathsheba, Solomon's mother, got word of the proposed "coup," she summoned Nathan the prophet, and together they went to see the king about the matter. He soon set things to right. He said that Solomon was to be king, and he gave orders to have him anointed as king over Israel at once. It is the only instance in Israel's history where a son was anointed king during his father's lifetime.

A New King Is Crowned.

Acting upon David's orders, Zadok the priest and Nathan the prophet sought out Solomon and put him on the king's mule and brought him to Gihon, where Zadok the priest took some of the sacred oil from the tabernacle and anointed him king. Then they brought him to Jerusalem amid great rejoicing.

Adonijah and his coterie of followers heard the great celebration and inquired at to the cause of it. When he was told that Solomon had been anointed king on David's orders, he knew "the jig was up." He fled in terror to the altar for sanctuary, and appealed to Solomon for mercy. Solomon put him on probation, assuring him that if he would show himself "a worthy man, there shall not a hair fall from him to the earth; but if wickedness shall be found in him, he shall die." This was a little unusual treatment of a usurper to the throne, even in that far away day.

The People's Choice.

Solomon was evidently the "people's choice." Only a little clique wanted Adonijah as king. This young man had many qualities that fitted him for the kingship, and the people hailed him with enthusiasm and joy. The fact that he was the beloved David's son, the fact that he was smart, the fact that he showed such promise, caused him to be a great favorite with the masses. He began his reign with a united, loyal people behind him.

A Personal "Gun Man."

The Bible presents human nature in the raw as well as in the refined. There are some nasty chapters in the early days of Solomon's reign. He had a man in his circle of intimate followers who was his personal "gun man," a fellow named Benaiah, who first "bumped off" Joab, one of the leaders of the revolt, and Adonijah, his rebel brother, and Shimei, one of his father's old enemies. It all sounds like the system which modern gangsters still use in getting rid of folks who stand in their way. We must remember, however, that we are dealing with times different from our times. The standards of that day are not to be taken as the standards of this day, and we are to judge these men in the light of the times in which they lived.

A Blank Check.

"Ask what I shall give thee?" In a sense, it is God's signed blank check to Soloman. "Name it and you can have it," says God. What do you really want? What one thing would you rather have than all else? What would you say if God should ask you that question he asked Solomon? If you had been in this young king's place, what would you have said? More specifically, what is your answer to that question now? What do you want more than tnything else? What one thing do you request of God? What do you crave? What is the deepest desire of your heart? These are good questions to ask the men and women who seek our public offices and places of authority. They are also good questions to ask ourselves.

"What seek ye," asked Jesus on one occasion. It is a stabbing, sobering question that probes to the very innermost of our being.

A Wise Choice.

The young man might have asked for riches—a great many of us want that more than anything else, even more than honor or purity, or character itself. He might have asked for power, more power—many people seek power. He might have asked for long life—every normal man wants to live. He might have asked for many things. But hear him when he says in answer to God's question, "I am but a little child. . . . Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad." He asked for wisdom, for understanding, for discernment so that he might be a good ruler and a good steward of his privileges. And because he asked for this elemental and primary thing, God told him he should have riches and long life in addition.

A Greater Need.

And yet Solomon lacked something—the same thing that we lack. Like him, we need more than wisdom, the power to discern between good and bad. We need power to do. A young agricultural demonstrator approached a farmer and told him he would be glad to tell him how to do better farming. The farmer sadly told the young man that he already knew better than he was doing. Ah, the power to do what we know we ought to do, that's the thing we all need. But this does not minimize the importance of the choice which Solomon made.

A House of God.

There is not space to describe the Temple which Solomon built in Jerusalem. It is estimated to have cost between two and three billion dollars. That would be a sizeable chunk of money in these days, but think of three billion dollar jobs in that day! The important thing is that Solomon wanted to put worship at the center of the life of his nation. He put God at the heart of the state. He emphasized worship in the life of a nation. He honored God. And he himself worshipped God. It is not enough simply to build houses of God; people must use them.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

THIRD WORLD CONFERENCE ON FAITH AND ORDER.

(Continued from page 5.)

progressed, that many of the most vital differences—and agreements—cut squarely across denominational lines. This would be true of even what are generally considered quite strictly theological factors, the most difficult of which are probably questions of ordination and inter communion.

5. One of the most important advances made, according to some leaders, is one of method. At the first and second world conference on Faith and Order (Lausanne, Switzerland, 1927, and Edinburgh, Scotland, 1937) the method was largely one of "cataloging" areas of agreement and disagreement.

Soon after the present conference opened, it became evident that this would no longer be the most fruitful avenue of research, but rather a dead end in the search for unity. The theologians, therefore, began to look back into church history—back to the days before the present divisions developed — and asked themselves at what point these divisions had came about and why, and whether there were not almost always a degree of righteousness, and of guilt, on both sides of our historic divisions. Repentence, on the part of every church, it was said, would open the way to renewal within the Church and renewed churches could come together in new ways to rediscover their common unity. Thus the delegates looked not only backwards to a common historic unity, but forward to the renewal of the complete unity of Christ's Church in an "eschatological" future and to the increasing achievement of that unity in history.

6. The conference found it possible to speak through an official message to the churches. "It is the hope of the conference," said one spokesman early in the deliberations, "to produce a report that can be inserted into the life of the churches, like leaven. The success of the conference may be judged by the extent to which that report helps the churches to rise, and the degree to which this is achieved will scarcely be known in less than foom five to ten years."

As the discussions got under way, based on—but in no way bound by—preparatory materials produced by some of the world's most competent theologians, it soon became evident that the problems uppermost in the minds of the delegates revolved around the very nature of the Church itself. Sections, which have formed the working core of the conference, have focused their attention on various aspects of this subject. As welded into the Conference Report their work has yielded chapters on "Christ and His Church," "Continuation in Unity," "Worship," and "Intercommunion.'

It is a first principle of the ecumenical movement that official statements are binding upon the member churches only as those churches voluntarily accept them. The reports are there "received," not "adopted." But this report will be grist for the most serious study and discussion by the churches in the years between now and the meeting of the World Council of Churches Assembly in Evanston, Illinois in 1954, at which times these findings will be reported.

Appraising the value of its own work, the conference says in its report: "We have not resolved our differences nor brought forth before the world a simple method of achieving unity. Yet we have safeguards against complacency of a far more important kind. This conference, by its very existence as well as by repeated emphases, has called the churches both to a deeper awareness of their common faith and to a more resolute effort to translate that faith into terms clearly visible in their common life. More perfect agreement waits upon a more adventurous courage and upon a more urgent effort of the will. . . .

"In the task which lies ahead, there is a part which every Christian can play. The insufficiency of our discipleship is due to the imperfection of our dedication to God's will. If our churches have not risen to match the needs of the world with a clear demonstration of God's will and purpose, the cause lies partly in the apathy and laxness of so many who call themselves by Christ's name. When Christian people have humbly returned to the only springs of mercy and power, they will find that their feet are firmly set upon the path which leads to that unity which God has designed for his people. Most earnestly, therefore, we summon all Christians to the duty of constantly renewed self-dedication to the will of God. And when we are ready humbly to receive what God designs to give us, we shall know that the greatest treasures of his Church are never of human achievement but always of divine grace."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

with the Ryder Memorial Hospital project.

We are looking forward to working with our new pastor and his wife, Rev. and Mrs. William P. Smith.

Mrs. H. W. Lee,
Secretary.

YOUTH IN THE CHURCH.

(Continued from page 11.)

dry weather had saved the farmers the trouble. Yet the swollen western river gave evidence of heavy rains along its course.

Once we became lost and drove a distnce out of the way. The good spirit of the trip was shown by the way the men were able to pass off this delay with light jests. The men were happy to stretch their legs after a long journey. We had reached our destination. California? No. Only Pattie Lee and a few other lucky people get to go there. We were at Albemarle for the Laymen's Fellowship Rally. We enjoyed the trip and the program.

* * * * *

Relax With Max

I'm taking the risk of plugging the Laymen's Fellowship on our Youth Page because all of you boys and young men can take part in this program of the church. It's one good social affair where you can go without having to take your girl flowers. In fact, you can't even take your girl!

* * *

It was a pleasure to register at Elon this year, for as I walked through the halls I saw many familiar faces—faces of the boys and girls from our churches. These are the young men and young women that Elon needs and our churches need. Because of them, this promises to be one of Elon's best years.

* * *

Dr. Truitt told me the other day that he reads the Youth Page, and I'm sure that there are a good many other adults who read it each week. We are happy that we have these people who are young in spirit and who are interested in us. Let's not disapoint them. I'm sorta proud of this page today because *you* sent in a good bit of news. Keep it coming.

* * *

The lamp with a clean globe and the lamp with a dirty globe have the same amount of light. The only difference is that the dirty lamp keeps the light to itself, while the clean lamp shares it. What sorta' lamp are you?

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Frank Hayes is nine. After due study of his application blank, he was brought here by a county welfare agency from a mountain home in western North Carolina. My son and I drove up a hard stiff hill to reach his home on a mountainside when I was studying his case. The afternoon was growing late and we were glad to get down and across the two creeks which we had to ford. I saw Frank the next day after his friends had left him here. I asked him how he liked it here. "I like it fine," he said, "except I'm mighty lonely." "Lonely?" I asked. How could he be lonely with all these boys and girls? With my arm around his shoulder, I saw a sort of far-away look in his eyes. Then it came out, he was lonely for the hills.

Two days later Jerry Patterson came with his grandmother. I should like to separate those words and write *grand mother*, for from his infancy she had cared for him, loved him, petted him, and provided him with whatever he had needed. Now she is older and her health has become very greatly impaired, and so here was Jerry. Shortly after he had been here a day or so I said, "Jerry, how goes it? How do you like here." "Fine," he said, "except I'm lonely." He was two years younger than Frank, so I said to him that I knew what he meant. Even when I was much older than seven, I had been lonely, so I just listener as he talked. He said that he missed the water. Ah! yes, I knew he was from Atlantic, North Carolina. I have never been there, but I know it is on the east coast of North Carolina, and there is the ocean—the Atlantic ocean.

There they are, two fine boys, both bright of face and keen of eye, and both beloved by old *grand*mothers. Their paths met halfway on the Piedmont hills. We shall try as best we can to make up to them their losses, and give them the watchful care and oversight to which, in their innocent boyhood, they are entitled. May they become good friends, and may God bless them, and may the one have the opportunity to learn of the beauty and majesty of the mountains and the other the majesty and beauty of the sea.

This summer a minister and his family in the Valley of Virginia gave two boys who had never seen the mountains two weeks in their home, which they will never forget.

There are five other new children here: Marjie Lee Hayes, and four Oakes—Ruby Ann, Betty Jean, Dewey Alvis, and Jeannette. Jeannette is only three and a half, but how could we leave her behind. Our church at Albemarle has already spoken for the sponsorship of Jeannette, and I know they will do a good job by her.

Charles has been here already more than a year. Some of you have seen him in our programs and noticed his limp and little leg. Some time before he came here, he had infantile paralysis. He has spent several weeks at an orthopedic hospital. It seemed that he was going along fine; but the surgeon on his case did not like the slowness of the improvement, and has decided to keep him at the hospital for two or three months more. Charles was delighted when I entered him into the hospital to see old friends among the nurses and doctors. It was pathetic to think of his having to be left there away from the so many friends which he has made here. If you wish to send him a cherry card, address him: Master Charles Ward, Orthopedic Hospital, Gastonia, N. C.

Thanks to you all for the kindness you are showing us in helping with the shoes and clothing for school children here. Thanks for the gifts of money and goodwill you are remembering to send to the orphanage. Thanks for the coupons that are coming our way. and thanks for the visits you are making us.

John G. Truitt,
Superintendent.

REPORT FOR SEPTEMBER 4, 1952.

Commodities for the Week.

Mrs. James E. Hall, Burlington, N. C., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$10,515.37
Eastern Va. Conference:		
Liberty Spring S. S.	$ 20.00	
Portsmouth, First, S. S.	12.00	
South Norfolk S. S.	15.64	
		47.64
N. C. and Va. Conference:		
Mebane		8.50
Western N. C. Conference:		
Hank's Chapel	$ 50.24	
Pleasant Cross S. S.	9.81	
		60.05
Va. Valley Conference:		
Newport S. S.		23.19
Total		$ 139.38
Grand total		$10,654.75

Special Offerings.

Amount brought forward		$17,526.20
A. C. Shearer, Chapel Hill, N. C.	$150.00	
John Morrison Bible Class for Jo Ann Arnold	20.00	
Friendship Bible Class, for Doris Ward	10.00	
A Friend, Harrisonburg, Va.	10.00	
Pillsbury Mills (coupons)	5.90	
Chester H. Roth Co., Inc. (interest)	30.00	
Miss Wilmer C. Holt, for Laverne Macimore	35.00	
Miss Lura Kennedy, Worthville, N. C.	5.00	
Mr. tnd Mrs. C. Baxter Twiddy, in memory of Mr. A. G. Madison	10.00	
Special Gifts	187.30	
		463.20
Grand total		$17,989.40
Total for week		$ 602.58
Total for year		$28,644.15

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..
Address..

In Memoriam

WILLIAMSON.

Mr. John Greeley Williamson passed away on July 27, 1952, as a result of injuries received in a tractor accident. He was 57 years of age, and lived in Mecklenburg County, Virginia.

Mr. Williamson was a member of Hebron Christian Church, Nelson, Virginia. Funeral services were conducted at the church by the paster, Rev. M. W. Andes, and assisted by Rev. Paul Travis. Burial followed in the Gravel Hill Cemetery.

Mr. Williamson is survived by his wife, Mrs. Lillie Davis Williams; by two sons, Bruce, of Clarksville, Va., and William Lee, of the U. S. Navy; by two daughters, Ruth, at home, and Mrs. Evelyn Willard of South Boston, Va.; and by one brother, Mr. W. A. Williamson, of Nelson, Va.

We give thanks for all the goodness and truth that have passed from his life into the lives of others.

GLASSCOCK.

Mrs. Nannie Murry Glasscock, wife of the late M. W. Glasscock, pased away suddenly at her home near Virgilina, Va., on July 14, 1952, at the age of 78.

Mrs. Glasscock was a lifelong member of Union Congregational Christian Church of Virgilina. Funeral services were conducted on July 15 at the church by the paster, Rev. M. W. Andes, and assisted by the Rev. H. E. Robinson. Burial followed in the town cemetery.

Mrs. Glasscock is survived by five daughters: Mrs. W. F. Shotwell, Mrs. N. C. Tuck, Mrs. Worth Jones, and Mrs. Fenton Clark, all of Virgilina, and Mrs. A. M. Blank of Richmond; by four sons: W. B., R. W., A. P. Glasscock of Virgilina, and H. H. Glasscock of Richmond; by 34 grandchildren and by 21 great grandchildren.

May God be praised for the many gracious memories that surround her lif.e

RASCOE.

On August 1, 1952 Ernest B. Rascoe, of 315 Hall Ave. Burlington, N. C. died after several months of illness. He was 68 years of age, and is survived by his widow Mrs. Mabel Truitt Rascoe and a sister Mrs. Ollie Stephens of Burlington. He had been a deacon in the First Christian Church of Burlington, N. C., for more than 25 years. He was known as one of the best loved laymen in his church, and his loyalty and devotion was a great asset to the church.

In the absence of his paster, Rev. Henry E. Robinson, his funeral was conducted in the church by the assistant pastor, Rev. John S. Graves, Rev. Walstein W. Snyder, and the writer. The large auditorium was crowded, the floral tributes were many, and the music, consisting of hymns previously selected by the deseased and sung by a mixed quartet from the church choir, was beautiful. The services were a fitting tribute of a large congregation to a life lived nobly for his master.

JOHN G. TRUITT.

SCOTT.

Malissa Hand, a daughter of Mr. E. S. Hand was born in Tallapoosa County, Alabama, May 1, 1901. Malissa married J. O. Scott, January 19, 1923. They moved to Chicago, Illinoise, in 1935 and made their home there, where she died on August 10, 1952.

She gave her life to Christ in childhood and united with the Christian church. When Vanceville (Ga.) Christian Church was organized, she became a charter member. She held her membership there, and was faithful and loyal till she received her summons and went to be with her Lord. She was a lovely character who "Went about doing good." She was loved by all who knew her. Eternity alone can reveal the real value of a consecrated Christian life, be it long or short.

Malissa leaves to mourn their loss her father, one brother, four sisters, and numerous other relatives and friends.

Funeral services were held August 17, at Tifton, Ga., where her body was buried to await the resurrection of the just.

MRS. W. A. HAND.

LEWIS

We the members of Holy Neck Congregational Christian Church wish to pay tribute to the memory of Cecil Lewis who departed this life July 8, 1952.

He was a son of Henry C. and Mahala Anderson Lewis. Surviving him are his widow Mrs. Edith Gomer Lewis, a daughter, Mrs. Robert Warren, two grandsons, Delbert Dean and Melvin Ronold Warren of Holland, Virginia.

Mr. Lewis spent his entire life in this community where he was engaged in farming. His son-in-law, Robert Warren joining him as a partner in recent years.

We the church wish to submit the following resolutions of respect:

1. That he be remembered in his community as a generous and kind neighbor and friend;
2. That we record our sorrow in the passing of this friend and co-worker;
3. That we bow in humble submission to the will of our Heavenly Father and extend our sympathy to the family, commending them to the Great Comforter who said "Let not your heart be troubled."

Miss ALLIE LEE NORFLEET,
Mrs. C. C. BAKER,
Mrs. JUNE O. DAVIDSON, Sr.,
Committee.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

You are going to know something of the advantages and use them to the fullest extent. Find out who has been the best student in Elon College in all of its history. Inquire about the things that contributed to his scholarship and write them down in your notebook, in your mind and determine that you are going to excel, that you are going to be the best student that has ever been enrolled in Elon College. This is a high mark to set, but you are capable of exceeding that mark. Find out the best athlete that has ever enrolled in Elon College. Find out some of the things in which he excelled. Think about it and determine to be the best athlete that has ever been on the Elon College gridiron, hardwood floor, or baseball diamond. Find out who was the best music student that has ever been in Elon College. Talk with your professor, find out something about him and determine to be the best musician that has ever enrolled in Elon College.

Write your name high on the scholastic roll of our college. When you do, you write the name of our college right up there with yours. You can not excel without your college excelling with you.

* * * * *

Apportionment Giving

At the beginning of the conference year, the churches have twelve months in which to pay their apportionment. At the beginning, this looks like plenty of time, and no particular need for a hurry. However, the months pass rather rapidly, and before we realize it the conference year is slipping away. For the most of our churches there are now less than two months remaining in the conference year. At the end of the conference year, all apportionments are supposed to be in hand. If you will take time to look at this report, you will observe that even though five-sixths of the conference year has passed, we have only secured a little more than one-third of the amount apportioned. I know that a number of our churches wait until the end of the year to send their remittance. It would be of very great help to the college, however, if the apportionment could be paid in twelve equal installments.

The Board of Publications is requesting that the college pay its apportionment of $900 for The Sun on an equal monthly basis; and if the churches will be good enough to pay on that basis, then the college would have no difficulty in complying with this request.

At any rate, won't you please talk with your church officials, including the Finance Committee, and if it is convenient, a contribution on the conference apportionment for the college will be greatly appreciated.

Previously reported		$6,693.43
Eastern N. C. Conference:		
Antioch	$ 17.00	
Liberty (Vance)	60.00	
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 28.71	
Newport News S. S.	21.25	
N. C. and Va. Conference:		
Long's Chapel	$ 5.00	
Tryon S. S.	18.55	
Va. Valley Conference:		
Linville S. S.	$ 10.00	
Winchester S. S.	8.34	
		168.85
Total to date		$6,862.28

A WORD to the CHURCHES

FROM THE THIRD WORLD CONFERENCE ON FAITH AND ORDER

We have been sent to Lund by our churches to study together what measures of unity in matters of faith, church order and worship exists among our churches and how we may move towards the fuller unity God wills for us. We give thanks to the Lord of the Church for what he has wrought among us in and through our fellowship of conversation and prayer. We have made many discoveries about one another's churches and our perplexity in the face of unresolved differences has been surpassed by our gatitude for the manifold grace of God which we see at work in the life of the churches all over the world.

We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied. But once again, it has been proved true that as we seek to draw closer to Christ, we come closer to one another. We need, therefore, to penetrate behind the divisions of the Church to a deeper and richer understanding of the mystery of the God-given union of Christ with his Church. We need increasingly to realize that the separate histories of our churches find their full meaning only if seen in the perspective of God's dealings with his WHOLE people. . . .

Should not our churches ask themselves whether they have shown sufficient eagerness to enter into conversation with other churches and whether they are really acting together in all matters except those in which deep differences of conviction compel them to act separately? Should they not acknowledge the fact that they have often allowed themselves to be separated from each other by secular forces and influences instead of witnessing together to the sole Lordship of Christ, who gathers his people out of all nations, races and tongues?

Obedience to God demands also that the churches seek unity in their mission to the world. We share the failure to convey the Christian message to the masses of mankind. . . .

The word penitence has been often on our lips here at Lund. Penitence involves willingness to endure judgment—the judgment of the Lord to whom has been given the power to sift mankind and to gather into one the scattered children of God. . . .

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CIV RICHMOND, VA., THURSDAY, SEPTEMBER 18, 1952 NUMBER 37

The Coming of Autumn

Crowned with the sickle and the winter sheaf,
While Autumn, nodding o'er the yellow plain,
Comes jovial on, the Doric reed once more,
Well pleased, I tune. Whate'er the wintry frost
Nitrous prepared—the various-blossomed Spring
Put in white promise forth—and Summer suns
Concocted strong—rush boundless now to view,
Full perfect all, and swell my glorious theme.
When the bright Virgin gives the beauteous days,
And Libra weighs in equal scales the year,
From heaven's high cope the fierce effulgence shook
Of parting Summer, a serener blue,
With golden light enlivened, wide invests
The happy world. Attempered suns arise
Sweet-beamed, and shedding off through lucid clouds
A pleasing calm; while broad and brown below
Extensive harvests hang the heavy head.
Rich, silent, deep, they stand; for not a gale
Rolls its light billows o'er the bending plain;
A calm of plenty! till the ruffled air
Falls from its poise, and gives the breeze to blow.
Rent is the fleecy mantle of the sky;
The clouds fly different, and the sudden sun
By fits effulgent gilds the illumined field,
And black by fits the shadows sweep along.
A gayly checkered, heart-expanding view,
Far as the circling eye can short around,
Unbounded, tossing in a flood of corn.

—James Thompson.

News Flashes

Mr. Earl Danieley of Elon College and Chapel Hill supplied at Southern Pines for the past two Sundays.

Rev. Robert T. Woodruff, Jr., and family have moved from Winston-Salem, N. C., to 9765 Cunningham Road, Southside Estates, Jacksonville, Florida.

The dedication service of the Ebenezer Christian Church, Rev. W. C. Farrell, pastor, was held at 10:00 a. m., Sunday, September 14. There was also an afternoon service. Dr. W. T. Scott and Rev. Fred Register were guest speakers.

Rev. C. O. Koon, pastor of Belew Creek and Salem Chapel Congregational Christian churches, has been quite ill for the past month. He has now returned from the hospital to his home at Belew Creek and is able to be up and around in the house a little each day, We pray for him a speedy recovery.

The re-dedication of the Chapel Hill United Congregational Christian Church is to be held on Sunday, September 28, at 11 o'clock. There will be a musical program that evening at 7:30 o'clock, with Mr. Louis Potter, father of Mrs. Richard L. Jackson, as organist, and Edgar and Dorothy Alden as violinists.

Salem Chapel, near Winston-Salem, is starting a renovation program this fall. Some of the historic sanctuary needs new timber and the place will be almost a new one when the plans are completed for its revamping. Even though their minister has been sick, the members are moving ahead on this work.

Dr. Harold Saxe Tuttle, who wrote "Teaching Religion in College," the article reprinted from *Christian Century* on pages five and six of this issue, has studied at the College of the Pacific, University of California, Pacific School of Religion and Columbia University, where he obtained his doctorate. He is now located at Lewis and Clark College, Portland, Ore.

The editor says: "Your cards, letters, telegrams and prayers during these recent days have been one of the deeply moving experiences of my life. Thank you for your interest. I am receiving royal treatment and am most happy and grateful to be improving." Dr. House is improving and is expecting to return to his home the last of this week. He will have to remain in bed the rest of the month.

The Asheville Church is undergoing extensive repairs and renovation. A new coat of paint on the outside adds beauty to the structure. The sanctuary will be repainted, and it is hoped that a new organ can be bought and installed. The pastor, Rev. Frank Ratzell, and family are busy in the work there and new life is evidenced by new members, new organizations and a new program for the whole church.

Dr. and Mrs. Jesse H. Meredith have recently moved to Winston-Salem from New York. Dr Meredith is a member of Elk Spur Church in Virginia and a graduate of Elon College. He will be one of the surgeons at the Baptist Hospital. Mrs. Meredith, formerly Lillian Dyer of the Happy Home community and of our Reidsville Church, is also a graduate of Elon College and is working part time at the Baptist Hospital. Miss Gaynell Dyer, a 1952 graduate of Elon College and sister of Mrs. Meredith, is making her home with them.

Rev. W. J. Andes Appreciates Vacation Help

A pastor may be on vacation, but the work must go on. Winston-Salem Church carried on. During the summer months, the pastor was assisted in the preparing of bulletins and the other office work by Miss Meryle Jean Mauldin, recently enrolled as a freshman in Elon College. She attended to the bulletin board out in front of the church, saw that the church building was in readiness for services on Sunday. The caretaker of the building was prompt each week and did his job well, but someone always has to see that the hymn numbers are posted, the bulletins and hymn books in place, etc. During the vacation of the minister Miss Meryle Jean also checked on news items each week before the printing of the bulletin. During the past year she has served as president of the Pilgrim Fellowship in the Winston-Salem Church. We wish her well at Elon College.

There were others who helped, too. Roger Jackson, a junior at State College in Raleigh, presided and led the worship service on one Sunday morning. Dorothy Mauldin presided and led the service another morning. Various young people served in the choir and as ushers. Several adults assisted with the morning prayer on various Sundays. Other adults had charge of the nursery during the church hour. Teachers in the church

(Continued on page 10.)

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September 16—Elon College Founders Day

October 2—Eastern Virginia Woman's Missionary Conference
Christian Temple, Norfolk, Virginia

October 7—North Carolina Woman's Missionary Conference
Apple's Chapel Church (Guilford County)

October 9—Virginia Valley Central Woman's Conference
Mt. Olivet Church (Green County)

October 15-16—Virginia Valley Central Annual Conference
Leaksville Church (near Luray)

October 21-22—Eastern North Carolina Annual Conference
Mount Auburn Church (Near Manson)

October 29-30—Eastern Virginia Annual Conference
South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5 -6—Western North Carolina Annual Conference
Place to be determined by Executive Committee

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

Pleasant Ridge Church is First To Send in Dues

Mr. S. H. Pell, secretary- treasurer of the Laymen's Fellowship writes: "I would like to report to the laymen of the Southern Convention that the Laymen's Fellowship of our Pleasant Ridge Church in the Western North Carolina Conference, was the first to send in the suggested dues of 50 cents per member, amounting to $12.50. Who will be next? We hope that your Fellowship will send in its dues promptly as we are in need of some funds for further work in the Convention."

* * * * *

Western North Carolina Laymen's Fellowship Meets

The Western North Carolina Conference of The Laymen's Fellowship met with the Albemarle Church on August 0, for its third rally this year.

This was the largest group of men we have had together. One of the reasons may have been the barbecued chicken that the Albemarle men fed us. It was a very enjoyable evening. The fellowship was grand, the dinner was delicious, and the movie, "More for Peace," was very inspiring.

We are to purchase a Fellowship Bell to be used at our meetings and, perhaps, for an attendance trophy.

Men, if you really want to have a good time together, do as three of our near by churches did, charter a bus. That is a good way to go, and another way to enjoy fellowship with other men in a different way.

A note of humor was added to the program this time which gave us some hearty laughs. To the reader it may not seem that it would be particularly humerous to have all of those present introduce themselves and tell their hobby. But just try it in your group sometime.

Our men, seeing a need for funds in the treasury of the Southern Convention Fellowship, took an offering in the amount of $28.80.

We were very glad to have nine of our ministers present along with the 103 laymen from 12 churches.

Recognition was made of our new Fellowship at Asheboro. It was organized on August 16, with 18 charter members. The president of this new group, Mr. Dalton Harper, lead the closing worship.

I want to take this opportunity to thank the Albemarle Fellowship for making our meeting such an enjoyable evening; and also for their interest in the welfare of the Conference Fellowship treasury. This interest was shown by their contribution of $55.00, which represented the profit from the dinner. This was a very fine thing to do, and it is appreciated very much. I am sure that this money will make it possible for us to have better programs for your enjoyment.

We will be meeting again in November. Look for announcement and details of the meeting in The Sun. A very unusual idea seems to be entering the minds of the program committee. We will be looking for you in November. The place will be announced.

S. H. Pell,
Chairman.

J. W. Madren Goes to Wakefield

Rev. and Mrs. James W. Madren and Carol Ann have moved from Fancy Gap to Wakefield, Virginia. Mr. Madren has accepted the call to serve the churches of the Wakefield Parish: Barrett's, Burton's Grove, Dendron and Wakefield.

These churches are fortunate in having Mr. and Mrs. Madren come to work with them. Their coming has stimulated interest and created enthusiasm among church members, especially the young people.

Mrs. G. C. Brittle.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor ....John T. Kernodle

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Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

A UNIFIED BUDGET IS THE ANSWER

(A Guest Editorial by Rev. Jesse H. Dollar, Chairman, Convention Stewardship Commission)

Many of our churches in yoked pastorates, with two or more churches, are wondering how they can have an Every Member Canvass and use personalized, weekly envelopes. While the Unified Budget is at work successfully in all kinds of churches, it is proving to be an especial blessing to part-time churches. It works this way: All the funds of the church and Sunday school (and many times the young people's work and women's organizations, etc.) are placed in a single treasury, and funds needed for all purposes and programs are drawn from the united treasury.

Such an arrangement means that envelopes are provided all members of all organizations, one set of course, to each person, and they may put their envelope in at any one of the meetings of any organization. As for the church and Sunday school, it means that funds for the church budget, or any unit of it, may be received at each Sunday school session. Payment by the week makes it possible for all to give more, and church pledges are kept current on Sundays when there is no preaching service. This system has worked with the finances of many a church, and also with all types of churches.

Where there cannot be a unified budget, envelopes are available for one, two or more Sundays, and can be purchased according to the needs of any particular church. The important point is to have a well planned budget and to work it so that those who come to any service at all may make their offering to church or Sunday school support. If you are not getting the money needed, after a thorough every member canvass, try this miracle working plan.

THE SUN'S MAILING LIST

A session with the current mailing list is an interesting experience--both exhilerating and depressing. There are the familiar names of subscribers who have been on the list for years. God bless them. They are the pillars of our churches. Then one looks in vain for certain names. Regretfully, we concede, they must have dropped their subscription. Then it is gratifying to note new names and addresses on the list. It is all very much like studying the roll of a church. Some abide, while others come and go.

There is considerable news locked up in the mailing list. For instance, it appears that Mrs. W. Stanley Carne has moved from Portsmouth, Virginia, to Bolsters Mill, Maine. Her husband was serving First Church, Portsmouth, at the time of his death. We thank God for the labors of Mr. and Mrs. Carne in our midst. Why not write her?

Fayetteville did not appear on this list until Rev. Kenneth Lindner organized the Eutaw Church. Now it appears that Mrs. Robert L. Brunner has put on a campaign for subscriptions, with the result that there are now seven subscribers at this address. It is most commendable and heartening to find a new church promptly introducing its members to their Church paper.

It is interesting to note that The Sun circulates in 27 States, the District of Columbia, India and Africa! What are the States? Here they are: Alabama, California, Connecticut, Delaware, Florida, Georgia, Indiana, Iowa, Illinois, Kansas, Kentucky, Maine, Massachusetts, New Hampshire, New Jersey, New York North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Virginia and West Virginia.

Although some of the people on this list are unknown to the editor personally, there are many grand people on it. For instance, I am pleasingly surprised to find the name of Frank Korab of Kansas City, Kansas. We served together on the Nominating Committee of the General Council. He is one of the fine churchmen of the mid-west. For many years he was a member of the church served by Dr. Charles M. Sheldon, well known author of "In His Steps." Mr. Korab was nominated for Moderator of the General Council at Claremont, and, although not elected, he was given substantial support. Now he is taking a year's leave of absence from his business to devote to the National Church Building Campaign. It is good to see Mr. Korab's name on our mailing list.

Yes, The Sun goes weekly into more than half the States of the Union. Perhaps some of you would tell your friends in some of these other 21 States about The Sun. Better still, send them an introductory subscription. The largest circulation, to be sure is in North Carolina and Virginia. Burlington, North Carolina, and Norfolk and Suffolk, Virginia, are tops on the subscription list.

A perusal of this list moves one with amazement and gratitude that The Sun is exercising such a wide ministry. And yet its witness could be greatly magnified if each subscriber would get or give another.

* * * * *

The above editorial was written before the editor went to the hospital.

Teaching Religion in College

By HAROLD SAXE TUTTLE in Christian Century

Church-Related Colleges will revise their offerings notably during the next decade. Pressures are strong in at least three competing directions. Whether changes merge into one general trend or continue as cross currents can scarcely be forecast. The outcome will have a marked effect on the religious leadership of the next generation.

Some colleges are yielding to the pressure to imitate tax-supported schools; they are stressing the sciences and the humanities and are offering prevocational programs, while reducing offerings in biblical literature and religion, or reducing them to the elective status. On the other hand a considerable number are increasing their offerings in religion or restoring elective courses in the subject to the required status. These follow two competing philosophies. Some are seeking to make their courses in religion more scholarly; others are seeking to make them more functional—a contrast that need not exist, but does.

Contrasting Philosophies

Back of the bid for students to which the present emergency compels every administrator to give attention, there are two basic philosophies of higher education which affect, and in some cases determine, the curriculum in religion: (1) The Academic. The college is the repository of truth. It is the business of the college to pass on to each succeeding generation the truth entrusted to it, together with all the added truth it has been able to discover. (2) The Functional. The college is the agency of society by which to secure competent leadership. To the church-related college this means consecrated and efficient leadership. Since the pioneer colleges in America were church-inspired, this was the original philosophy of higher education.

The academically minded will either be assured of accurate and accademically sound courses about the Bible, the world's religions, the history of Western Christianity, the philosophic thought on which theology has rested, and the current religious scene, or they will have no courses at all in the field. The functionally minded are concerned that courses dealing with religion shall not only make the student more literate but shall add to the dynamic of his faith.

The competition between these philosophies raises several pertinent questions regarding the courses that should be offered, the criteria by which their success is to be judged, and the preparation of those who are to teach. Should the success of a course be judged by the learner's mastery of factual knowledge about religion? Or by the correctness or liberality of his interpretation of religion? Or by his devotion to the application of religion to life? Or by some combination of these? If the ivory-tower theory be rejected and devotion to a more Christian social order be included, there still remain several questions regarding curriculum, method and leadership. Will these outcomes be best secured by bringing analytical courses down from the curriculum of the divinity school, or by organizing courses around the social applications of religion interpreted in the light of devout scholarship? Who is best prepared to teach courses that will assure increased vitality in the learner's religious experience?

Early Colleges Were Functional

We should never forget that the American college was founded by the church. The training of intelligent and devoted leaders was the objective. Many who defend vocational higher education maintain that colonial colleges were genuinely vocational. They were supported for the purpose of educating religious leaders. Certainly they were functional. The success of the college was judged by the effectiveness of its products as religious leaders. In theory the church-related college has through three centuries been maintained as a producer of leaders. There is nothing in the nature of higher education to discount the importance of sound scholarship; rather the opposite. The functional philosophy holds that devoted leadership is the goal and that the justification of sound scholarship is the contribution that it makes to the attainment of that goal.

The scientific movement, however has not been so tolerant of devotion to ideals. Scholarship must be based on proved facts. Science has no concern with the application of its discoveries; it is searching for pure truth. The scholar must not dissipate his energies by asking how this truth is to be applied. Incongruous though it may seem, the scientific spirit has reinforced the traditionalism of the classicist in defending the humanities as ends in themselves in the curriculum. The result has been to discount the social applications of knowledge as sentimental and outside the realm of higher education.

Taking the Easiest Way

When courses in religion were subjected to the test of truth for its own sake, a metamorphosis occurred. The insistence that they be scholarly rather than hortatory became rejection of the religious ideal itself in courses in religion. The examination and grading system supported this reversal: it is easier to write examination questions on facts supported by research than on prophetic ideals and social applications of the principle of brotherhood Grades came to be based on knowledge of the Bible or the history of religion or some findings of research. And once these academic achievements became the masis of grading they also and inevitably became the practical objectives of the courses.

Tax-supported colleges, which have generally accepted the philosophy that they are the custodians and transmitters of truth, have found offering such factual courses the easiest way—perhaps the only way—to satisfy the churches that they are not godless institutions and yet avoid donning the prophet's mantle. Competing for students with tax-supported colleges, many church-related colleges have accepted both the general academic philosophy and the specific policy of offering courses in religion that match the academic scholarliness of these other institutions.

The fallacy of this logic—intelligible in tax-supported schools, but unforgivable in church-related colleges—is its assumption that courses must be either scholarly or prophetic. The fact is that no "either/or" is necessarily involved. Hebrew religion nurtured and exalted ethical ideals. Christianity leavened pagan culture and rescued a decadent civilization. The dynamic power of these religions does not inhere in an ignorant interpretation and an emotional presentation. Rather, intelligent scholarship increases the effectiveness of the religious appeal, because it more truly interprets the claims and values of religion. High scholarship is not a foe but a fried of prophetic teaching.

Advocates of the academic philosophy will never admit that the truth they transmit lacks vitality and dynamic power. Are not many college graduates dynamic leaders? Indeed do not some have a vital prophetic message? True, but so have many self-educated leaders. Cold truth did not kindle the prophetic fire. The spark in the learner is fanned by some teacher in whose heart burns a love of his fellows. Truth unwarmed by devoted idealism does not produce spontaneous combustion. This is no mere figure. No view has been more thoroughly demonstrated by psychological research than that knowledge in itself creates no drives. Knowledge is a rudder, not a motor. It is indispensable in controlling the direction of progress, but it provides no dynamic drive. . . .

One who is familiar with the evidences that intellectual acreations do not create drives or ideals must reject the academic philosophy if he is concerned with the social behavior of educated persons. He will support the functional philosophy for both secular and religious courses. He will hold fast, with the founders of higher education in America, that the business of the college is to provide consecrated leadership in every social situation. From church-related colleges he will demand the training of statesmen and prophets.

Testing the success of a course in terms of objective knowledge is consistent with the academic philosophy; it is quite inadequate from the functional viewpoint. One may pass a course on the historic backgrounds of the biblical writings "cum laude" and still become a cynic. One may earn all A's in comparative religions and reject them all. One may surpass all other members of the class in knowledge of the teachings of Jesus and make a fortune gambling. Every law school knows that high grades in its courses do not assure high ethical standards in practice. Superior knowledge of medicine constitutes no assurance of superior ethics. Defenders of the academic philosophy cannot prove a cause-and-effect connection between intellectual mastery and ideals. On the contrary, both observation and experiment refute such relationship. The human factor is always involved in the culture of ideals.

What College Courses Can Do

Should scholarly, informative courses in religion not be given in college? Certainly they should be given! But they should be related to the social ideals that justify the propagation of religion everywhere in society. Method and treatment make radical differences in the outcome of a course dealing with the same content. Two instructors in the same institution gave courses in the history of music. They used the same syllabus; grades were based on the same final examinations. Students under one teacher acquired a growing appreciation of music; under the other, a growing dislike. Courses in poetry which include a knowledge of historical backgrounds can create distaste or enthusiasm. The same holds true of courses in religion. In conversation with a lumberman on the tenth anniversary of his graduation from Beloit College, I asked what he prized most in his college education after the lapse of a decade. Without hesitation he replied, "Dr. Blaisdell's course in Bible." More important are the testimonies of students that the college Bible course gave them the foundation for a mature religion.

The function of the department of religion in a college is not that of a theological seminary. It is quite out of place to transplant technical graduate courses from divinity school into the undergraduate college curriculum. Not only are such courses beyond the grasp of the student; they are beyond his interest. Technical courses, planned to provide professional tools, are not suited to building character and ideals in the maturing student. . . .

Let the church-related colleges courageously accept the functional philosophy; let them give an emphasis to religion which the tax-supported colleges will not give; let them accept as criteria of success in these courses the strengthening of faith and character in their students along with intelligent interpretation of the Bible and maturity in religious thinking; let them select instructors who they know accept this functional philosophy and who are trained to apply it to undergraduate college youth. Then let them have faith that fidelity to the purpose for which they are maintained by the churches will most surely lead them to success.

News of Elon College

President L. E. Smith, Elon College, N. C.

The North Carolina College Foundation

The Conference of Church Related Colleges in North Carolina is taking steps to organize the North Carolina College Foundation. The purpose of this proposed foundation is to solicit corporations, foundations, manufacturing industry, for the support of the current demands of all privately endowed independent colleges that will take membership in the foundation and comply with conditions that are agreed upon for membership. There are 36 church related or privately endowed colleges, senior and junior, located in North Carolina. Membership in the foundation is voluntary. It is estimated that a budget of $20,000 a year will be required for the establishment and successful operation of this proposed foundation.

Representatives of 31 of these colleges met at Salem College, Winston-Salem, North Carolina last Friday at noon. The group was addressed by the president of Heidelburg College in Ohio. Dr. Wickman outlined the Ohio Foundation and how it operated, giving a very interesting address that provoked considerable discussion. It seemed to be the desire of all present that such a foundation for North Carolina be formed as early as is practical. The group present adjourned to meet again at Salem College on November 5 at 11 o'clock in the morning, for the purpose of deciding definitely if such a foundation is to be formed, and to determine rules and regulations governing the same. Each privately endowed college in North Carolina is requested to secure authorization from its Board of Trustees. The cost per institution will be determined by the number of colleges who take membership in the foundation. In all probabolity, the cost will range from $500 to $1,000 per institution.

The Ohio Foundation approaches only corporations, foundations and manufacturing companies. The first year, operating only five months, the sum of $196,000 was secured for the member colleges. The plan is to have two presidents, or one president and a member of a Board of Trustees call on members of foundations and corporations or manufacturing industries, and give them the opportunity of contributing to this united fund. The money raised is to be used for current expenses only, not for capital improvements of any kind, and is to be allocated on a sixty-forty basis—that is 60 per cent is to be allocated equally to all member institutions. The remaining 40 per cent is to be allocated to the same institutions on the basis of enrollment as reported to the North Carolina College Conference for the fall quarter or semester as the case may be.

In Ohio the smallest college received $5,000 plus, and the largest college received $17,000 plus. North Carolina does not have as many foundations and corporations as Ohio, but it does offer a fruitful opportunity for an adventure of this kind. It would seem advisable for all interested colleges to take membership in the foundation and help to make as strong as possible this united appeal.

We all—individuals, foundations, corporations, everybody — contribute for the support of our state schools. It would seem only fair that we join together to strengthen the non tax supported colleges. We must, if our future is to be secure.

* * * * *

Apportionment Giving

The road for Elon College has not always been smooth, nor has it been lonely. It has been compelled to walk, but not to walk alone. There has always been a fine group of people in the Southern Convention who felt an interest in Elon College and realized the church's responsibility for encouragement and support of the college.

I assume that a number of people have contributed to the college year after year since its foundation; and others have joined with them in the support of the institution as they came along, and became a part of the church and the institutions of the church. We are encouraged as this number increases. I am sure that more individuals in the Southern Convention contribute to the support of the college now, either directly or indirectly, than in all of its previous history. These contributions help, but they do fall short of the amount required for the successful operation of the college. The cost of every item entering into the operation of the college has increased in such proportions that those responsible for the ongoing of the college are made to wonder what will happen and which way to turn.

We are encouraged, however, by the fact that the college is a part of the church, that the church believes in the college and that it is back of its every obligation. It is the hope and prayer of us all that the campaign that was intensified on Tuesday of this week will accomplish its purpose at an early date.

Appreciation is expressed for every word of encouragement and every dollar contributed.

Previously reported		$6,862.28
Eastern N. C. Conference:		
Beulah	$ 18.00	
Morrisville	5.08	
Mt. Auburn S. S.	3.94	
Wake Chapel	24.63	
Fayetteville	2.00	
Eastern Va. Conference:		
New Lebanon	$ 10.00	
Oakland	20.00	
N. C. and Va. Conference:		
Burlington S. S.	$ 47.66	
Durham S. S.	21.70	
Mt. Zion	40.00	
Western N. C. Conference:		
Pleasant Cross	$ 20.00	
Pleasant Grove	5.00	
Pleasant Ridge	65.00	
Va. Valley Conference:		
Wissler's Chapel	$ 8.00	
		291.01
Total to date		$7,153.29

Emergency Relief Shipments Rise

During the first seven months of 1952, emergency relief shipments made possible by the churches coordinating their programs and shipments through the National Council of Churches' department of Church World Service increased one-fourth over those for the corresponding period of 1951. Shipments of food, clothing, medicines and other goods totaled 8,010,198 pounds, and were valued at $3,111,150. Major areas of need to which the materials were sent were India, Korea, Germany, Greece and Lebanon. In reporting on the record, Wynn C. Fairfield, executive director of the department, pointed out that this augmented relief effort of the churches mirrors a widening of response to the distress of the millions of homeless, orphaned and destitute people in stricken areas overseas and is a tribute to the compassion, generosity and true spirit of brotherhood of Christian America.

Some Observations on Roman Catholicism

By **DR. W. W. SLOAN**

After spending ten days in Roman Catholic strongholds, I feel directed to write one more report, for Roman Catholicism, where it is boss, is far different from what it is in the United States. If the Roman church ever gets control in the United States, as it intends to do, that difference will disappear.

There are some positive things about the Roman church that I noted in Italy, the Vatican State, Spain and France. One of these is the great number of seemingly able young men and women who are giving their lives to their church — more about this later.

The second is the international or world-wide feeling the Roman church develops, partially by the use of a common language (Latin), which the people scarcely understand, and partly because of the constant teaching that all roads lead to Rome——that apart from the Roman church no one can be saved.

The third positive impression is the dignified use of pageantry, which appeals not only to uneducated people but, to a degree, to the educated as well. There is no shouting and jumping, no cheap, undignified buildings erected to the glory of the All-Highest,, but a solemn dignity and beauty.

Even some of these values in the Roman church are disappearing. I didn't visit the Pope this time as I did his predecessor some years ago. It used to be difficult to get an audience, but now any one who wishes may go to the Pope's summer home where the tourists gather in national groups. The Pope goes from one group to another, giving a snappy greeting in its language and in return getting "three cheers," hurrahs, etc., from the crowds.

Although rules are posted at the churches requiring women who enter to have arms, legs and heads covered, and there is generally a guard at the door who occasionally forbids someone to enter, some women in sun-suits get by. Even at solemn mass I noted only half of the women had their heads covered. The Roman Catholic who says his church never changes is not observant.

These changes may be encouraging, but other things are most discouraging. First, is the way extremely poor people are bled to supply wealth for the churches. With all the poverty of these countries and their constant begging for American financial aid, Roman churches brag about their wealth. In one church we were told, "The ceiling in this room is solid gold, more than 1200 pounds." That would be worth more than a half-million dollars. The big churches all have treasures, crowns, swords, and crosses, and statues of Mary and the saints, of solid gold and diamonds. These and the art collections total many millions of dollars, dollars lying dormant, doing nothing for the Kingdom of God.

But worse than the misuse of money is the furthering of superstition. "Here are the footprints left by Jesus when he met St. Peter fleeing from Rome." "There are the footprints left by the Virgin Mary when she first touched earth when she visited Spain in the year 666." "Here is the Virgin (a statue) who saved the Toledo fort from being captured by the enemy in 1936." The enemy was the democratic government in power at that time.

Indulgences for sins may be gained by all kinds of payments or physical actions. At the foot of a stairway of 25 steps in southern France I found the following notice: "Four times a year, on days of their own choice, the faithful who mount the Sacred Stairs are able at each step to gain indulgences for nine years upon the following conditions: (1) go to confession and communion; (2) mount on the knees; (3) pray for the intentions of the Pope." In other words one might thus gain indulgences for 900 years every year. How different from the spirit of Jesus!

We visited Lourdes in France, the world's most famous faith-healing spot. As at several places less well known, the faithful believe that Mary appeared here about a hundred years ago to a shepherd girl, Bernadette, and ordered that a church be built to her memory. Since then it is claimed that people may here be healed of all kinds of diseases if they adore Mary in sufficient faith.

Lourdes has become a place which promises forgiveness of sins as well as healing of bodies. Great multitudes are urged to go there. Probably much of the urging comes from the 200 hotels where most exhorbitant prices are charged. We attended the evening candlelight procession in which from 15,00 to 20,000 people, singing hymns of praise to Mary and asking that their sins be forgiven, carried their candles a good two miles.

Monday afternoon we attended the presentation of the sick, in which people in wheeled litters and wheeled chairs are placed in long lines before the church. It was reported that there were 2,000 such sick in Sunday's presentation. For two hours, chants were led over loud-speakers, mostly prayers to Mary, some to Bernadette and other saints, a few to Christ. These were a constant repetition of the theme, "You can make us well if you want to do so. Please make us well." Finally came the "procession of the holy sacrament," in which about a hundred priests in a wide variety of costumes, marched around the group, stopping every few steps to glance over the sick.

Since many who feel they are ill need only confidence to become well, it surprised me that not more people reported being healed. No such public claim was made, although a rumor was whispered about that at the railroad station the night before, one man laid aside his crutches and got onto the train without them.

Monday night, as I watched the ill and cripled being loaded onto trains, I became heart-sick. So many were disappointed. They had come hoping that Mary would heal them, and now they must go home unhealed. How many would now give up in despair, quit trying to get well? I wondered how many would die within the next twelve months, because Lourdes had destroyed their determination to get well. I fear that Lourdes is the cause of many deaths as well as a great source of income for Lourdes hotel-keepers, candle-sellers and the church.

To what are young men and women in the Roman church dedicating their lives? Is it to build the Kingdom of God on earth, or is it to secure political power, financial wealth, and a strangle-hold on the minds and lives of men for an organization that lives unto itself alone?

The church may have seen its duty imperfectly, for it is made up of fallible human beings, but when all is said, it has been the one power for nearly two thousand years which has stood for peace, for brotherhood, for the the cause of the poor and distressed.—*Ernest F. Scott.*

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Artists Help a Church

Miss Angie Crew has sent us twenty beautiful pictures of Japanese scenes, painted by Japanese artists for the purpose of raising money to enlarge our church in Kobe.

As some of you will remember, the church was bombed and destroyed. When Miss Crew got back to Japan, she found the pastor almost dead from malnutrition, but still carrying on the church in his home. Since she has been back in Japan, a small church has been built. But the building is inadequate, and they want to enlarge it and make it more useful.

These outdoor scenes of Japan are painted on heavy cardboard and are 9½ by 10½ inches in size. They have a gold edge and could either be framed or hung as they are, using a fastener which may be purchased at a ten cent store, which "sticks" on the back of the picture.

The pictures are $1.00 each, or may be purchased in sets of four, if desired, for there is spring, summer, fall and winter of each scene.

Orders may be sent to Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, N. C. The pictures not sold before that time will be on display at the three women's conferences in October, and may be purchased then.

This is one way in which the Japanese are trying to help themselves. By buying these pictures, we can do something very concrete for our missionary work.

* * * * *

Eastern Virginia News Notes

Miss Pattie Lee Coghill, following a recent trip to Eastern Virginia, sends us two interesting items:

The *Eastern Virginia Woman's Board* met at Bethlehem Church, Suffolk, Virginia, week before last. They must have done a lot of good, hard work, for the meeting lasted from 10:30 till 4:00. Miss Coghill reports a delicious lunch served by the Bethlehem young people. Those presented included the fine president, Mrs. Garland Spratley, Mesdames H. S. Hardcastle, Ray Gordon, R. E. Brittle, W. V. Leathers, Millard Stevens, E. G. Middleton, W. C. Seeley, A. C. Moore, W. B. Williams, Cornell, Johnson, R. F. Edwards and Miss Patie Lee Coghill. Among other items of business, the fall conference was planned, with Dr. W. W. Sloan as the guest speaker on Africa. This conference meets at The Christian Temple on October 2.

Miss Lucy Steele will speak at the Franklin Church on November 16 for a Bible study meeting. It will begin at 4:00 o'clock and the Franklin women will serve coffee and sandwiches at 6:00; there then will be an evening session. All women from our Eastern Virginia churches are invited, and this is certainly too good an opportunity for them to miss. Hats off to the Franklin women for arranging this meeting with Miss Steele!

* * * * *

World Community Day Material

Those who are planning to observe World Community Day on November 7, are asked and urged to send for their materials now, if they have not already done so. These must be ordered from General Department of United Church Women, 156 Fifth Avenue, New York, N. Y. The complete packet costs 30 cents. Send your money with the order. *No orders will be filled after October* 24.

"Give Packets for Peace," is the subject. These packets can be large or small, containing new or used clothing for children up to six years of age. If you like to make layettes, you can buy the material all ready to sew from the national office of the United Church Women in New York. The cost is small and they are well cut and easy to make.

If you see this notice and your chairman happens to miss it, please tell her about it. It is very annoying to have calls for these materials coming into the Convention office or the State Council office. They *must* be ordered from New York City before October 24.

We hope all our churches will take part in a service on World Community Day.

Mrs. Henry E. Robinson,
Interdenominational
Cooperation Chairman,
W. M. C. of the So. Con.

Mt. Zion Women Report

The Women's Society of the Mount Zion Church, Elipse, Virginia, has held regular monthly meetings during the year, with planned programs from the packet, which have been most interesting.

We began our new year with World Wide Communion Sunday. The Thank Offering program drew us very close to our foreign friends in Japan. Our Family Life Committee gave us and our husbands a Christmas party, and gifts were exchanged.

We sent cards and flowers to the sick. At the time of the loss of our beloved pastor, the Rev. W. Stanley Carne, we served a luncheon at Mrs. Carne's home.

World Day of Prayer was combined with our neighboring churches.

In March we enjoyed a visit at the Suffolk Christian Church and the wonderful address by Dr. Truman B. Douglass. We also made a visit to our neighbor church and saw slides of Japan, showing different sides of life there. We also had a combined Easter service.

On Mother's Day gifts were given to the oldest and youngest mothers, the mothers having a birthday near that date, and the shut-in members. A Father's Day program was carried out the same as Mother's Day.

In our July service we had our Friendly Service program. We gave thirty size three hospital shirts for children to the Ryder Memorial Hospital in Puerto Rico.

In August we had our Vacation Bible School, in which we had thirty children in four classes for two weeks. Then we had a wonderful hay-ride to City Park in Norfolk. The next week a party was given by the superintendent. The children had as their mission project material for India.

We have given a memorial instead of flowers through the Elon Orphanage and a memorial through our conference. We helped the T. B. and polio drives and made a gift to Moonelon.

We have studied the Book of James, being led by Mrs. Margaret Dixon, our Spiritual Life leader, and by Mrs. I. W. Johnson. This was enjoyed by all. We are closing our year with a covered dish luncheon, at which time we will have our pastor and his wife, Dr. and Mrs. I. W. Johnson, with us.

The officers have been elected for the coming year, and we are looking forward to another year of service for our Master.

Mrs. J. L. Gray,
President.

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Young Folks:

Boys and girls in school need someone to look up to, a hero or a heroine. Sometimes it is the father or the mother. In some cases the child looks up to his minister or teacher, but there must be someone living or who has lived a life worthwhile, whom the child can follow. This makes a strong plea for Bible study, as there are heroes aplenty, especially in Old Testament history.

Girls have longed to follow the footsteps of Florence Nightengale, who was a nursing heroine of days gone by. For some time there has been a shortage of nurses in our nation, and only now is there enough to properly care for the sick.

The hospital in which my husband has been receiving treatment does not train girls, so it has a staff of graduate nurses. The Sandhills Veterans Association devised a system for helping supply nurses. Each year they offer one or two scholarships to high school graduates in the Sandhills area who are interested in nursing and who qualify as to ability, personality and who promise to spend so many of their nursing years in Moore County Hospital. Their scheme for raising funds is good, too, they send crisp one dollar bills to Sandhill citizens, saying, "Please put one (or more) with this and send it back." Last week another of their "grads" finished Rex Hospital and returned to her home county to nurse. What a wonderful system of scholarship award and community service!

Who is your hero? Would you be a nurse, a doctor, minister or teacher? School offers the basic training upon which special training may be added. Our country is so blessed with schools and teachers, books and equipment! We are indeed fortunate to have learning at hand.

JUNE JOY HOUSE.

* * * * *

India Works to Educate Sixty Million Children

Issued by the National Kindergarten Association.

India has set itself the tremendous task of bringing free and compulsory education to 60 million children. This goal was set by the two year old Indian Constitution, which says: "The State shall endeavor to provide, within a period of ten years from the commencement of this Constitution, free and compulsory education for all children until they complete the age of 14 years."

The task before the Indian Government, America's sister republic in Asia is two-fold: (1) To impart education to larger numbers (at the time of independence, August 1947, the rate of literacy was 13.5 per cent; four years later it was 18 per cent). (2) To integrate the school with the life of the community, so that education can make a useful contribution to economic and social progress.

The first part of the task is to be achieved through compulsory education of children up to the age of 14, and a social education program for adults. The second is to be accomplished by supplementing formal education of children with preparatory vocational training. This means a program for training the student in crafts and practical work to enable him to earn a living for himself and contribute to the growth of the national income.

The educational goal under the British was to train a limited number of young men for service in the departments of the government. But free India today sadly needs educated youths to work on the land and in offices and factories, for the development of the country. Therefore, it is essential that the gulf existing between training and social environment be bridged.

Social education planned for adults is not merely to instruct them in the "three R's" but to train them in the art of citizenship, so that they can be effective partners in a democratic community. The curriculum under this heading is to include courses in the concept of citizenship, the laws of the land, personal and public health, and creative fields such as art, literature, music and dancing.

New experiments are being made in the field of social education. An educational caravan recently toured a few rural areas to arouse interest among the village folk. The caravan consisted of four vans, one of which served as a mobile stage, another as a movie house, and two as exhibition halls. The caravan produced plays, gave concerts and showed educational and cultural films.

Expenditure on education in India has doubled since independence, the present figure standing at $210,000,000. The outlay on education from government funds alone has risen from $53,600,000 in 1947 to over $136,500,000 in 1951. It must be remembered that this great increase in expenditure has taken place in years of great financial strain, when millions of dollars had to be spent on such urgent projects as the relief and rehabilitatien of displaced persons from Pakistan, land reclamation, etc.

At present, in India there are 28 universities and more than 650 colleges. To cope with the great demand for technical personnel, facilities for technical training are being considerably enlarged. Two new research institutes, each accommodating 3,000 students, have already been established. One is the Institute of Technology at Kharagpur in West Bengal and the other is Eastern Higher Institute at Hijli, near Calcutta. Two more institutes are under construction.

REV. W. J. ANDES APPRECIATES HELP.

(Continued from page 2.)

school took their vacations, but substitutes were always on hand to help out.

Timothy Chang was in Winston-Salem for two weeks, speaking on the Sundays the minister was on vacation. He visited the homes of the sick and in general helped in the work. He also spent a while at Pfafftown, and spoke there one Sunday morning at 9:45 o'clock. He made quite an impression on all of us, and we hope he shall be able to visit with us again.

Mrs. Maynie Neal spoke one Sunday on her trip to the General Council in California this summer. Both the Pfafftown and the Winston-Salem churches enjoyed this fine presentation.

During the summer, our regular organist was away, and her place was taken by various members of the church: Mrs. O. J. Nelson, Mrs. Russell Klapp, and by Mary Frances Cunningham of the St. Timothy's Episcopal Church.

The minister is always grateful for a cooperative and working church. Now comes the fall and winter program of the church. It is good to know that we shall be busy, but we shall succeed only as God and all of us work together. W. J. ANDES.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Eastern Virginia Fellowship Officers Hold Planning Meeting

The Eastern Virginia Young People's officers met at the Suffolk Christian Church on September 2 to plan the program of their Fall Rally to be held also at the Suffolk Church on October 5, 2:30-4:30, p. m. Other business taken up is a meeting of local presidents to be held October 19, at Cypress Chapel, near Suffolk. The meeting is to begin at 3 o'clock, with supper for the group, and closing in the early evening. Also, the young people discussed the printing of a young people's paper, monthly, and two boys from Norfolk, First, Church volunteered to print it.

* * * * *

Liberty Youth Organize

Rev. M. L. Pressnell, pastor of our church at Liberty, North Carolina, reports that the young people of his church have organized a Young People's Fellowship group.

The following officers have been elected: Nancy Bare, president; Sherley Mathews, vice-president; Linda Brady, secretary; Patty Bare, treasurer; Linda Brady, pianist; Patricia Brady and Susan Smith, ushers; Patty Bear, program leader; Mrs. Ruth Lowe and Mrs. J. G. Brady, counsellors.

The group will meet each Sunday evening at 6:30 o'clock.

* * * * *

Valley Junior High Camp Held at Powell's Fort Valley

The seventh annual Junior High Camp of the Virginia Valley Conference was held from July 14 to 21 at the Powell's Fort Valley Camp under the able direction of Rev. Silas E. Madren, dean, and Miss Pattie Lee Coghill, Director of Religious Education of the Southern Convention.

Thirteen of the 20 churches of the Valley Conference were represented by young people, teachers and counsellors. One hunderd, three persons were enrolled in the camp located in the beautiful Shenandoah Valley. All of the ministers of this conference participated in the camp, and some of the ministers' wives assisted by teaching, directing crafts and nursing the injured.

Besides the Valley young people who served as teachers and counsellors, we were privileged to have a caravan of young workers from the National Youth Council to assist with teaching, directed recreation and counselling. The caravaners were: Janis Benson, River Falls, Wisconsin; "Bert" Niehous, St. Louis, Missouri; Charlotte Vieth, Lakewood, Ohio, and Bob Gemar, Lodi, California.

Jose Dubuet of the Philippine Islands was a great inspiration to us all. He contributed much to the spiritual atmosphere of the camp, especially in the morning devotions and the quiet hour which followed.

Two very welcome young adults were Rev. and Mrs. Baxter Twiddy of Elon College, N. C. Both were most helpful with teaching and with the music interest groups.

Pattie Lee is always an inspiration to us with her untiring efforts to serve others.

We sincerely feel that this year's camp was, through the efforts of the faculty, the counsellors and most of all the young people, a very successful week. It is our hope that all who attended this year and a lot of new young people will plan to be at Powell's Fort Camp next year.

Winnie Whitlock.

ATTEND YOUR RALLY

Eastern Virginia
October 5, at Suffolk

North Carolina and Virginia
October 12, at Durham

Virginia Valley
October 12, at Palmyra

Eastern North Carolina
October 25 and 26
(place not yet announced)

* * * * *

Curtis Young Reports on National Council

Dear Young People:

If I tried to tell you everything that was done at the National Pilgrim Fellowship Council it would take the space of a small book.

Probably the most important work and the thing that will have the most effect on us will be the change in the commission plan. As you know, our present plan has been: Personal, Missionary, Social, and Interdenominational Actions. This plan will be carried out during the coming year. After next year our commissions will number three: Faith, Action and Fellowship. The reason for the change is to eliminate overlapping and to better fit our statement of purpose.

To understand exactly what the work of each commission is we must take them one at a time and consider what part of our statement of purpose it fits.

The Faith Commission.—Its purpose is the first paragraph of our statement of purpose. It is "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will."

I will not attempt to give a full outline of this commission's work, but just the things that are going to be especially emphasized during the first year of work.

1. *Stewardship.*

The budgeting of time, talents and material possessions, studied as the growing, normal expression of a developing faith.

2. *Personal Worship.*

a. Prayer.

b. Study and use of the Bible—stressing Revised Standard versions and other modern translations.

3. *Group Worship.*

a, Cell Groups—study and use of.

4. *Personal Evangelism.*

Personal Christian witness.

5. *Leadership Training.*

Youth and Adult Advisors.

The Christian Action Commission. It fits perfectly to the second paragraph of the statement of purpose: "To witness to the message and mission of the Church among all people, serving the world in the name of Christ and striving toward the establishment of brotherhood, justice and peace" is the very essence of "Christian Action." This commission will include both Missionary Action and Social Action under the old plan.

Special emphasis in this commission is going to be (1) International Areas of Study, namely: foreign missions and relief and reconstruction. (2) National Areas of Study: service

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Glory of Solomon's Empire

Lesson XIII—September 28, 1952.

Memory Selection: "*A man's life does not consist in the abundance of his possessions.*"—Luke 12:15.

Lesson Text: I Kings 4:20-26; 11:4-8.

Devotional Reading: Psalm 125.

Prosperity.

They were having good days in Israel. At least, they were good days for some of the people. King Solomon had extended the borders of the nation and ruled over a vast empire. The population had increased rapidly. The people "ate, drank and were merry." The king himself lived on a scale perhaps never equalled by any other man. He had a magnificent house, a vast retinue of servants, and he lived off the "fat of the land." He dressed lavishly—Jesus referred to his elaborate wardrobe. He indulged himself in his favorite hobbies. He lived in luxury and ease. His income was so large that it was really unknown. He was, of course, the wealthiest man in the kingdom.

Behind the Scenes.

But all was not as well as it appeared. It cost prohibitive sums to maintain the royal court. Taxes and tribute to the king zoomed to high figures. While he was living in luxury, many of his subjects were eking out a bare existence. Furthermore, the vast building operations, and the "public works" demanded a lot of labor, so the king resorted to slave labor in order to get the necessary manpower to complete the great projects. Over 150,000 Canaanites, their wives and children, were reduced to slavery and sent to the mines and the forests to produce marble and cedar respectively, for the large building projects. The people of Israel rested, ate, drank, and made merry, while others did the work. It was not good. The people were becoming flabby and soft. Prosperity is dangerous. There was a peril under the surface in Israel which nobody seemed to see. One wonders if America is not given too much to "eating, drinking and making merry" in these days of prosperity. "Ill fares the land, to hastening ills a prey, where wealth accumulates, and men decay."

A Wise and Wealthy King.

Reference has already been made to Solomon's wealth. He was also a very wise man. He coined three thousand proverbs. He was an authority on trees and animals. He composed over three thousand songs. People came from far and wide to hear the king's wisdom. When we wish to pay tribute to a man's wisdom we usually say that "he is as wise as Solomon." But as we shall see later, wise men can be fools. There is wisdom and there is common sense, and sometimes wise men lack common sense. Book learning does not always make a wise man. Knowledge is not always wisdom.

Wealthy, but Worldly.

This wise and wealthy king became worldly, and therein lay the tragedy of his life. He started out as a young man, devoted to God and seeking to know and to do God's will. There are few passages anywhere in the Scriptures which equal in beauty of language or fervency of spirit, Solomon's prayer at the dedication of the Temple. And for a long time, he worshipped God and God alone. But as he grew older and wealthier he became worldly. He began to worship other gods. He even built sanctuaries for other gods, one of them directly opposite the Temple itself. "His heart was not perfect with Jehovah his God as was the heart of his father David." He went after other gods: and as he went after other gods, his ardor for Jehovah naturally and inevitably cooled. This man, so wise, was so foolish. His life came to a miserable, to say nothing of a rediculous climax—he who was the "wisest" of kings, became the most foolish.

The Influence of the Wrong Woman.

"It came to pass, when Solomon was old, that his wives turned away his heart after other gods. It seemed as if one of the hobbies of the king was to collect wives. And what a collection he had! The record says, he had seven hundred wives, princesses, and three hundred concubines! The chances are that he never saw many of them, and had a speaking acquaintance with only a few of them. But some of them did have association with the king, and they were the cause of his downfall. At least they were a snare unto him.

Some of these women had come from foreign countries where they worshipped other gods. They remained loyal to their gods, and they talked Solomon into building shrines and sanctuaries for their gods in Jerusalem and roundabout. Thus they gradually weaned him away from Jehovah, and at last he worshipped at the shrines of the heathen gods. Solomon was not the first man, nor was he the last man, who got the wrong woman for a wife. Nor was he the last man who was weaned away from loyalty to God and the Church by a woman. Many a man has lost his devotion to God and his enthusiasm for the Church because he has a wife, or a girl friend, who follows after false gods. Many a man would be more interested in the Church if his wife had more religion. Many a man would lead a different kind of life if his wife or girl friend was of a different type. And, of course, the thing works the other way. Many a woman and wife would be more interested and active in church work if her husband gave her any encouragement and companionship in religion. In many instances, a man's foes, or a woman's foes, are those of their own household.

Growing Old.

Growing old presents a problem and a challenge. For some, old age is a blessing, for others a bane. And it does not depend simply upon external factors. To be sure, it is a good thing to feel that one has security for his old age. But many people who have much of this world's goods find old age a burden and find it bitter. Nor is it a matter of health, although health does help. A happy old age depends upon internal factors. If one has lived well and has served well, if one has been giving heed to the things of the mind and the heart through the years, if one has been storing in the mind and the heart good thoughts and happy memories, then one can grow old gracefully and graciously and happily. "Old men and women—with the treasures of a life time of righteousness and beautiful living piled up in their hearts! The tell-tale record of how godly or godless we have been is etched deeply in the lines of our faces in the later years of our lives."

The Measure of a Man's Life.

Dr. Luccock tells of a woman some years ago, who was called the "best

(Continued on page 15.)

Missions at Home and Abroad

OUR ITALIAN SERVICE MISSION

Rev. Joseph Howell, Associate Executive Secretary, the Congregational Christian Service Committee, writes some of his impressions while visiting Ecumenical Work Camps and Service Committee projects the past summer

Granili is where, if he were among us today, Christ would be. Parking our car out of sight and, at Belden Paulson's* request, taking no camera, Bel and I entered what used to be an armory barracks, where 10,000 people now live. There is a second unit with 10,000 more. Once inside a cavernous, dark hallway, a man came after us, together with what I think was a policeman (his uniform appeared different from the four types explained to me before). We could not enter, he said. But dramatically and from nowhere, thirty or forty beaming, rollicking children swarmed around Bel (and two took me by each hand and stayed there throughout our whole trip) to belie the fact that these were "strangers." So we went on.

The building is four or five stories high, where not destroyed. There is a central corridor, with large "rooms" off it. Most of the rooms have been subdivided with sacks, cardboard, crating, newspapers. Children tugged us successively into a dozen of these "homes," in each of which nine to fifteen people live. In one, two parents and four children (and one expected) slept in the same double bed. Where there are windows, they are small. Dampness is a constant cause of illness. Children play in the mine-like cobblestone corridor. An emanciated child in one room leaned over the side of his bed to vomit. A mother in the same unit showed us a little boy with an impossible tumor. An extremely fine looking young mother with four children is unable to nurse her fifth, whose body desperately showed it. Fourteen-year-olds are the size of our Jonathan. Three irate mothers beckoned us into their quarters like Harpies, to argue with Bel for not having given their children a clothing packet equal in quality to others.

All the while we were followed by this merry, lilting, beaming, adoring swarm of the kids who have come to love and admire Belden Paulson, without whom, it is safe to say, the work the CCSC is now doing for these people would not have begun. We went the length of one floor and returned the same way. If I was not ill from the experience, I was sick at heart. Flies were crawling over the faces of sleeping babies. The people have no money, no work, no food—only children.

Howard K. Smith, in *The State of Europe*, points out that the crucial problem of Italy, especially southern Italy, is too many people. Procreation is the people's only recreation.

The Italian Service Mission of the Congregational Christian Service Committee takes a realistic and not a sentimental attitude to this suffering. The new mayor of Naples, since a week ago, is a Monarchist. Ironically, the Granili people helped to elect him, perhaps because the king, like them, is now homeless (in Portugal). Although I don't believe the new mayor has been in Granili, he has promised, with the profits of his own profitable Italian shipping company, to move all these 20,000 people out into to-be-built housing in the next year or two. This is providential, though not every city boasts such a businessman for mayor. Granili would then be destroyed.

Meanwhile, the mission manages in surpassing fashion to reach 300 or so of the children from Granili, and through them their families. It gives these children something to eat and drink and wear—and to think about. Every child gets one meal a day and has gotten a packet of clothing. Each member of his family has gotten a packet of clothing. There are classes all day, in sewing, jigsaw work, English, singing, radio-telegraphy. There is a kindergarten, neat as any in Switzerland, from 9 to 1:30. Bel has an athletic program in a pittifully narrow driveway, where also the U. S. Information Serivce comes with a sound truck every Saturday evening, with documentary films. There is a medical clinic with free medicine. (In this, we surpass the Roman Catholics, who only diagnose.) And, interestingly, the Catholics have been prodded by the presence of our work into creating a "private school" next door and into setting up two wooden barracks squarely in front of Granili—though these have been there only a few weeks with absolutely no activity. Wherever Protestants take initiative, it bears fruit sevenfold in Catholic action nearby. This reminds me of the fat fish in aquariums which can be steered only by smaller and more agile ones swimming nearby.

Dr. Santi, who is head of the staff. and Bel have shown me the Mergellina and Capodimonte caves. Both are now evacuated and cemented over as a result of the work of this mission. The Piazza Nazionale barracks, to which many cave dwellers were moved by Dr. Santi, were today in process of demolition because those people have been resettled. Bagnoli village, where former cave dwellers pay a rent of only $1 or so a month (rent averages $16 to $30 a month in ordinary apartments) is prospering. Significantly, every family moved to Bagnoli, where life has decency, prestige and cleanliness, has had the emotional security to find employment.

Where to move the Granili dwellers? Sixty percent, according to Dr. Santi, are reasonably dependable and trustworthy. Forty percent would tend toward crime. Accordingly, he feels that they should be distributed throughout the city, not isolated off in a "green belt" margin of the city where they would not be assimiliated. Ideally, one family should be taken into each existing apartment unit. But for this kind of people, it is not as simple as just building housing units in a block somewhere.

Today, also, I met the extraordinary ex-Catholic priest, of forty years ago, who heads the all-Protestant hospital committee. And I have met most of the ten doctors who would make its staff and now staff crowded clinics meeting in church hallways. In six years they have bought the land ($12,800 plus legal and other preparation of $8,000) and have in the bank $16,000 plus investments of $1,600. They need another $16,000 before beginning the construction of the first two of four stories. A two-story unit would cost $48,000. There is no Protestant hospital in southern Italy, and the Catholics are interested that there should not be. This grim fact only brings a twinkle into these people's eyes.

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*Belden Paulson, Oberlin 1950, after a summer at Agape Work Camp, has spent the past two years on Dr. Santi's staff at Naples.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

There they stand in my office door. This time it is three little girls. Yesterday afternoon it was four boys. Every afternoon now for several days they have been coming here. They know that I am going to say come, and that I am going to listen to their plea. It is for shoes. I suppose that line of boy and girl traffic will not stop until the last one of them has had new shoes. Shoe time comes too fast. What did you do with the pair I bought you some time ago? These are they—perhaps they said "them." Why didn't you have them mended? We did. Twice. Shoes they need. Seventy-eight pairs of them. No, not seventy-eight, I should have said seventy-seven, because Charles Ward will be operated on this Friday, the 12th, seeking to make his paralyzed foot a better one. He will not need a pair of shoes for several months.

Some of the children are emboldened by the others, or they would not yet ask for shoes. Perhaps, since they are so new, they wouldn't know they could. It is not time yet they would think so. But here they come, group after group of them.

And that is just a sample. There are many other things they need when they start to school. By school time the treasury is so low it makes it a burden. But I hear their pleas, and I do the best I can, with a smile. When I think of how much money is wasted—no, maybe I ought not to say wasted—but when I think of how many dollars most people spend so lightly, I just sort of wish we had some of those "lightly" dollars here. How we could use them.

Calvin Clayton must have learned all about that when he was a boy here in the orphanage. I do not have the figures right at hand as I write this, but I feel safe in saying that in the three years I have been here he has contributed more than $1,300 right back into the "home" that helped him. You will see his name in this report. Several others have and are contributing back to the "home" that helped them. It is commendable of them, shows that they learned to do and be right deep down inside while they were trained here. And what is more, they are doing well for their homes and communities where they live. Many of them are also leaders in their local churches, too. Well, that is something we can all be proud of.

There are no *heavy* dollars now, it seems. All of them go lightly. But, nevertheless, I cannot help thinking sometimes how good it would be if all of us slipped another dollar to the really needy—the innocent homeless child. I have observed the folks who have the feeling within to pause and take time to "stoop to help a child," and there is something a little extra about them. "He who gives a child a treat, rings a bell in heaven's street."

Perhaps you do not remember the time when—but I can tell you there was a time in your childhood when a new pair of shoes was a "treat." I am reminded of it because in these days I see it first hand every day.

Thank you for your help. It is good; and I do greatly appreicate it.

John G. Truitt,
Superintendent.

REPORT FOR SEPTEMBER 11, 1952.

Commodities for the Week.

Miss Emma Hart, Sanford, N. C., clothing.
Sanford Church, Clothing.
Mrs. Nancy Beal Quin, Franklin, Va. Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward	$10,654.75
Eastern N. C. Conference:	
Liberty (Vance)	72.54
Eastern Va. Conference:	
Bethlehem (Naus.) S. S.	30.00
N. C. and Va. Conference:	
Rocky Ford	11.00
Va. Valley Conference:	
Winchester	8.34
Total	$ 121.88
Grand total	$10,776.63

Special Offerings.

Amount brought forward		$17.989.40
S. S. Clayton, Charlotte	$ 200.00	
Eugene Neu, Charlotte	2.00	
Miss Gertrude Herring,	3.00	
Richmond, Va.	3.00	
Mr. and Mrs. John Holt, Burlington, N. C., in memory of Bobby Halyburton	5.00	
Burlington Coca Cola Bottling Co.	3.43	
A friend	25.00	
Special Gifts	140.50	
		378.93
Grand total		$18,368.33
Total for week		$ 500.81
Total for year		$29,144.96

Dorothy Spicer Honored at Birthday Party

Miss Dorothy Spicer of the Elon Christian Orphanage was honored at a birthday party given for her at the home of Mr. and Mrs. Oscar Haynes of Reidsville, North Carolina, on Saturday, September 6.

Class No. 16 of the Reidsville Church presented Dorothy a wrist watch as a birthday gift. Refreshments of birthday cake, ice cream and candy were served.

Those attending the party with the honoree were: Janice Spicer, Susan McAlister, Susan Haynes, Jeepie Parker, Starr Roach, Tynesia Somers, Benny Walker, K. B. Hobbs, Jr., Donna and Kathy Sayars, Carolyn Cook, Jimmy Maus, Mr. and Mrs. George Pruitt, Mesdames Bill Stavley, John E. Somers, Oscar Haynes, Jim Soyars, and K. B. Hobbs.

Mrs. Frances Maynard,
Reporter.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

"IVANHOE"

Picture of the Month

Here, staged in the pomp of traditional pageantry, is MGM production of Sir Walter Scott's great romantic story. The classic novel has been adapted to the screen with fidelity to the main lines of the plot intact, and with judicious condensation. Reminiscent of one's high school reading are Richard Lion Hearted's captivity in Austria, the usurpation of his throne by King John, the fights between the Saxons and their Norman conquerors, and Richard's ransome gathered through the good offices of Ivanhoe. Forever poignant is the romance involving Ivanhoe, his Saxon sweetheart Rowena, and the noble Jewish girl Rebecca who saved his life and gave him up to the love of another.

The success with which the film recreates a period of England's history is due to the enormous amount of research undertaken to insure accuracy. A medieval castle was built in Hertfordshire to provide a proper setting for much of the action. The famous Ashby jousting tournament scene takes place under the eyes of a tremendous assembly and gives an idea of the customs of that day when differences were settled with spiked mace, chain and ax. Caparisoned horses, nights in armor and mail, and pennants flying from elaborate tents add splendor. Battles fought with arrows, spears, battering rams, hurled stones and flaming pitch heighten the excitement.

An imposing cast has been assembled with Robert Taylor in the title role, Joan Fontaine and Elizabeth Taylor as Rowena and Rebecca, and George Sanders as Brian de Bois Guilbert. They are ably supported by character actors Felix Aylmer, Finley Currie, Emlyn Williams, Guy Rolfe and others. Archers, soldiers, trumpeters, farmers, knights, serfs, court ladies and peasant women give an impression of great crowds and much activity throughout. The acting is superb. Artistic values are of a high order. The musical score by Miklos Rozsa is most effective. The Technicolor is magnificent.—*Protestant Motion Picture Council.*

YOUTH AT WORK IN THE CHURCH.

(Continued from page 11.)

and support. Under this will be economic and social problems and to be conscious of our political responsibilities. The widest area of work is going to be in (3) Community Areas, where "group relation"—inter-cultural, interracial and interfaith—along with civic improvement is to be emphasized.

The Commission on Christian Fellowship. The last commission is the one that takes in the conclusion of the statement of purpose: "To cooperate with all who seek to extend the Christian fellowship," although short, has an extremely wide field of work.

1. *Interdenominational.*

a. Cooperation with United Christian Youth Movement.

b. Cooperation with the Evangelical and Reformed Church.

2. *Denominational.*

To understand what our church stands for.

3. *Recreational.*

a. Publication of good recreational material.

b. Use of recreational caravans.

c. A special committee for recreation within each State.

If there is any phase of this about which you would like to know more, contact me at Elon College, N. C., and I will be glad to answer your questions.

CURTIS YOUNG.

* * * * *

Relax With Max

When all of you send news the way some of you have done this week, I can relax all of the weeks like I do some of the weeks. In case this does not make sense, the idea is to send in news for YOUR page. Mr. Kernodle will like it, too!

* * *

An old rancher in eastern Kansas was hoeing his corn in the hot summer sun. "Why don't you hitch the teem up and plow those weeds out with a cultivator?" his more energetic inlaw asked.

"Oh, I dunno," the rancher replied. "It's so easy to quit this way."

* * *

The little man introduced himself as a butler. He was asked if he was working for Mr. Jones. The brisk little man drew himself up haughtily. "Certainly not. Mr. Jones is working for me. He gets up at seven every morning and goes down to that dirty, stinking city to make enough money to keep this place and me going."

* * *

Rest is a blessing to the weary; to the non-worker it is torture.

In Memoriam

IN MEMORIAM.

In loving memory of my darling husband, Carey Edward Hanbury, who passed away to his Heavenly home on September 17, 1945, to that beautiful city not made with hands.

You have gone, my darling sweetheart. Never will your memory fade; it's like ivy on a weathered oak. When all other things decay, my love for you will still keep green and never fade away.

In Heaven there will be no sad parting. We will evermore sing and rejoice. Some sweet day, I will meet you there, my darling. I know you are happy in Heaven, over on our loving God's celestial shore. Now you live where Jesus is in the beautiful land of rest.

Your joys now no tongue can tell; your smiling face and cherry words would often drive away our fears. Now you are up there to hear the angels sing, in glorioius realms above. Your days will not be numbered there, but with Jesus you are wearing a beautiful robe, and a shining crown upon your dear head.

You have gone, my precious husband; you have crossed the chilly tide; you have met o'er there with loved ones, and with Jesus you abide.

Your devoted wife,
IDA HANBURY.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

dressed woman in Europe." She had over a thousand dresses! She changed her dresses a dozen times a day, but she never knew a change of heart! At the same time that she lived, there was a man who never had more than one suit at a time—a blue suit with a red collar on the coat. He was Wiliam Booth, the founder of the Salvation Army. A man's life does not consist of the abundance of the things he possesses.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

Celebrate Buddhist Holiday

There was celebrated recently in New York City, with the Buddhist Church on West 49th Street near Amsterdam Avenue, as the focal point, the age old holiday known as *O-Bon*. Nearly a hundred adults and children, attired in multi-colored Japanese kimonos, danced the traditional *Bon-Odori* in honor of Gautama. *O-Bon*, once a strictly Buddhist event, has become a national festival for people of Japanese descent, during which families of all religious faiths offer homage to their dead.

CONFERENCE APPORTIONMENTS ARE IMPORTANT

◆

They Express Our Love for Christ and His Church

They Test Our Willingness to Cooperate

They Feed Orphan Children

They Make Possible Our Conferences and Convention

They Strengthen Weak Churches; Build New Ones

They Keep Our Church College Going

They Aid Our Young People's Work

They Do Our Leadership Training

They Send Out Missionaries

◆

Please Pay Your Apportionments Now and Help Your Church

WM. T. SCOTT, Superintendent
Convention Office Elon College, N. C.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, SEPTEMBER 25, 1952 NUMBER 38

HOW THE BIBLE WAS REVISED

Members of the Old Testament Committee at work during sessions at the Yale Divinity School. Left to right: Dr. George Dahl, Dr. James Mullenburgh, Dr. Julius A. Brewer, Dr. J. Philip Hyatt, Dr. Fleming James, Dr. Luther A. Weigle, Dr. Millar Burrows, Dr. Harry M. Orlinsky, Dr. Herbert G. May and Dr. William A. Irwin.

—Courtesy Va. Council of Churches.

The committee that worked to produce the "Revised Standard Version" of the Holy Bible was composed of leading scholars of the Protestant church, with Dr. Luther A. Weigle, Dean Emeritus of the Yale Divinity School, as chairman. They worked in two sections, one dealing with the old Testament, and one with the New Testament. All changes no matter how "minor," were subject to review by the entire committee.

A preliminary draft of each book was prepared by an individual member; each verse was then thoroughly discussed by the section. Their vote determined the reading to be adopted for the first draft. This was circulated to the entire committee and the Advisory Committee — the latter made up of representatives of forty cooperating denominations.

After twelve years of patient efforts, the first draft was completed in June of 1949. Meanwhile, the chairman was collecting suggestions to compile the agenda for the final draft. All suggestions involving matters of principle or meaning were discussed in meetings of the sections; others, concerned with details of style or expressions, were dealt with by an editorial committee.

At last, on October 5, 1951, the final manuscript of the "Revised Standard Version" of the Bible was delivered to the publishers — to be ready for publication on September 30, 1952.

A full compliment of 91 scholars cooperated in this great undertaking.

News Flashes

Dr. Wm. T. Scott is the guest minister at Southern Pines Church this week.

Beulah Christian Church in the Eastern North Carolina Conference, will celebrate Homecoming Sunday on September 28.

Dr. Truitt has requested that the October 30 issue of THE CHRISTIAN SUN feature the Christian Orphanage at Elon College. Watch for this issue.

The Richmond Church is doing a major remodeling job in the church basement, where an up-to-date recreation room for the youth group is being provided.

In the near future we will begin a series of meditations by Rev. Henry E. Robinson of First Church, Burlington, on the general theme, "Christian Attitudes." We promise for our readers a treat.

A news flash announcing the dedication of the new building of the Ebenezer Christian Church, near Raleigh, N. C., was run last week. Next week we expect to present an historical sketch of the church and a picture of the new building.

Attention is called to the change in meeting place of the Virginia Valley Woman's Conference. The meeting is to be held at Bethel Christian Church, near Elkton, and not at Mt. Olivet (G), as had been previously announced. The date is October 9.

This issue of THE SUN had been planned by the Editor for some time. Subsequent issues will be planned by Dr. Duane Vore, chairman of the Board of Publications, the managing editor, and guest writers, until the editor has had time for complete rest and recuperation.

Dr. House continues to improve. We are sure this will be welcome news to his many friends as well as to the office of publication. In a personal note, Mrs. House says: "Lee is doing well—sleeping a lot, behaving nicely with his diet." And she adds, "I'm fine."

Rev. Henry E. Robinson, pastor of our Burlington Church, writes: "October 5 has been designated as Loyalty Sunday in the First Church, of Burlington—a day of ingathering and dedication. Rally Day in the Sunday school will be observed, with an attendance goal of 500. New members will be received; and World Wide Communion will be observed. The Every-Member Canvass will be conducted in the afternoon. We are trusting this day will be one of great significance in the life of our church."

Special Notice

The committee appointed by the Executive Board of the Southern Convention to "consider qualifications and outline duties of the Secretary of Stewardship" will meet at the First Congregational Christian Church, Henderson, N. C., on Friday, October 3, at 10:00 a. m.

WILL B. O'NEILL,
Convener.

Few of us are able to stand the pace of modern life; and unless we have an altar to which we may turn, we are likely to find that the poise and strength of soul which should be ours has been worn away by the bustle of life. All of us stand in continual need of being refreshed in body mind and soul; and happy are we if we know where to turn.

—*Leslie G. Thomas.*

Reidsville Church Reports

The activities of the Reidsville Church are many and varied; there is a full program which gives opportunity for all ages, both sexes, not only to worship but to serve. From time to time we like to report some of these activities. This is one of those times.

Our Sunday school picnic was held on Saturday, August 23, when a large group of the Sunday school went to Pettigrew's swimming pool for a swim and picnic supper; however, it was too cold to swim, but the rides and the games were varied and many. Supper was delicious with a capital "D," and the fellowship that followed sent everyone home saying it was good to have been there.

Two weeks ago over the week-end it was the privilege of our church to have the Rev. Robert C. Mueller, who for the past six years has represented this church as a missionary in the foreign field of India. Mr. Mueller's visit was stimulating and inspiring. He filled the pulpit of the church both for the Sunday morning and Sunday evening services. Monday night the Deacon Board of the church and their wives and husbands were dinner guests of the pastor and his wife, the Rev. and Mrs. Humphries, at the parsonage. On this occasion the Deacon Board, as officers of the church, had an opportunity to ask the many ques-

(Continued on page 6.)

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

September	**16—Elon College Founders Day**
October	**2—Eastern Virginia Woman's Missionary Conference** **Christian Temple, Norfolk, Virginia**
October	**7—North Carolina Woman's Missionary Conference** **Apple's Chapel Church (Guilford County)**
October	**9—Virginia Valley Central Woman's Conference** **Bethel Christian Church, near Elkton, Va.**
October	**15-16—Virginia Valley Central Annual Conference** **Leaksville Church (near Luray)**
October	**21-22—Eastern North Carolina Annual Conference** **Mount Auburn Church (Near Manson)**
October	**29-30—Eastern Virginia Annual Conference** **South Norfolk Church**

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November	**5-6—Western North Carolina Annual Conference** **Place to be determined by Executive Committee**
November	**11-12—North Carolina and Virginia Annual Conference** **Bethlehem Church, Altamahaw**

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

A Pastor Testifies to His Convention Superintendent

Many letters come to our desk. Many have to do with problems, programs, etc. These are important and we always welcome the opportunity to be of service and to counsel to those who write. Occasionally there come letters from some good pastor saying, "Thank you", and others just sharing joys of being a pastor. We appreciated a letter that came last week from one of our faithful pastors whose long years of service are an inspiration. I want to share his testimony. Except for experiences like his that come—once in a while—to pastors (and to superintendents) the "high calling" would lose much of its joys. He writes:

"I suppose that every pastor feels that he has the best church in the world. Naturally, we feel that we have the best church in the Convention. It is a source of gratification to see your congregation growing spiritually. Our official board met last night and every member was present who could possibly get there. After the long meeting—lasting nearly two hours—the members came out and said that they felt that they had been to a "revival". I suppose God will forgive me when I say that I wish I could take 20 years off and that God would let me live 20 years longer. However, whatever the years or the months may be, the rest of my ministry I am all out for my Christ and His Church. I want you to know that I am deeply grateful. I can never repay God for what He has done and is doing for me day by day. One thing that happened last night brought joy to me when one of our fine young men arose representing our young people and saying that this group had pledged themselves to tithe, and they wanted to support a missionary.

"We are expecting to have more than 100 members by Christmas. We hope this group will continue hoping and praying and will have at least two of our young people to enter the ministry. I keep saying day by day that the work of our church has just begun.

"More and more I come to feel that our prayers and our preaching and our living must be founded upon the Holy Scriptures. God is faithful and He has never failed us and He never will fail us. Remember, too, that we are praying daily for you that God will give you strength and grace to carry on the good work you are doing."

WM. T. SCOTT,
Superintendent.

Conference Notice.

Mount Auburn Church extends to each member of the Eastern North Carolina Conference a cordial invitation to attend the annual meeting on Tuesday and Wednesday, October 21 and 22. Mount Auburn is located nine miles north of Manson, in Warren County. Manson is eight miles north of Henderson on Route 1.

Those expecting to attend and plan to stay over night will please notify—

MRS. ALLEN KIMBALL,
Manson, N. C.

Committee to Meet

The Committee on Education and Standing of the Ministry of the Eastern North Carolina Conference will meet at United Church, Raleigh, N. C., on Monday, October 6, at 4:00 p. m. Will those seeking licensure, or renewal thereof, or those having any questions regarding ministerial standing in this conference, please meet with the committee at that time.

WILL B. O'NEILL,
Chairman.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor .... Robert Lee House
Managing Editor .... John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

New Translation Is Great Bible News

We have not a new Bible but a new translation. Thank God for the King James translation, which has served well and has not exhausted its usefulness. We still have it and will continue to use it. However, our devotion to it will not blind us to its limitations, some of which were imposed by faulty scholarship, and some of which has been imposed by the progress of language.

The Revised Standard Version of the Holy Bible should usher in a new era of Bible study, appreciation, and understanding. Let us also thank God for reverent, competent and contemporary biblical scholarship.

Study the picture on the front page, contemplate the accumulated and composit scholarship which has produced this remarkable translation. The Bible is no longer a book of magic; it is a lamp for our feet, day by day. It is God's eternal Word in the language of the people. Order your copy today. Use it, not as an ornament, but as a guide for everyday living.

R. L. H.

Publication Climaxes Christian Education Week

Publication of the new revision of the Holy Scriptures, in the opinion of President Truman, gives this year's celebration of Christian Education Week "a special significance not only in the life of the churches but in the life of the entire English-speaking world." In commending Christian Education Week as an opportunity for the American people to renew their faith and refresh their spirits at the fountainhead of spiritual inspiration he said it was his hope and prayer that the celebration of the appearance of the Revised Standard Version of the Bible will bring a fresh awakening of religious interest and that the "brotherhood of all men under God will become increasingly realized."

Christian Education Week, September 28 to October 5, will be marked by community-wide observances by the churches and the people in hundreds of communities. They will emphasize in special services of dedication and thanksgiving the central place of the Bible in every spiritual movement of the Christian church.

The President, in a letter to Dr. Gerald E. Knoff, executive secretary of the National Council of Churches' Division of Christian Education, declared that "never has the world stood in greater need of the guidance of the Holy Spirit than now and seldom has the world been as eager to hear the Word of God and to follow his guidance. The ancient message of peace and faith in the God of History, who is the ruler of all nations needs to be carried to all people—not least or last to the people of the United States and their spiritual and temporal leaders—in words which are understood clearly in our day."

"The Word of Life in Living Language" is the theme of Christian Education Week, which will open with Rally Day Services in the churches on Sunday, September 28, and close with an observance of World-Wide Communion Sunday on October 5 The climactic point of the Bible Observance will be on Tuesday evening, September 30, at which time the new revision of the Bible will be presented to hundreds of thousands of Christians participating in simultaneous community services of dedication and thanksgiving.

On the previous evening, September 29, the National Capital Observance in Washington, will bring together the leaders of both the churches and the national government.

The Bible Observances during Christian Education Week, as outlined by the Division of Christian Education, have a five-fold purpose, as follows:

1. To deepen the religious life of our people and prepare the way for a mighty revival of religion, as we remember the central place of the Bible in every spiritual movement of the Christian Church, and especially in the historic life of Protestantism.
2. To encourage a wider reading and study of the Bible in our homes and churches in order that its teachings may become a constant guide for daily living.
3. To make communities more aware of their basic unity in the common heritage, purpose and religious idealism in the Bible.
4. To honor, both before the church people and the general public, the scholars who have given themselves tirelessly to the work of translation.
5. To celebrate completion of the Revised Standard Version of the Holy Bible as a historical moment in the great tradition in translating the Bible into the people's language.

The Revised Standard Version of the Bible is described by the scholars who revised it as "a simpler, more understandable, more accurate version which will give the people the real meaning of the Holy Scriptures while retaining the classic beauty of the beloved King James Version."

The Word of God in New Words

By FRANCES DUNLAP HERON

I.—Why the Revised Standard Version?

The time is 1,000 B. C. Out on the hills of Palestine shepherds gather round their campfire. The stars shine down and God seems close. It is the hour for stories; one of the group begins them while the others listen raptly to the stories of Abraham and Moses and of the greatness of God, told in words the shepherds know and love.

The centuries pass. In Nazareth, schoolboys—among them a friendly, thoughtful lad—are busy writing on their clay tablets words that their teacher reads from long leather rolls: "Hear, O Israel: The Lord our God is one Lord."

It is a memorable Lord's Day in A. D. 100. In the courtyard of a home in Asia Minor, worshippers hear a visiting speaker read from a precious scroll sayings of Jesus—words that the Master spoke in Aramaic, now recorded in the Greek vernacular of these people.

It is A. D. 1526. A devout English family, at risk of severe punishment, hides within the walls of its home a copy of the forbidden Tyndale New Testament, produced on that amazing invention — the printing press — in English!

A. D. 1611, persecution over, and the English-speaking world hails the new King James Version of the Bible, "appointed to be read in the churches."

Thus the Word of God through the ages manifested itself to his people in order that they might hear and read, understand and follow. Always the one who preserved God's message wrote in whatever language his people could understand—Hebrew, Aramaic, Greek. From language to language the Word has spread, until today it appears in more than a thousand tongues.

And now this year, A. D. 1952, sees the newest milestone in the story of man's longing to comprehend the Word for his own day. On September 30, the citizens of the United States and Canada will have their first chance to see and obtain the recently completed *Revised Standard Version of the Holy Bible.* Here in language clear and meaningful to readers today is the result of long years of devoted labor by thirty-two Bible scholars.

The Standard Bible Committee, of which Dean-emeritus Luther A. Weigle of Yale Divinity School is chairman, was appointed in 1930 by the International Council of Religious Education (now part of the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.). On behalf of forty Protestant denominations, the International Council authorized the committee to produce a translation designed for public and private worship, making use of the best available biblical research, manuscript discoveries and archeological findings. Intensive work began in 1937. The first part of the task—the New Testament —appeared in 1946.

The issuance of the completed Bible this year will coincide with Christian Education Week, September 28 to October 5, and will be the occasion of nation-wide celebration. Simultaneous observances on Tuesday evening, September 30, are being planned in 3,000 communities. Not merely is the *Revised Standard Version* making religious and literary history, with a first printing of almost one million volumes, it is establishing itself as the biggest project in book publishing history.

From the scholar's standpoint, however, the most significant record the *Revised Standard Version* can achieve is that of quickly becoming the people's Bible, as the King James Version did in its day.

To that end, their immediate concern is to spread far and wide the answers to such questions as these: Why was a revision of the King James version needed? What changes have been made? How did the committee arrive at decisions on translation?

Bringing out a revision of the Bible is not a new idea. Two versions authorized by the Church of England, preceded the King James—all three within a period of seventy-two years! The remarkable thing is that within the following 341 years, only two authorized revisions of the English Bible have been made. The first was the English Revised Version of 1885, followed in 1901 by our American varient, the American Standard Version. The second is the *Revised Standard Version* of 1952. Both versions are revisions of the King James.

It is one of the ironies of history that even before the revision scholars of the 1870's and 80's had finished the last page of Revelation, other scholars and archeologists were busy turning up masses of old manuscripts and monuments and ruins that would shed new light on translation problems over which they had labored. In fact, within the last seventy-five years more discoveries bearing on the text and meaning of the Bible have emerged than in all the previous centuries!

Certainly the time has come for a revision that takes advantage of all this body of resources that the King James scholars and the English Revised Version committee didn't know existed.

Let us take a quick look at three reasons why the King James Version needs to be revised.

First, the King James translators had only a dozen or so late medieval manuscripts of the New Testament, too few and too far distant from the originals to insure accuracy. The Greek text on which they based their New Testament was full of the accumulated errors of many centuries of manuscript copying by hand. Today's scholars can count more than five thousand mistakes in the Greek! Furthermore, the King James group had no aids for understanding the Hebrew text of the Old Testament, such as biblical scholarship now possesses.

Only a few years later, older Greek manuscripts began to turn up. Out of the East in 1627 came a Greek version of the Bible dating back to the fifth century. Rescued from a monastery wastebasket in 1844 were pages from the oldest Greek Bible known, and later almost the whole manuscript was recovered. Within very recent years, the Chester Beatty manuscripts of 1930 and the Dead Sea scrolls of 1943 have pushed our knowledge of the text of the Bible back nearer and nearer to original writings.

Second, the translators of 1611 and even of the 1870's did not have the present-day contributions of archeology to help them understand the vocabularies, idioms and grammar of New Testament Greek. A workman digging near the Nile one day flung a mummified crocodile onto the rocks and opened up a whole new world of research for New Testament schol-

(Continued on page 13.)

POVERTY AND PLENTY

A Sermon

By Dr. Roy L. Smith

"One man gives freely, yet grows all the richer; another withholds what he soould give, and only suffers want."—Proverbs 11 : 24.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet but tendeth to poverty."—KJV.

The management of money is one of life's most contradictory problems. We spend in order to make a profit, and the goods we save are corrupted by moth and rust.

True benevolence is one of the finest of the fine arts. To give without impoverishing the recipient, and to save without becoming impoverished of soul ourselves, represents one of the most delicate procedures.

The wise old Hebrew philosopher had watched his neighbors with an observing eye. He had seen one man —one-handed, generous and charitable—grow great of heart and merry of spirit as he shared his goods with his less fortunate brethren. And he had seen another—hard, parsimonious and selfish—grow smaller year by year, with life becoming increasingly stern.

There was the little old lady who lived in a wheel chair, and eked out a precarious existence, paying her bills with the meager sum she received in the form of an old-age pension, supplemented by a tiny income on the side earned through the sale of little pieces of handiwork. *But she tithed faithfully!*

That was what saved her. "If it had not had not been for my tithe," she said, "I might have lived all my days inside this bare little room, with never an outlook. But as it is, I live around the world. I have sent my dollars to the missionaries in a dozen countries, and I have followed every dollar with a hundred prayers. Because I pray for the people over there, I read everything I get hold of about them. That helps me know what kind of people they are."

DR. ROY L. SMITH.

Year by year she grows richer and finer. They said she should not give, "because she was so poor." "Surely they would not deny me the right to pray. Then why deny me the right to give?"

And the old Hebrew Proverbialist would have agreed with her.

R. S. V. B. Observance in North Carolina

Over fifty North Carolina cities and towns will hold community-wide services during Religious Education Week, September 28 to October 5, to celebrate the publication of the new Revised Standard Version of the Bible, according to the Rev. Morton R. Kurtz, executive director of the North Carolina Council of Churches, which has been promoting the event in that state. Almost all of these observances will be held on the evening of September 30, the date when the new Bible officially goes on sale. A few of the cities will hold their services on another day due to local circumstances.

A national Bible Observance Advisory Committee representing all of the larger Protestant denominations drew up plans some time ago for holding local observances across the nation to appropriatel commemorate the historic occasion produced by the publishing of the first generally accepted new English translation of the Bible since 1885. In North Carolina, the State Council of Churches accepted responsibility for developing these services, cooperating with ministerial associations, local councils of church women, and other interested organizations. Observances in each city will feature a guest speaker and the presentation of gift copies of the new Bibles to citizens selected by a local committee.

If the salt of the gospel is to save the meat of the world, it will not do to put the salt and the meat in separate barrels. Education must be seasoned by the salt of religion.

—*Robt. P. Daniel.*

REIDSVILLE CHURCH REPORTS.

(Continued from page 2.)

tions that were on their hearts and in their minds and to get a direct answer in the form of a report from one of our foreign missionaries.

Tuesday night was circle meeting night of the church, and Mr. Mueller was the honored guest at one of the circle's picnics. Wednesday night there was a covered dish supper at the church to which all were invited and to which a goodly number responded. After supper Mr. Mueller showed slides of his work and spoke in detail of his effort in India.

We were sorry not to have the pleasure of Mrs. Mueller's company, but a new baby prevented this. Our hope is that before too long we might have just as close a contact with Betty as we did Bob.

Now we look to the future and plans are under way for our full revival which begins on September 28 and lasts a week. The Rev. Fred Register of Fuquay Springs will be our preacher, and the Rev. O. D. Poythress of South Norfolk will be our song leader. Cottage prayer meetings have been set up in advance of these services. Special music has been planned for all the time, and we are looking forward to a rich harvest in the name of Jesus Christ.

Our revival ends with Rally Day on Sunday, October 5, and at that time we are planning to have at least five hundred for our Sunday school attendance and morning worship.

The friends of the Reidsville Church will be glad to know that our Sunday school is growing and that no longer is our very spacious building adequate; therefore, we have appointed a building committee to explore all possibilities of creating new Sunday school rooms as an addition to the church. These plans have not been accepted by the building committee as yet nor the church, but we hope for some positive action in the near future.

A new prayer group has been organized in the church to include only men who believe that prayer changes things and who want to help the pastor as this church seeks to reach out and reclaim the wayward and lost of our city. Is it out of order to use the good pages of THE SUN to ask other Christian men and women to add their voices to ours as we ask God's blessings upon the efforts we make and the plans we have in his name.

News of Elon College

President L. E. Smith, Elon College, N. C.

Founders' Day Is Observed at Elon College

Some years ago Elon College started out on the plan of building Founders' Day around the life and labors of important individuals who had played a part in the founding of the college and the building of its program from year to year. The Presidents were to be honored first. Dr. William Samuel Long, first president of the college, was the first to be honored. Then followed the others in chronological order — Dr. William Wesley Staley and Dr. Emmet Leonidas Moffitt.

The war came along and interrupted the program. Dr. William Allen Harper, fourth president of the college, was honored at the exercises on the campus on Tuesday, September 16, at 11:00 o'clock. Dr. Howard Scott Hardcastle, an alumnus of the college and a student during Dr. Harper's administration, was the speaker. Dr. Hardcastle was presented by Trustee D. R. Fanville of Burlington. Mr. Fonville was a trustee of the college during Dr. Harper's administration. It was a lovely day and an inspirational service. The music by the Elon Singers was uplifting. Dr. Hardcastle's address was an honor to Dr. Harper's memory and the great work that he did for the college and the church during his lifetime. There were between two and three hundred out-of-town guests representing the church, alumni, and friends from widely scattered areas. The group enjoyed a barbeque lunch on the campus and returned to the auditorium at two o'clock for a service in which an organization to complete the Two and One-Half Million Dollar Campaign was formed, and the campaign launched with earnestness, hope and faith. Luther Hodges of Leaksville, Democratic nominee for the office of Lieutenant Governor of the State of North Carolina, was the speaker. Mr. Hodges gave a very excellent address emphasizing the fact that business, religion, and industry have a very important stake in education; that if we are to have free enterprise we must have free education. The dual system of education that we have in this country must be maintained on an even keel. At the conclusion of Mr. Hodge's address the President of the college took charge and in a brief statement presented the assets and needs of the college and called for an intensive and united effort on the part of the church, alumni, and friends of the college to provide the college with its obvious needs. The officials of the campaign organization, together with the ministers present, were asked to assemble at the altar, and while there the President, by authorization of the church and the Board of Trustees, commissioned all who came to go out and complete the organization in their respective churches and communities, and approach every individual with information and appeal in the interest of Elon College.

Following the commissioning, Dr. Roy C. Helfenstein stated that this is a most serious and important occasion in the history and life of Elon College; that a man is never taller than when he is on his knees and requested that all at the altar kneel while he offered the prayer of consecration and benediction.

A Memorial Established

On Monday afternoon, September 15, prior to the observance of Founders' Day on September 16, Mr. H. L. Bondurant, a faithful and loyal member of our Rosemont Church, came into my office and gave me a little slip of paper together with a crisp $100 bill. On the paper was the following inscription:

> "In loving memory of my devoted wife, Gertrude Gibson Bondurant, I hereby make this bequest of one hundred dollars ($100) in cash to Elon College, the same to be used for such purpose as may be determined by the President, Dr. L. E. Smith."

Mr. Bondurant stated that he was giving this money in memory of his devoted wife, that she, during her lifetime, seemed to find more satisfaction and joy in giving to worthy causes than anyone he had ever known.

We need this money for current funds and it would help a very great deal, but money given under such conditions and with such sentiment seems to be too sacred to be spent for just anything. Consequently, this money has been invested and will constitute a part of the college's permanent funds. As I said to Mr. Bondurant, in this way his devoted wife will live on and on, and she will be contributing to the support of the college so long as time shall last.

There are literally hundreds and thousands of good people who could give as much and more to the college without missing it except in their minds and they would miss it in their minds but for a short while only. Why not establish a memorial at Elon College by which and through which you would continue to live and contribute to the cause of Christian higher education so long as memory lasts.

Enrollment—1952-'53

The fall term at Elon College opened on Tuesday, September 2, at 9:00 in the morning. Students are permitted to enroll for full time credit up to and including September 15. As of this date we have enrolled 641 college students. This does not include special students, or students taking only one course in college. Enrollment last year, as of this date, was 585, which makes a gain of exactly 56 students over last year. Of the total enrollment for the quarter, 315 are first-year students. Practically onehalf of the student body is on the campus for the first time. This is wholesome and most encouraging for the years that lie ahead.

I wish to express appreciation to the enthusiastic assistance of the pastors of the churches in the Southern Convention. Reverend Robert Lee House of Southern Pines and Reverend Melvin Dollar of Rosemont are to be commended for their continuous efforts in enlisting students from their churches in the college. I have not been able to check but I am confident that we have more young people from our own church enrolled in Elon College than in previous years.

We, ministers and church officials, should take the success of our efforts this year as an indication of what can be done, and by getting a good start for 1953 we should be able to increase our enrollment a great deal more.

Apportionment Giving

Conference officials and committees are busy preparing programs and getting ready for the annual session. Local churches are assembling committee reports, condensing these re-

(Continued on page 15.)

Missions at Home and Abroad

The Riggs Find Their Experiences At Kilanjunai Interesting

Dear Friends:

It is high time we were writing again even though it has not been long since our ill-fated letters of July were finally mailed out. We have been here in Kilanjunai just two months now and have had enough interesting new experiences to fill a book rather than just a letter—but obviously have been kept too busy by this to find time even for short notes. We are now more nearly settled than we were when we last wrote, although the current shortage of cement and the natural slowness of country workmen here mean that the repairs and alterations on our house still have not been finished. I am started in my program here to the extent that I have opened three leprosy treatment stations in various directions from three to five miles from here where I also see general patients. However the rush of patients which has continued ever since we arrived has kept me off balance and I have not yet started any of the village work I had planned. My assistant and translator is now doing full-time leprosy work—injections, dressings, and lab work—and I need to find someone else for the ordinary translating, language teaching, and lecturing at the shows. I have had to give up altogether any idea of answering calls for shows, etc., in other parts of the Diocese, because it is so much harder to get out of here than I had planned, and there are so many patients left in the lurch when I have to be gone for as long as it seems to take to travel to the more distant places.

The biggest news recently has been the onset of the rains. We had one very wet weekend soon after we moved here in July, but apparently it was not enough to do any good for the crops. The people here told us that the heavy rains would come any time between the first of july and the middle of September; but apparently they had reason to hope for the earlier date, because there had been much anxious scanning of the skies during the past month. As we watched one pond and water hole after another dry up we thought they had plenty of reason for anxiety. We still can't imagine what they do for drinking water the years the monsoons fail altogether.

But last Monday noon it suddenly clouded up and let loose with a good brisk downpour, and the local weather prophets were sure that the rainy season had begun. Here in Kilanjunai the Hindu community beat drums continuously during that shower in celebration, and all the men and boys hurried out to the fields to sow seed for the rain to wash into the soil that had been plowed and replowed during the past four months in order to be ready for the occasion. At the time I was out at one of my leprosy treatment centers just finishing up the injections in a temporary shed the people had erected for me on the outskirts of a village. We finished the treatments and then scrambled madly to a sheltered place in the village, where I saw general patients while waiting for the rain to stop. But it had rained a lot heavier where I was than it did here in Kilanjunai, and when the time came to go the fields and "roads" were a very sea of soft mud and standing water, and we were told that it was absolutely impossible for our bicycles to get through. Because I had a foot infection they decided I should ride in a bullock cart with some rich patients who had come to the clinic. So with me inside and my cycle lashed on top we set out, the others wading and by turns dragging or carrying the other cycle. The cartwheels and the bulls seemed to be made for just such travel conditions (triumph of ancient India over the gadgets of modern civilization!) so that although it took three hours to go two miles the cart never hesitated or got stuck once. Of course the strong sun was out by this time drying things up. We finally reached a drier road. After stalling as long as possible to let things dry up, we started out again and made the rest of the trip home by nightfall on our cycles.

I think the people here were a bit disappointed with that first rain. But there have been several showers during the week since; and the last two were real hum-dingers. We woke up yesterday morning to find water standing in the pond next to our house and last night the roar of croaking frogs filled the night air. So I guess our drinking water worries are over for the moment at least. All the people and bulls have been busy in the fields so that nobody has been available for our building work. Morale is high and I expect the countryside to start turning green any day now.

The rainy season brings only one disadvantage. For the whole day last week it was so cloudy that we scarcely saw the sun at all. The next day our first case of cholera came in. Fortunately it was mild and there were no others. But I was told that after every rainy spell there is a flare-up of diarrhea and dysentery in the villages. The reason of course is that the habits of sanitation of the people are such that the only possible means of sterilization of feces and protection of drinking water is the sterilizing power of the sun's rays, which keep the situation under pretty good control all year around except during those few days when the sun is covered by clouds and doesn't shine. I couldn't prove that this case was cholera (although a severe dysentery can be just as dangerous), and nobody here would believe that it was because there were not several cases and nobody died. So they were as bad as the Shaowu people with their plague, not wanting to recognize its existence if they could help it so that the fair name and reputation of their town wouldn't be blackened by the accusation that such a disease was in their midst.

Actually, thanks to the sun's rays and the wide open spaces, intestinal diseases are not very prevalent here. There is a tremendous *variety* of diseases coming into the clinic, but I would judge that the chief problems are malnutrition, leprosy and tuberculosis, and maternal and infant mortality. The TB and leprosy come from sleeping in crowded unventilated quarters due to inadequate housing. The malnutrition problem can't be licked as long as there isn't enough water to grow vegetables. The childbirth troubles just require more education and more trained midwives available. Fran is already hard at work with a mushrooming pre-natal clinic as well as a number of other activities so that problem is being faced at least.

Best regards,
Ed Riggs.

* * *

Dear Friends:

The mason has just finished laying the last bit of cement on our front

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue. Asheboro. N. C.

North Carolina Women's Convention

Tell the women to take heed,
Their cooperation we will need,
Annual Conference comes our way,
October seventh is is the day.

Make your plans now to attend
Officers, members you should send;
Pastors and others should come too,
We have important work to do.

Thus Mrs. W. J. Andes, president of the North Carolina women, closes a recent letter to them concerning their annual Conference, which will meet on Tuesday, October 7, at Apple's Chapel Church, beginning at 10 o'clock in the morning.

This conference will be a workshop, which is planned to be practical and helpful for the local societies. All the conference officers will take part, and it is also hoped that Mrs. W. B. Williams, Convention president, will be present.

Lunch will be served at the church, and the meeting will close at approximately three o'clock. Make it a point to see that your new president comes to this fall conference—bring as many carloads as you can and see what a difference it makes in the enthusiasm of your society.

If the packet has not been purchased, it may be done at this time, as well as any other books or literature your society may need.

* * * * *

Societies Report on Year's Work

WAVERLY.

The Women's Missionary Society of the Waverly Christian Church has closed another year of service in the work of our Master.

We observed World Community Day in November. Our Thank Offering service was presented to our Sunday school with an interesting program and a very good attendance. Our World Day of Prayer was a union service, with the other churches of the town taking part.

This year our Friendly Service gift was sent to the Ryder Memorial Hospital in Puerto Rico. Our members gave gifts, so we had a very nice box of needed articles for the use of the hospital. We also sent four boxes of clothing to the mission church at Fancy Gap, Virginia.

Our study book was reviewed by pastor, Rev. J. E. McCauley. Mrs. Johnson, our president, reviewed the book on Latin America.

We have met all requirements for the honor roll, and are looking forward to another year of service.

Mrs. O. C. Osborne.

* * *

LIBERTY SPRING.

The Woman's Auxiliary of the Liberty Spring Congregational Christian Church has been true to its new name as an auxiliary to all services of the church during the year. It has been a pleasure to help in the renovation of our sanctuary, and to feel that all of our efforts in other projects were appreciated.

The spiritual life lessons taught by Mrs. I. W. Johnson, ably assisted by Mrs. S. H. Rawles, have been the highlights of our monthly meetings. The importance of faith and prayer has been beautifully presented to us from the Book of James. We do feel so fortunate in having two such consecrated, beloved members to inspire us to live better Christian lives.

As we plan greater service to missions and the Church for the coming year, we are organizing four circles, hoping that each unit will be able to reach out better to our members and thus bring them closer to our goal.

Mrs. J. E. Harrell, Jr.,
Secretary

* * *

LITTLE CREEK.

The Little Creek Women's Missionary Society has completed its year's work, meeting all the requirements. We tried two ways of raising money for this work. First, a sacrificial offering, doing without something ourselves in order to help missions. Secondly, each member make some money secretly and at an appointed time, turn it in, telling how she had earned it. We had a lot of fun and raised a good sum of money.

We always look forward to Family Night. This year we had a covered dish supper, with games, quizzes and singing afterwards.

Five of our women taught and assisted in our Vacation Bible School. There were 83 children in attendance. We had a home and foreign mission project. For home missions, each class made interesting things for children in a local hospital. A story was told each day about missinonaries to Africa, and on the last day, an offering was taken to buy Bibles for African work.

We have had a good year, but, trusting in our Heavenly Father, we are looking forward to greater things in the future.

Reporter.

* * *

NEWPORT NEWS.

The Woman's Auxiliary of the Newport News, Virginia, Church has had a very active and successful year under the leadership of Mrs. L. J. Brown, president.

Twenty-four members attended the Eastern Virginia Woman's Conference on October 4, at the Bethlehem Christian Church.

On Sunday, November 4, the auxiliary had charge of the morning worship service when their annual Thank Offering program was presented.

World Community Day and the World Day of Prayer were well attended by our group.

At a Sunday evening vesper service on December 16, "Light for the Way" was presented by several members of the auxiliary. This was a most impressive service.

We were privileged to have Miss Angie Crew as our guest on January 30, and she told of her experiences in Japan.

We celebrated our fourteenth anniversary with a lovely birthday party on February 13. Members, with their husbands as guests, sat at tables decorated to represent the months of the year. More than 100 people attended.

Twenty-three members from our group traveled to Suffoik to hear Dr. Truman Douglass review the mission study book, "Mission to America."

Each of our circles has sent Friendly Service gifts, the gifts going to the Migrants, Ryder Memorial Hospital, Fort Berthold Mission and Lebanon. Several of the circles and our young people gave gifts and presented programs at the Weaver Ohphanage and the Patrick Henry Hospital for the chronically ill, both of these being community projects.

We are looking forward to the new year with a renewed spirit and hope to attain bigger and better things in our Lord's work.

Mrs. Glenn Givens,
Secretary.

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

At the end of this month, a new translation of the Bible is coming from the printing presses. There are many articles about it in this issue. You will probably see one and hear it read in your Sunday school and church. It is a great event to be living at such a time.

* * * * *

Okapi—Aristocrat of African Animals

In the hidden depths of the vast Iturbian forest of the Belgian Congo lives the aristocrat of African animals, the okapi, pronounced o-copy. Fiercely independent, courageous and unpredictable, very few people have seen this animal in its prehistoric domain. The okapi was not known to the outside world until 1910.

A member of the giraffe family, the body of the okapi resembles an antelope's and its legs are banded like a zebra's. It's long, narrow head is a deep red, blended into black over the muzzle and into reddish gray to silver over the jowls. Its huge ears, known for their unusually keen hearing, are beautifully fringed with black. The back is deep black, flanks and belly are red. The magnificent ebony bands on a brilliant background, bordered here and there with brown, are met just above the knee by a stocking of immaculate snowy whiteness, with a bracelet of jet at the ankle. Delicate fur covers a skin of incredible thickness.

The meticulous care with which the okapi tends its precious coat is remarkable. During the day and sometimes at night it carefully bathes itself, licking its farthest spot of fur its tongue can reach. The tongue, more than fifteen inches long, folds and turns like a snake, and when the animal's sinuous neck twists back parallel to its body, the tongue can easily reach the tail.

A curious and interesting characteristic of the okapi is its enormous eyes, which roll over a very large surface and whose vision is remarkably keen. When at rest, these eyes are tender and appealng, but the slightest noise or irritation brings something hard, icy and strangely shocking to the expression. At the same time the animal utters a wierd sound, a sort of neighing and loud grinding of teeth.

The strength of the okapi is extraordinary. The good-natured elephant, like the gorilla, maintains an easy neutrality with the okapi, and the fierce leopard will attack a young but not an adult okapi.

The okapi can travel all day and cover more miles in a day than a man on foot can cover in a week. At twilight, it seeks a pleasant stop to spend the night in a dry, clean and slightly elevated place protected from the rain, for falling drops of water from trees, or splashes of mud irritate it to the extreme. These seem to be the only things this curious animal really fears and tries to avoid. It never travels with another animal, and changes its resting place every day, unless it is a female with young.

The home of the okapi is one of the largest undeveloped regions in the world, equal in size to the combined areas of Texas, New Mexico, Arizona, California, Montana, Nevada and Oregon. Traversed by one of the world's largest rivers, the Congo, it is a vast region of natural resources, large portions of which have never been explored. This is especially true in the vast Iturian forest, only home of the mysterious okapi.

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## No "Skirt Clingers"

By Helen Gregg Green.

Issued by the National Kindergarten Association.

What a continously unfolding profession is parenthood! True, most parents do not recognize parenthood as a profession at all, but is not this because it is so generally practiced without proper preparation? When such preparation is sadly belated one of the first lessons for some parents should be, "Watch and guide your children," but for others, it should be, "Hands off." Many children are suffering from the lack of parental assistance in their problems, but a surprising number are being weakened by oversolicitude and too much direction.

"Don't let your child be a skirt clinger," cautions a wise child psychologist. A friend of mine, a delightful, well-educated woman, actually sang lullabies to her daughter regularly, even when she was in junior high school. That same daughter, now a college graduate and just released from a responsible position, telephoned her mother the morning after her wedding reception, "Where shall we go on our honeymoon, Mother?" Yet what else could the mother expect? In every way, since Cindy was a small curlyhead, she had trained her daughter to be a leaner, to let others do far too much of her thinking for her.

In sharp contrast to Cindy is Michael, reared by parents whose chief desire for their only son is a steady growth toward honorable, independent manhood. Michael has a paper route, has regular home responsibilities, runs errands for the neighbors, is one of a dozen boys who have a junior enterprise project, and when Mom and Dad go out for an evening he takes care of his small sister.

As I chatted with Michael, a question on world affairs was discussed, neither of us having the answer.

"When I don't know, I call the public library!" I confessed.

"I do that sometimes, but usually I look it up in our Children's Encyclopedia," the well-informed youngster replied.

If we teach our children to picture themselves as being self-reliant and capable of handling responsibilities, they will be far more able to measure up to this ideal than if we constantly discouraged them in every new venture.

A teen-age nephew of mine wrote, "My favorite motto is, 'They can who think they can.' " For years Don has been helping like a man in the family-owned-and-managed grocery store.

I have observed that even young children feel more important if they are permitted to pay the fare on busses and street cars, to answer the telephone, and to take simple messages. If while they are still quite young they are *allowed* to help with the dishes and with the care of their rooms and clothes, they will love to do these things, and soon they will be generally helpful around the house and in the garden.

Too many mother and fathers fail in the rearing of their boys and girls because they do not prepare them for emotional maturity. Character building begins at home, and some of the old ideas regarding child training have been found wanting,

(Continued on page 15.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Activities of Rosemont Youth Fellowship

The Youth Fellowship of Rosemont have been very active this past year. We presented a Christmas pageant which consisted of forty young people.. We also observed a full week of activities during Youth Week.

World's Day of Prayer was observed and we had eighteen present.

A pantomime depicting the Easter Story was presented at the Palm Sunday night services.

An Easter Sunrise service was conducted by our young people and doughnuts and coffee were served for breakfast.

We also read our Daily Lenten Devotions.

We had a missionary speak to us in the winter, and one during the early summer. Our special collection for them was $50.00.

Our Missionary Study Book was reviewed by one of our members. We had as our guests the young people from South Norfolk Christian Church and Berea. A social was held after the evening services.

We also have had the young people from Hunterdale and from the First Church in Portsmouth as our guests, and socials were held for these also.

We conducted several evening church services and the story of the Book of Ruth and five scenes were portrayed in pantomime at one of these services.

A special collection of $40.00 was taken for Work Day for Christ.

We have paid $60.00 which was $10.00 above our apportionment, and gave $50.00 to our Building Fund on our Church's Golden Anniversary.

A round table discussion has been held for several weeks on Youth Problems and Christian Beliefs, conducted by Rev. Melvin Dollar who is beginning a study of James.

Phyllis Waters,
Secretary.

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ATTEND YOUR RALLY

Eastern Virginia
October 5, at Suffolk

North Carolina and Virginia
October 12, at Durham

Virginia Valley
October 12, at Palmyra

Eastern North Carolina
October 25 and 26
(place not yet announced)

Holy Neck Youth Have Most Successful Year

Under the leadership of our leaders and our Heavenly Father, we, the members of Holy Neck Youth Fellowship, have had a most successful year. We have 21 active members on roll with an average of about 18 members per meeting.

Our new officers took their offices in October. They were: Mary Davis, president; Thurman Wilkins, vice-president; Billy March, secretary, and Mary Virginia Lewis, treasurer. Our leaders were Mrs. J. O. Davidson assisted by Mrs. James a Harcum.

During the year we have had a variety of programs. Mrs. Davidson lead a discussion about the topic, "What Shall I Do with My Life?" Everyone took part in the discussion and all of us benefited from it. At one of our meetings, Mrs. Hendricks Jones gave us a talk on the different symbols in our church and what they mean. Another program of great interest was given by our pastor, Rev. Allen Hurdle. It was a book review, "I Believe," by Neum C. Harner. Mrs. Allen Hurdle gave us a talk on other denominations. It was not long after that that we visited the Catholic Church in Suffolk.

At every meeting we have had some form of recreation. On several occasions we had special meetings just for recreation. We had a social at Christmas and another one on Valentine's Eve.

We have had two study books reviewed for us. Mrs. Allen Piland reviewed "Traded Twins" for us. In October, we were invited to Bethlehem Christian Church to hear the book, "Now," reviewed by Mrs. Thomas Woodward.

We feel that we have contributed much to our church in the past year. In the beginning of the year we organized a youth choir under the leadership of Mrs. Delman Felton. It has proven to be very successful. We contributed $25.00 toward the purchase of a carpet for our church. We feel that carpeting the entire church has added much to the worship services as well as to the beauty of the sanctuary.

On two occasions we have been invited to join the fellowship of other groups. On New Year's Eve we were the guests of the Union, Southampton youth group. The Holland young people invited us to a social on Saturday night, August 30, 1952, honoring Timothy Chang, who was guest teacher at the Holland Church on the following Sunday morning.

We hope, as this church year draws to a close that the good Lord will give us strength and courage to carry on another year as well as we have this one.

Billy March,
Secretary.

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Young People of Eure's Christian Church Report

The young people of Eure's Christian Church have made wonderful progress this year. They have paid their apportionment in full, studied mission books and carried out all requirements except attending summer camps. They have also helped convert an old store building into a community house. It has been a great project, causing young and old to mingle together in helping to build a new church, for that is what we are hoping to do in the near future. This community house is a great means of supplying a place to have our social gatherings.

We have eighteen active members, and hope to gain more in the coming year. We hope we will be in the news more in the near future with a new church that we so badly need.

Mrs. Cleamon E. Eure,
Youth Advisor.

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Relax With Max

The Sun and I are in sort of the same position. I am beginning my third year writing this page, and none of the time have I known exactly what I was doing. Let me take this opportunity to thank all those officers and interested persons who have contributed to this page. This past month has been the best in the first two years, because many of you have sent in news.

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Mr. Hodges, delivering the principal address at the Founder's Day

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Dedicates His Life

Lesson I—October 5, 1952.

Memory Selection: "*Lo, I have come to do thy will, O God.*"—Hebrews 10:7.

Devotional Reading: John 24:14-21.

Lesson: Matthew 3:16-4:11, 17.

Introducing a New Series of Lessons.

We begin today a series of lessons from the Gospel of Matthew. For the next three months we will be studying the words and works of Jesus. This gospel was written by Matthew, a Jew, and presents Jesus as the King, the expected Messiah, the royal Son of God. It shows how the Scriptures were fulfilled through Christ. Again and again these words or their equivalent appear: "That the Scripture might be fulfilled." It is the Gospel of the Christian Life. And, of course, the central Figure in the Book is Christ, the Example and the Source of the Christian Life. In today's lesson, we consider the dedication of our Lord to God. There are three phases of this dedication emphasized in this lesson.

Baptism.

Jesus early felt that he had come into the world for a specific purpose. Even as a lad of twelve, he had at least intimations of a divine commission. "Did ye not know that I must be about my Father's business?" he asked his distressed parents after they had found him at the end of three days' search in the Temple. And although there is no written record of the "hidden years," the years, eighteen of them, when he lived in obscurity in Nazareth, we may be sure that that conviciton was deepening. Finally it crystallized and, leaving his home, he began his public ministry; or at least he dedicated himself to it. He was baptized by John, sometimes called John the Baptist, his cousin.

He, of course, was not baptised for his sins. He knew no sin. His baptism was a token of a symbol of his consecration or dedication to the work to which God had called him. It was a public announcement of his commitment to the will of God. He thus took this ancient form or ritual and filled it with new meaning and beauty and power. Baptism is all the more beautiful and wonderful since he glorified it with his life.

God set his "seal of approval" on his Son at the baptism. Matthew reports that "the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him. And lo, a voice out of heaven saying, This is my beloved Son, in whom I am well pleased." As Dr. Erdman says, "The former was a symbolic indication of the divine power by which his ministry was to be accomplished, the latter was an assurance that he was the Messiah, the very Christ of God. . . . He had then yielded himself to his task, he is now prepared for his service. He had then dedicated himself to his work, he is now consecrated to his career." To be sure, Jesus had had the presence of the Spirit before this occasion; but this experience brought to him a new assurance of the divine power and Sonship. The thing that concerns us is the fact that to those who dedicate themselves to the work of Christ, there comes assurance of Christ's approval and power.

Temptation.

Jesus was tempted—tempted in all points as we are. And because he was tempted, he knows how to help those who are tempted. The lesson today gives the story of our Lord's temptations at the beginning of his ministry. That was not the only time he was tempted; nor was it the only way in which he was tempted. But the account deals with the basic temptations which Jesus had to face and deal with at the beginning of his ministry.

"If thou be the Son of God, command that these stones become bread." Thus taunted and tempted the devil. "If"—that was subtle. The devil tried to awaken doubt. He insinuated that perhaps he was not the Son of God after all. Or if he was the Son of God, why not display his miraculous and magical powers! "As the Son of God, you have the power to turn these stones into bread. The people are hungry. By such a demonstration of your power, you can be hailed as the Messiah at once. You can make it easier for the people who are hungry." The power of the temptation lay in the truth of the tempter's words. But Jesus saw it for what it was, the temptation to put the requirements of the body above everything else, to enthrone material possessions above spiritual qualities. There are many today who follow Jesus for what they think they can get out of it. But Jesus refused to use his powers for his own selfish use. And he refused to use his powers to establish his Messiahship. His Kingdom is not eating and drinking, but righteousness and joy and peace in the Holy Spirit.

"If thou art the Son of God, cast thyself down!" The devil is more subtle than at first. He quotes Scripture to bolster his case. "You have already shown that you trust God. Good! Now cast yourself down from the spire of the Temple, and show just how much you do trust God. Then the people will really flock to you!" Basically the question was, how best could Jesus "get a name" for himself? Should he play to the galleries? Should he do something spectacular? Should he accommodate himself to the expectations of the people? And then, of course, there was the temptation to presume upon God's promises and protection. The answer of Jesus was clear and final. It is one thing to take risks in the sphere of one's duty. It is quite another thing to do this as a stunt. For example, it is one thing to ride in an airplane in the line of one's duty; it is quite another to do stunts on the wing of an airplane. One must not presume upon the power or the pity, the love or the mercy of God.

"If thou wilt fall down and worship me!" Jesus could have the whole world if he would do this. At least the devil said he could have it on those terms. But Jesus refused to be fooled. He knew in the first place that the world did not belong to the devil to be given away by him. But more, he knew that the world could not be obtained as a free gift, it would have to be won at a great price! The temptation raised the question of the method by which Christ should win the world, by the devil's method, or by God's method. He chose God's method, even though it sent him to the Cross. There was no short cut for him. There is no short cut for us.

The ancients had a theory that when a man conquered his enemy, or killed a wild beast, the strength of the victims became his own. It was a parable of the truth that each

(Continued on page 15.)

THE WORD OF GOD IN NEW WORDS.

(Continued from page 5.)

ars. Within the crocodile—and his brothers around him—were ancient papyrus documents, written in the same Greek as the New Testament. Researchers found to their amazement that this was the everyday Greek of housewives and schoolboys, and that the rules of classic Greek translation they had applied to the New Testament did not always convey the right meaning.

Old Testament scholars also are profiting by the findings in the age-old mounds of cities in Palestine, Syria, Egypt and Mesopotamia. The deciphering of some fourteenth century B. C. documents unearthed in Syria in 1928 revealed a language similar to Hebrew. Many obscurities in the Old Testament, particularly in Psalms, are cleared up as a result.

In the third place, many English words have changed meaning since the days of the Elizabethan language in which the King James Version is preserved. To be exact, more than three hundred English words in King James, accurately translated in 1611, have now so changed in meaning that they are misleading. Grandfather, Aunt Mary, Junior, Junior's Sunday school teacher, and maybe the preacher, think they know those words because they're familiar. That's the trouble. The words are familiar, but they aren't what they used to be!

To take a few examples: ''Conversation'' in 1611 was not a lot of talking but ''behavior''; ''comprehend'' then is ''overcome'' now; ''mansion'' is ''abiding place''; ''prevent'' is ''precede''; ''carriage'' is ''baggage.'' ''Take no thought for the morrow'' (Matt. 6:34) really means ''Do not be anxious about tomorrow.'' ''Suffer is now translated ''let''—a change that will save a new generation an unhappy concept of the verse. ''Suffer the little children . . . '' A middle-aged woman confesses that all during childhood she wondered why Jesus wished small boys and girls to suffer.

Many a Sunday school pupil who has wisecracked about the ''first fruits of our *dough*'' (Neh. 10:37) that the Israelites were asked to present, will find now that proper meaning of the word today is ''course meal''; whereas the injunction, ''Be not high minded'' (Romans 11:20) in King James means for us today, ''Do not become proud.''

Inheriting on the one hand the inaccuracies and the weaknesses of the King James Version and on the other the greatest body of scholarship resources in history, the members of the Standard Bible Committee saw their task as threefold:

1. They have sought to *recover* the Bible; recover the text at points where the Hebrew and Greek texts that were followed by King James were in error; recover the meaning at points where King James was correct but now misleading on account of the changed meaning of english words.
2. They have sought to *preserve* the Tyndale-King James tradition — the basic structure of Tyndale and the simplicity, dignity, directness, beauty and power of King James.
3. They seek now (according to Dean Weigle) to *replace* the King James Version, because it is defective and misleading at many points. In its place, they offer the *Revised Standard Version*, as accurate as conscientious scholarship can produce in the light of what is known today. Where the Tyndale-King James wording was correct, it was kept. Where not, it was changed. Each substitution of words called for committee discussion, with a two-thirds vote of approval necessary.

Changes that will meet the eye at once are the return to the ''Lord'' of the King James Version, replacing ''Jehovah'' of the American Standard Version. For the first time, many readers will realize that the Psalms, much of the prophets and many other portions of the Old Testament are poetry; for instead of being set off as numerical verses they are printed in their original poetic form.

The two million persons who have bought the New Testament in the new version already know how reading is facilitated by the dropping of ''eth'' and ''est'' endings. ''Thou'' and ''thy'' remain only when addressing God in prayer.

The Old Testament section of the Standard Bible Committee followed the same meticulous plan of revision as the New Testament section. As a member prepared a preliminary draft of a book or a part of the longer ones, he presented it to the chairman, who had copies typed for each of the other members to study. During the following group sessions each verse was thoroughly discussed by the whole section and a vote taken to determine the reading for a mimeographed draft. This draft was distributed for written criticisms from members of the other section, from the Advisory Board representing the denominations, and from interested scholars. In time the agenda filled 909 single-spaced pages!

So many meetings were required to reduce that stack of sheets and arrive at the final manuscript that between June, 1949, and June 24, 1951, the scholars put in more than one hundred nine-hour days in confereene.

The word change that occupied the last moments of their discussion was symbolic of the purpose of the revisers to recover the original spirit and meaning of the text. What to do about the Hebrew word *chesed* was the problem. One of the most important words in the Old Testament, it has been translated in earlier versions as ''mercy,' ''loving-kindness,'' and ''kindness.'' But those words, the committee agreed, do not adequately express the meaning of the original Hebrew, which was meant to describe the character of God and his disposition toward men. The term which was finally chosen was ''steadfast love.'' It brings us closer to the God of the Old Testament as the early Hebrews knew him.

Dr. Fleming James, in a prayer that closed the last committee session, reflected the spirit of dedication in which members of the group worked and in which they present the *Revised Standard Version* of the Holy Bible:

> ''Almighty God, who didst reveal thyself of old in thy holy Word, and who didst choose us through thy church to make a revision of the Hebrew Scriptures in the speech of our day; we thank thee for the privilege thus bestowed upon us, and pray that our work may be acceptable in thy sight. Vouchsafe to speak to countless hearts in these pages over which we have labored. May this new version quicken men's interest in the Bible, and teach them to walk more surely in the way everlasting, that the Word of the Lord may have free course and be glorified.

The idealism of Christianity is Jesus Christ and eternal life.

—*Palmatier.*

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Our children's program will be ready for Sunday schools and churches the first Sunday in October. We would like invitations to churches in the Valley of Virginia, Eastern Virginia, and any of our North Carolina churches. The children derive real benefit out of the training which these trips give them. It opens the door for them to people and places beyond our campus. It trains them in speaking and singing. It gives them a touch of home and hospitality which is a real blessing. It boosts their morale and inspires them to be bigger and better boys and girls. If you want them to come to your church, let us know right away. This program is available any time this fall through the second Sunday in December. Churches near the orphanage may even engage the program for a week-night service.

This week, in Greensboro, a beautiful, large, stone church was dedicated to the glory of God and as a memorial to loved ones. It cost seven hundred thousand dollars. It was given by the members of one family. May it do much good.

Now, wouldn't it be wonderful if somebody would think of leaving a bequest for homeless boys and girls at the Christian Orphanage, or making a sufficiently large contribution to memorialize a loved one with a much needed diningroom and kitchen. Friends are rising up and joining me with a vision of this diningroom. We have practically no coldstorage equipment, only a refrigerator or so, and one family-size deepfreeze. What we need are coldstorage quarters with one room below freezing, one room at forty above freezing, and one room around sixty. With a family of one hundred to feed three times daily, this much storage is a necessity. Also the building should have space for the preparing of food, vegetables, corn, etc., for canning or cold processing. Our present kitchen is over crowded, and so also is our dining room. It is a dream of ours, for now we are reparing the buildings we have, and fighting with the high cost of living, so that at this place it is only a hope we have. But we believe that when enough people see the need, it will be met. It is my duty and obligation, knowing the need, to let you know about it.

Here they come now, a half dozen little fellows—boys and girls—to see me on their way back from school. They all talk at once as they come into my office, and all crowd around just as close as they can get. My ears are being filled with reports of words they have learned, pictures they have drawn, and what teachers have said. Very soon, since they have seen me and told me, they are on their way again. It doesn't matter so much as to whether I have heard each one separately, as long as I have given approval and a caress, or even a "scold" as though they were "upsetting my applecart," all are satisfied. What a load of tomorrow they are! God bless them everyone.

A new little girl came yesterday afternoon. She must have been told how to do. At any rate she came up to me very close, and answered my questions quite well. She was glad I knew her name. Yes, I did know her name, and much else about her besides, and from what I knew, it was good for her to come with us.

Save a place for us in your thinking, save room for us in your benevolent planning, and may you be well blessed in your living and your giving. Thank you for this good, very good, report this week.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 18, 1952.

Commodities for the Week.

Columbia Manufacturing Co., Ramseur, N. C., Sheeting.

Bob Richardson, Suffolk, Va., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$10,776.63
Eastern N. C. Conference:		
Morrisville	$ 14.83	
Sanford	90.00	
		104.83
Eastern Va. Conference:		
Oakland	$ 15.00	
Suffolk S. S.	100.00	
New Lebanon	12.00	
		127.00
N. C. and Va. Conference:		
Burlington S. S.	$ 86.36	
Durham S. S.	22.90	
Mt. Zion	37.88	
Greensboro, Calvary S. S.	28.00	
		175.14
Western N. C. Conference:		
Antioch (C) S. S.	$ 10.19	
Brown's Chapel S. S.	5.00	
Pleasant Grove	5.00	
Pleasant Union S. S.	14.56	
		34.75
Virginia Valley Conference.		
Bethel S. S.	$ 2.00	
Wisler's Chapel	8.00	
		10.00
Total		$ 451.72
Grand total		$11,228.35

Special Offerings.

Brought forward		$18,368.33
A Memorial Gift	$100.00	
Catawba Springs Church	35.00	
General Mills (coupons)	30.26	
Philathea Class, Suffolk, for Harvell boys	15.00	
Circle No. 3, Woman's Fellowship, Suffolk	25.00	
Mr. & Mr. M. M. Vipond, Norfolk, in memory of Dan Jackson Bowden	10.00	
L. F. Stout, Pfafftofn	5.00.	
Wake Chapel Miss. Soc., for Betty Jean Proctor	25.00	
Maude Hedley Bible Cl., for Angelee Haith	10.00	
Pisgah, Ala., S. S.	10.00	
Special Gifts	180.30	
		445.56
Grand total		$18,813.89
Total for week		$ 897.28
Total for year		$30,042.24

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

In Memoriam

HYATTE.

The Golden Rule Bible Class of the Congregational Christian Church of Newport News, Virginia, wishes to express its sorrow in the passing of a beloved member, Mrs. Bessye Baker Hyatte, on August 22, 1952.

Therefore, Be it resolved:

1. That we bow in humble submission to the divine will of our Heavenly Father.
2. That we extend our love and prayerful sympathy to the bereaved family, and commend them to the God of love and mercy.

Mrs. J. A. SIMONE,
Mrs. N. B. GARRETT,
Mrs. H. R. BYRD,
Committee.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

ports for their reports that are to be made to conference. The church that has been busy all through the year raising its funds, doing its work and assembling its report quarterly will have comparatively little trouble with its annual report. When the work of the church is done efficiently and continuously all through the year the various institutions and causes of the church have received their share of support and are much stronger to do their work. The churches that have been negligent will have a good bit of strenuous work to do in these closing weeks of the conference year. The perfectly obvious needs of the college constitute a strong appeal to every individual and every church in our Convention. The entire apportionment for the college is more badly needed today than in any previous year. Your generous support will mean much.

Previously reported		$7,153.29
Eastern Va. Conference:		
Mt. Carmel S. S.	$ 18.01	
Norfolk First	30.00	
Oak Grove S. S.	12.00	
South Norfolk	230.00	
Wakefield	29.13	
N. C. and Va. Conference:		
Carolina	$ 27.00	
Hines Chapel S. S.	9.85	
Union (Va.) S. S.	20.00	
		375.99
Total to date		$7,529.28

RIGGS FIND EXPERIENCES INTERESTING.

(Continued from page 8.)

veranda where we do most of our living; the white-wash men are messing up the kitchen; the painting hasn't been started yet; but our little house is really very livable already. Things would move along a lot faster on the house repairs if we hadn't been so busy that we weren't around to push the workmen. The children are doing very nicely in their country home and we are very thankful. The biggest question about our move here was their health, and they have proved to us that they not only keep well in the country but they love it. Louis has three little boy playmates that live right next door to us and they are together constantly. Occasionally they get rough with each other, but most of the time it is just wholesome romping. Louis is fast learning how to do the real country dance, and his latest fad is pounding the nearest tin or kettle, thumping his feet, and swinging his arms in fast rhythm. It's far from perfect, but he's learning fast. When the three of them get started one can hardly think because of the racket. Joy also is learning things. She started to walk day before yesterday. We had been trying to get her to take her first step for about a month, but all she would do is throw herself into our arms. Then yesterday she got so interested in the baby next door she forgot herself and walked towards him. Joy's feet are awfully unsteady yet. She has a hard time getting them off the floor. But her balance is very good, and she picks herself up easily. All she needs now is practice.

I have been filling in all my spare moments with helping Ed at the hospital. We had a cholera case the other day and I was busy most of the day distilling water in a home-made still for I. V. fluids. Every Tuesday I go out with Ed to a roadside clinic, . . . etc. I do all the jobs that no one else has time for. I think the day I like best though is the roadside clinic. We take our lunches and meet our patients under a huge tree near a temple. We see some seventy patients—half of whom are lepers. It is good to do a bit of nursing again, and the children don't seem to miss me one day.

Sincerely,
FRAN RIGGS.

NO "SKIRT CLINGERS."

(Continued from page 10.)

and so they have given way to new ones that parents need to understand.

Without a doubt, all child psychologists agree that you should not let your child be a skirt clinger. John Dewey's admonition, "Teach your child to think, not what to think," is excellent philosophy.

YOUTH AT WORK IN THE CHURCH.

(Continued from page 11.)

exercises at Elon College. in the absence of Congressman Judd, who was unable to attend, said he felt like the city cowboy who visited a dude ranch. The rancher asked this dude if he could ride a horse. When the dude replied that he never had, the rancher said that that would be all right because he had a horse that had never been ridden, and they should go a long way together.

* * *

It has been said of Columbus that when he started on his voyage, he did not know where he was going; when he got there, he did not know where he was, and when he got back, he did not know where he had been—and yet he discovered America!

* * *

A sign on a Seaford (N. Y.) church bulletin board reads: "Come in and have your faith lifted."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

temptation overcome strengthens the victor by just that much. When the devil left Jesus, angels ministered unto him.

At his baptism, Jesus dedicated his life to God. In his temptation, he charted the course which he was to follow in doing God's will.

Preaching.

Jesus began his preaching on a seeming strange note. "Repent," said he, "for the Kingdom of Heaven is at hand." It was a stern summons to an "about face"—the word literally means "change your mind." The men of that day could not enter into the new order which Jesus was proclaiming, unless they experienced a complete change of mind and heart.

This lesson gives splendid teaching material to those who teach young people, although of course its truths are applicable to all ages. Here is the call to complete dedication, of the setting apart of one's life to the service of God, of the commitment of one's life to the cause of Christ and the Kingdom of God. The Master is come and calleth for youth to dedicate their lives to his service. May you say something that will encourage them to rise up and follow him.

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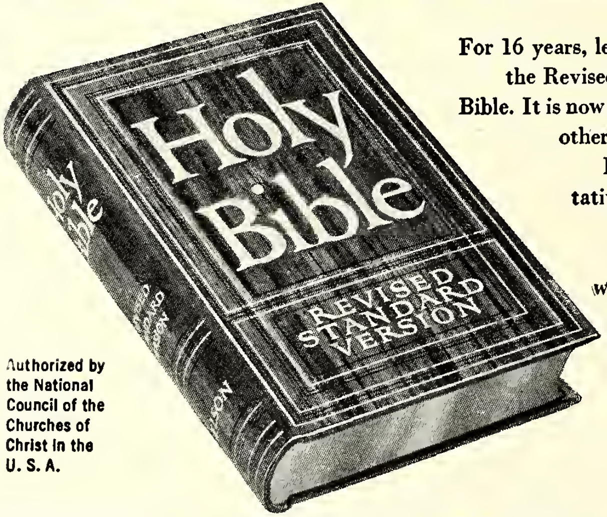

Authorized by the National Council of the Churches of Christ in the U. S. A.

For 16 years, leading Bible scholars worked at the Revised Standard Version of the Holy Bible. It is now ready—more accurate than any other version, and far easier to read. It is based on the most authoritative manuscripts—some, recently discovered, more ancient than any previously known. It is written in the living language we use today, yet the poetic beauty of the King James Version is preserved. Here, at last, is a Bible *all* can read, understand, enjoy.

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Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CIV RICHMOND, VA., THURSDAY, OCTOBER 2, 1952 NUMBER 39

Elon College Library X

Recipients of Sustaining Fund Scholarships

1952-'53—Front Row: Gerald White Hank's Chapel; Meryle Mauldin, Winston-Salem; Faye Hall, Henderson; Janet Parker, Union Southampton; Russell McGhee, Franklin. 1951-'52—Back Row: James H. Flynt, Asheboro; Barbara Chapman, Windsor; Walter O'Berry, Liberty Spring; Doris Chrismon, Shallow Ford; Wayne F. Vestal, Asheboro.

News Flashes

We are glad to be able to report to our readers that Dr. House continues to improve.

We commend to you the guest editorials contributed by Dr. Jesse H. Dollar this week. They are both pertinent and timely.

Waverly District Leadership Training School

Sunday school superintendents, officers, departmental superintendents, teachers, ministers and all who are interested in Sunday school work, are urged to attend the Leadership Training School to be held in Waverly, Va., October 6 to 10, from 7:30 to 9:30 each evening.

Rev. J. E. McCauley will serve as dean of the school, and Mrs. Garland Spratley of Dendron, will act as secretary. Miss Pattie Lee Coghill, Educational Secretary for the Southern Convention, will help to direct the work.

The following courses and teachers have been arranged for:

"Planning for Children in the Church," Mrs. Frederick Huber.

"Introduction to Teaching," Dr. Jesse H. Dollar.

"Improving the Sunday Church School," Dr. H. S. Hardcastle.

The following churches are participating: Barretts, Burton's Grove, Centerville, Dendron, Bethlehem Disputanta, New Lebanon, Union, Wakefield, Waverly, Spring Hill.

Amelia Reports

On Sunday, September 14, Amelia Christian Church held its second annual "Rally Day." The purpose was to encourage members who did not attend regularly, to resume their attendance again, and to gain new members. The enrollment did not increase much, however the attendance was much better.

Following Sunday school and the regular morning service conducted by Rev. Fred P. Register, lunch was spread on the church grounds.

After lunch the members of the church presented a wonderful play, "Answered Prayer," which has a great inspirational lesson for those who have let their faith wonder away from God. Amelia Church highly recommends this play.

The play was followed by music and songs by little Danny and Melissa Burtch from Angier, N. C., who displayed a glorious revelation of talents—God-given talents, because they had hardly any training.

Everyone enjoyed the day's activities, and our purpose was well-filled since we had a much larger attendance and also had a wonderful time renewing old acquaintances.

MARY JOHNSON,
Reporter.

Attention Laymen of the Western North Carolina Conference

This is just a little reminder that October 19, which is Laymen's Sunday, is just around the corner. I trust that you have already made the necessary plans to observe that day with the rest of our churches. If your church has never tried having a service with the laymen in charge, why not try it this coming October 19. And may I suggest that if the national date of October 19 is not convenient, that any Sunday in October will be fine. We would like to have as many of our churches as can to use their own men on the program. This is a good way to develop leadership. Why not take advantage of this opportunity?

After you have read this reminder, take it upon yourself to talk with your pastor, Sunday school superintendent, or Laymen's Fellowship president, and see that the program is lined up. Offer your services to

(Continued on page 15.)

Numerous Outstanding Leaders On Elon Campus

The Elon College Student Christian Association held its fall retreat at the New Hope Conference Center, Chapel Hill, on Friday and Saturday, September 12-13, some fifty students and faculty attending.

This is the largest number to attend such an assembly from the Elon campus in recent years, and the spirit of the group was such as to promise much for the work and influence of this organization this year on our campus.

Among those who are contributing much to the program of the Student Christian Association this year are some notable youth leaders. Curtis Young, former president of Pilgrim Fellowship for the Southern Convention and now one of the executive officers of the national staff of the Pilgrim Fellowship organization; Philip Mann,, president of S.C.A., and now himself president of the Southern Convention P. F. organization; Tom Targett, president of the United Student Fellowship, the Congregational Christian and E. and R. college Youth organization for North Carolina; Miss Laverne Brady, who has just finished a summer with a youth caravan with the E. and R. Church, and is the spark for most of the campus social activities thus far at Elon; Miss Grace Mathews, a transfer student, now a sophomore at Elon, from Meredithville, Va., who

(Continued on page 3.)

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

October 2—Eastern Virginia Woman's Missionary Conference
Christian Temple, Norfolk, Virginia

October 7—North Carolina Woman's Missionary Conference
Apple's Chapel Church (Guilford County)

October 9—Virginia Valley Central Woman's Conference
Bethel Christian Church, near Elkton, Va.

October 15-16—Virginia Valley Central Annual Conference
Leaksville Church (near Luray)

October 21-22—Eastern North Carolina Annual Conference
Mount Auburn Church (Near Manson)

October 29-30—Eastern Virginia Annual Conference
South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5 -6—Western North Carolina Annual Conference
Place to be determined by Executive Committee

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

Superintendent Visits Southern Pines Church

It was our pleasure to supply the pulpit of the Church of Wide Fellowship at Southern Pines, North Carolina, on September 21, in the absence of Dr. Robert Lee House, who suffered a heart attack some days ago.

A large and concerned congregation greeted us. They are pleased that Dr. House is making a speedy recovery, and hopes are high that he may be able to return to his pulpit before many weeks.

The church is in the midst of a building program. The sanctuary has been completed, and the chancel and new choir arrangement have added much to the loveliness of the church. It was a pleasure and inspiration to visit this good church. Our prayers join those of Dr. House's loyal people for his speedy and complete recovery. He is doing a great work in Southern Pines, and in addition serves as our efficient editor of THE CHRISGIAN SUN.

* * * * *

"The Church Meeting"

Dr. Stanley C. Harrell, our good pastor of the Durham, North Carolina, Church, afforded us a most profitable opportunity to attend a meeting of that church on Wednesday night, September 17. It was what is called "A Church Meeting." The real purpose was to consider the financial opportunity and responsibility of the church in light of the Christian Gospel.

The budget for 1953 was considered item by item in that light. No motions were made, though accustomed to "speedy action" the members were tempted to "adopt" the proposed budget. There was ample opportunity to discuss every phase of the church's work and responsibility, and the net result was that a common mind was reached by the church members present.

The meeting was unhurried, frank and sincere. The "common mind" from this meeting will be taken to the annual meeting of the church, and we venture to say that the new budget of the church will be more meaningful than in any previous year.

We commend this "Church Meeting" idea to all our churches. We come into business meetings to hear the report of a finance committee, and because we trust the good minds and hearts of this committee, we just adopt—without "adapting"—the financial plan for the year. To consider our giving in the light of our Christian discipleship can revitalize our church life. Let other churches try the plan so well carried out by Dr. Harrell and his people.

LEADERS ON ELON CAMPUS.

(Continued from page 2)

has proved already an exceptional leader in her capacity as chairman of the Worship Committee of S.C.A.; Miss Louise Bemis, a freshman from Spencer, Mass., whose mother is the president of the Women's Work organization of the Massachusetts Conference, and a nationally known leader in missionary work, her daughter having spent the summer in a youth work camp in Puerto Rico, and looks forward to the mission field as her field after college; Roger and Robert Phelps from India, sons of one of our leading missionaries in India, and making a large contribution to the college life through S.C.A. These and others worthy of mention augur much for the future leadership of our college graduates, and help to confirm our confidence in the worthwhileness of maintaining a real Christian college at the center of our church life.

H. P. BOZARTH.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor .... **Robert Lee House**
Managing Editor .... **John T. Kernodle**

Departmental Editors—**Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.**

Institutional Representatives—**Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.**

Board of Publications—**Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.**

SUBSCRIPTION RATES

One Year **$3.00**
Two Years **5.00**

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

REV. JESSE H. DOLLAR, GUEST EDITOR

THE SUSTAINING FUND

The Sustaining Fund for Elon College is a fund, established by the Southern Convention, to help meet the increasing demands laid upon the college by circumstances resulting from increased costs of operation and training leadership for our pulpits and pews. The college belongs to the Convention. Its problems are the problems of the Convention. We who belong to the churches of the Convention are the Convention. The problems of Elon College are therefore our personal problems.

Last year the churches of the Convention contributed $10,000.00 to the Sustaining Fund. That made it possible for the college to close its books, June 1, with a balance of $600.00 (a frightfully small balance for an institution like Elon!) when without the Sustaining Fund, she would have had to close her year with a deficit of $9,400.00. What a difference it made!

We are asked to give $1.00 per member from each church. Some have raised it as a "special." Such a plan may work for a year or two, but when the plan is used year after year, it ceases to be a "special" and becomes a regular item in the church program. It, as such, loses its "special" appeal. The special day idea has one big fault. It does not get the members not present on the "special" day. We believe the answer to the question of "How shall we sustain the Sustaining Fund?" lies in making the fund a part of the local church budget. Then all will share. It will be easy and its success will not have to depend upon those present on the day of the "special offering" having to pay the portion of the members absent that day. Many churches are putting the fund into their budget. Such a plan deserves a try, at least.

The Reverend Henry E. Robinson of Burlington, N. C., is now chairman of the Sustaining Fund. Dr. D. J. Bowden, Dean of Elon College, is secretary. They were recently elected by the General Committee. There is an announcement from them in this issue of The Sun, stating that Sunday, October 12 will be Sustaining Fund Sunday in all our churches. Letters have also been sent to all pastors. The committee offers literature, speakers, etc., to any church in the Southern Convention which might desire special help. If you have the Sustaining Fund in your budget, or have already raised your part for this year, you will not likely need them. If, however, you have not already raised the fund for this year, they can be of great assistance to you. Write them immediately. The time is short.

Making Conference Apportionments Easy to Pay

All churches would like to pay their apportionments in full. They should. Some have a hard time doing it. There is a way to make it easy. Many years ago, the Convention divided the church year into periods for special emphasis. The period around Thanksgiving was assigned to the Christian Orphanage. The Christmas season was suggested at the time for Superannuation; January and February for Elon College; Easter for Missions (three months), and June for Christian Education. We believe it was intended that whatever special effort was necessary would be given these various interests during the specified period, and the apportionment to each paid at the close of the special period. The churches which have followed that plan have found it easy to pay their conference apportionments, and have come to the end of their church year with all obligations met in full. How wonderful! No "clean up" campaigns, no deficits at conference time!

At the last Convention, the Finance Committee came forward with another plan which has great merit. It recommended to the churches that apportionments be paid quarterly, and that the Convention Office be requested, by each church thus paying, to distribute the amount sent in pro-rata over all items on the apportionment table. Such a plan gives money to each enterprise throughout the church year and makes it easier for them to meet current demands. That is about as fair as could be asked, if we are to carry forward a well-rounded program of support for all convention interests and enterprises. This is especially true with churches which may not pay their apportionments in full. It is fair, too, since the Mission Board would not have to wait, and perhaps borrow money to give aid to mission churches. Somewhere down the way we shall have to face this matter of how we support the convention program. The solution may well lie in the adoption by our churches of the above plan.

Since each church makes its own budget and determines how it shall be met, we commend to our pastors and proper church committees the above plans, both recommended by the Southern Convention for our consideration. Between the two plans, we feel that there is a way by which paying apportionments can be made easy, enjoyable and challenging. Take your choice, but in Heaven's Name, let us try to take the dread out of the support due our institutions and undertakings which have come into being as the result of vision and spiritual compulsion.

The Happy Nation

By ROY C. HELFENSTEIN, D. D.

Pastor of First Church, Richmond, Virginia

The Psalmist voiced what history and contemporary life affirm in his declaration, "Happy is the nation whose God is the Lord."

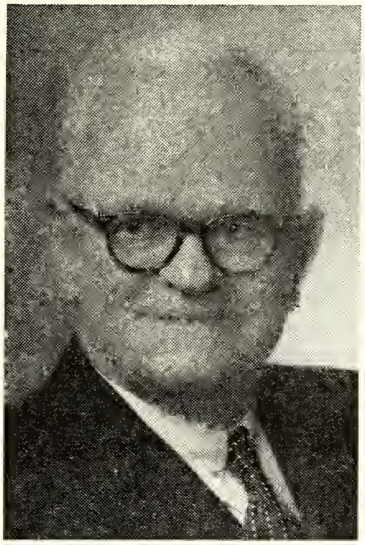
Do you ask the reason for the misery, the wretchedness and the dejection that are found in many nations today? The answer is the fact that so many of the leaders in those nations and so many of their followers have neglected and ignored the God of our Christ as their Lord.

"Happy is the nation whose God is the Lord," but miserable and forlorne is the nation which ignores and repudiates the God of our Christ as its Lord. Witness the evidence in the sad story of ancient civilizations and that of contemporary nations the world over! The unspeakable inhumanities being perpetrated throughout the world today are due to the fact that nations have rejected the God of honor, of love, of mercy and of truth and peace as their Lord, and are bowing before the God of materialism, the God of greed and force. The Psalmist was right — the only happy nations are those whose God is the Lord. "Righteousness exalteth a nation, but sin is a reproach to any people." No nation is secure — no nation which honors not the God of creation can know happiness and peace. Only nations that reverence the Lord God of time and of eternity with faith in his promises, appreciation of his love, respect for his will, his name, his Church, his Holy Day, and his Holy Word, can be a happy nation.

The happiness that the American people have enjoyed down through the years has been due to the fact that so many of her citizens have prayerfully sought to have God as the Lord of their lives and of their nation. Both believers and non-believers have been blessed by the faith of those who made God the Lord of their lives and of their homes.

Three hundred thirty-one years ago, the Good Ship *Mayflower* docked at Plymouth on Cape Cod, Massachusetts, and the Pilgrims, with high hopes and resolute faith, walked down the gang plank onto the soil of the New World. They forthwith proceeded to establish the first Congregational Church in America. It was religious faith which prompted them to make the perilous voyage over the untried waves, and religious faith gave them courage to face the unknown with confidence and unafraid. Before they finished their places of shelter, they built a place of worship.

Down through all the years since then, Congregationalism has made an enviable contribution to each period of American history. Today, more than one million members of the Congregational Christian Churches in our country bravely face the present and the future as worthy sons and daughters of their Pilgrim Fathers.



DR. HELFENSTEIN.

Those Pilgrim Fathers came to America in order more effectively to make God the Lord of their lives, and in order to worship him according to the dictates of their own consciences in their quest for freedom, truth and peace. The Pilgrim Fathers were not perfect, nor did they credit themselves with being so. They were as human and had as many foibles and short-comings as have any average group of Christians today. But they loved God and they trusted God, sincerely seeking to make him the Lord of their lives and of their newly established community. They prayerfully sought God's help in their effort to overcome their weakness, and they sought God's guidance in all their relationships and interests in life. Truly, God was their Lord— their chief concern. To honor him was their supreme purpose; to serve him was their highest delight, their main desire. Religion to them was not trammeled with obligatory creeds. Religion to them was a life of companionship with the Christ of God.

Our nation came into existence because of the fact that those who sought its being believed, worshipped and put their trust in God. The Colonial soldiers, when fighting for independence, were inspired of God in their desire for liberty. The private soldiers as well as the officers were men of prayer. General Washington, kneeling on the snow at Valley Forge, expressed the common faith of the Colonial soldiers and officers. He had only untrained farmers and tradesmen in his army—but their God was the Lord. The British generals were all trained in military tactics — their soldiers were well-trained—all the resources of a powerful nation were at their command. But they were on the wrong side— against justice, liberty and God. But Washington and his untrained army, with their limited resources, had God on their side, and the victory was inevitable—and the United States came into being.

Down through the years of our history as a nation, America has gained her high place among the nations of the world, because of the religious ideals of her leaders and their followers. God grant that America may never lose those ideals; God grant that America may never put her trust in the god of might, instead of in the God of right! If she should, then miserable will be her people, because their god will not be the Lord. But as long as the people of America worship and serve the God of their fathers, the God to whom Jesus and the prophets prayed, the God to whom General Washington and the Colonial soldiers prayed, the God to whom Abraham Lincoln prayed—so long as the God of our nation is the Lord, that long will the people of our nation be happy. "Happy is the nation whose God is the Lord."

But wretched and miserable is any nation whose God is not the Lord. Witness the plight of the people in the totalitarian countries today! And their plight will but become the more terrible until the God of righteousness is enthroned in their lives, their laws and their objectives. It was men of religious convictions and of spiritual courage who, under God's guidance, brought our nation into being, and whose services bequeathed to us the happiness with which our

(Continued on page 9.)

The Word of God in New Words

By FRANCES DUNLAP HERON

II.—"The Newest is the Oldest"

Each Christmas, the women in the Jones family make plum pudding. To satisfy their husbands they all use a recipe handed down from Great-great-great-grandmother Jones. Of course each generation has said the pudding of the moment may not quite come up to the original ancestral production, cherished in tradition as the best ever concocted.

Not long ago, a new Jones bride, clearing out the attic, made a remarkable find. She uncovered—no, not Great-great-great-grandmother Jones' original recipe, but one copied in the painstaking script of Great-great-grandmother Jones — a copy three generations nearer the original than any other known.

And lo and behold, a comparison of the recipes shows that the product *has* varied! Somewhere along the line, a cook left out half a cup of sorghum molasses—most likely because it was stuck in between half a cup of citron and a half a cup of grape juice, and the copyist's eye simply slid over the middle half cup.

Furthermore, some cook must have decided that Great-great-great-grandmother's dough was a bit stiff and omitted a fourth cup of the flour. More shocking still is the discovery that some Jones housewife dared *add* half a cup of candied cherries.

Next Christmas the Jones wives will return to the attic recipe, the nearest to the original.

As with that plum pudding, so with a very, very old book—the Holy Bible. It is some 3,000 years since the Old Testament began to take written form. Almost exactly 1,800 years ago the New Testament was completed. Until the invention of printing around 1450, the Bible was kept alive by the only method known —a method subject to error—copying by hand.

But, someone protests, God would insure that his Word be kept safe, unchanged, from generation to generation. Indeed, strong proof of the divine origin of the Scriptures is the fact that they have come down to us through the ages with their hold on the human heart unchanged. For transcribing his Word, however, God had to depend on human beings—copyists whose eyes grew weary in flickering light, whose hands cramped in pain. They would have been superhuman if occasionally they did not misread a word or leave one out or add one.

How do we know that errors have crept in? Just as with the pudding recipe, we look back to the oldest manuscripts we can find. It is unlikely that we ever will unearth a first copy of a Bible book. But manuscript discoveries and archeological research of the last seventy-five years have pushed our knowledge ever nearer to the originals.

The *Revised Standard Version* of the Holy Bible, which was published on September 30, is the result of those discoveries and that research. The New Testament was published in 1946.

In trying to give modern readers an English Bible that is clear and meaningful and accurate, today's scholars have but followed in the tradition of more than twenty centuries of translation and revision. As early as the third century before Christ, the Old Testament was translated from its original Hebrew into Greek, then the international language. When the New Testament appeared, it, too, was in Greek.

As Christianity spread, the Greek Bible was translated in turn into other languages. The most famous was the Latin version, known as the Vulgate, prepared by Jerome in 385-405.

To John Wycliffe, rector and college master, we owe the first translation of the Latin Bible into English, completed in 1382. The first English version of the Scriptures to be made direct from the original Hebrew and Greek, and the first to be printed, was the work of William Tyndale. His New Testament of 1535 was to become the basis of all later revisions. Accused of perverting the meaning of the Scriptures, he was burned at the stake in 1536.

Soon afterward, however, his dying prayer, "Lord, open the King of England's eyes," was answered and a succession of versions began to win favor. Myles Coverdale gave the people the first complete printed Bible in English. His Great Bible of 1539 was followed by the Geneva Bible of 1560, the Bishops' Bible of 1568, the King James Version of 1611, and the English Revised Version of 1885.

King James' instruction to his fifty-four translators was for a revision "as consonant as can be to the original Hebrew and Greek." That they realized they were but one point in history is evident in their statement of purpose in translation: "To make a good one better, or out of many good ones, one principal good one."

Certainly, if they were living today, they would be the first to commend the Revised Standar Version! How they would have enjoyed being on the Standard Bible Committee, and how they would have marveled at the wealth of old manuscript discoveries! Whereas, in 1611, they had access to only a dozen or so late medieval manuscripts of the New Testament, full of the accumulated errors of centuries of hand-copying, today's revision committee could draw upon hundreds of old manuscripts far antedating those of the King James group. Recent archeological findings throw new light on the meaning of the Old Testament Hebrew.

The Chester Beatty manuscripts of parts of the Bible, turned up in Egypt in 1930, go back as early as the second century A. D. Fragments of Deuteronomy have been found from the first or second centuries B. C. The Isaiah scroll rescued from a cave near the Dead Sea by a shepherd lad in 1947 appears to date from the late second century B. C. It became the basis for thirteen readings incorporated in the Revised Standard Version of Isaiah.

Throughout the new revision are changes correcting the additions, omissions and substitutions traceable to ancient and medieval copyists. These and other inaccuracies have been corrected because the committee could go back nearer the original manuscripts than any other group of scholars in history.

To take a few examples:

Just as the cook, copying successive "half cups," left out the molasses, so in Revelation 8:7 a long-ago scribe overlooked the clause, "and the third part of the earth was burnt up," and went right on to the next, "and the third part of the trees."

The Chester Beatty papyri verified other evidence of a disastrous omission—the dropping of "God" as the subject of the sentence in Romans 8:28. King James had it, "And we know that all things work together for good to them that love God." Correctly translated in the RSV, the verse declares, "We know that in

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

The 1952 fall semester is starting off in an encouraging way. We have a good enrollment and a fine spirit on the campus. Students and faculty seem to be happy.

* * *

The freshman initiation week, with the usual comic dress and the odd appearance is over. There are no casualties. Everybody seemed to cooperate but glad since this period of college life has passed.

* * *

The Music Department is endeavoring to reorganize the College Band. Jimmy Rhodes of Burlington, whose father wrote the college song, "Here's to Dear Old Elon," is the director. Jimmy is a good musician and will do a good job with the band.

* * *

The Burlington Civic Mussic Association will again present its performances in Whitley auditorium. The college provides the facilities and pays a slight sum for the admission of all students enrolled in college. This is a great opportunity for our students, and they appreciate it.

* * *

Homecoming Day has been set for October 11. The Elon College Fighting Christians are host to the East Carolina Pirates. This promises to be a real football game. The Carolina Pirates are coached by Jack Boone, a former football star of Elon College. Alumni all over Virginia and Carolina will be greatly interested in this game. All alumni are invited to come to the college for the afternoon program. The game will be played at 8 o'clock in the Burlington stadium.

* * * * *

The Two and One Half Million Dollar Campaign

This campaign has been in progress since 1946. When launched it was to extend over a ten year period. We have succeeded well thus far in the campaign. We are beyond the halfway mark, but we shall be compelled to redouble our efforts and make a bit more sacrifice if we are to succeed in raising the entire amount. To raise this sum of money will not be easy, but it is not impossible if our people will cooperate in this campaign, giving themselves freely to the organization and to campaign efforts. If all shall pull together, we shall succeed.

The average individual will contribute to a worthy cause if he is approached personally in an interested and convincing way. Few people will contribute in response to a telephone call or letter. When it comes to securing money, there is no substitute for the personal contact and the face to face appeal. In a personal conversation, ideas may be expressed, questions may be asked and answered, and otherwise the contributor may be convinced of his opportunity to give his support to a cause that will mean much to society and indirectly to him personally.

This campaign is to approach not only individuals, but corporations, business enterprises and manufacturing establishments. These organizations should be informed and made to realize that they do have a stake in education, that if they are to maintain freedom in their enterprise, we must also have, undergirding that freedom, freedom in education. The only way to maintain freedom in education is to maintain our free educational institutions and support them to the degree that they shall be enabled to compete favorably and successfully with tax supported and state controlled institutions. I am sure that our people realize this fact and will voluntarily give their support to Elon College. We are depending on the constituency of our institution to give the necessary support as we pass through the present crisis.

* * * * *

Apportionment Giving

It is the purpose of the Convention to enlist the church in support of the college through its churches and local organizations. In order that this support might be equitably distributed and adequate to a certain degree, the apportionment plan was adopted. Churches are not apportioned equal amounts, but the apportionment for each local church is determined by its membership, its ability to give, and its annual contributions to conference and convention enterprises. A total of $15,000.00 is apportioned to the two hundred churches. This $15,000.00 may seem to be quite a sum, and it is; but we should be reminded and the entire church should understand that this $15,000.00 will not pay for the cost of operating the college for fifteen days. The college has grown to such an extent that the expense of operation is inconceivable in comparison with the cost of operation when $15,000.00 was first apportioned to the churches. Of course, we should also understand that to help make up this difference the Convention authorized the Sustaining Fund of $1.00 per member for the support of the college. If this could be collected in its entirety and the conference apportionment would be paid in full, these funds would be of tremendous assistance to the college.

We are nearing the end of the conference year. I am sure that the churches will heed the convention authorization regarding these funds and make their best efforts to raise the amounts in full.

Previously reported		$7,529.28
Eastern Va. Conference:		
Dendron S. S.	$ 10.00	
Christian Temple S. S.	63.13	
Norfolk, Second	3.00	
Portsmouth, First S. S.	6.61	
Suffolk S. S.	71.27	
Waverly	185.00	
N. C. and Va. Conference:		
Lebanon	20.59	
Mt. Bethel	67.00	
Western N. C. Conference:		
Flint Hill (M) S. S.	3.37	
Virginia Valley Conference:		
Concord S. S.	11.00	
Newport	25.74	
Wood's Chapel S. S.	14.00	
		480.71
Total to date		$ 8,009.99

* * * * *

Piano Wanted

The West Dormitory of the college is badly in need of a grand piano. We find that the one in the social hall in West Dormitory has a cracked sound board, which renders it useless. It may be that some one of the college's friends has a piano that is not being used or not likely to be used anytime soon. If such a person should not be willing to lend or donate the piano to the college, perhaps he or she will sell it at a reasonable price. If the reader of this notice is at all interested, will you please write me at your convenience.

L. E. Smith.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue. Asheboro, N. C.

Eastern Virginia Women Meet Today

Today, Thursday, October 2, the women of our Eastern Virginia Conference are meetnng in The Christian Temple, Norfolk. I am sorry that the program reached me too late to publish in last week's SUN, but those of us who live elsewhere can share with them in spirit today as they follow this program:

PROGRAM

THEME: *"Building with Love and Gratitude."*

Morning.

Devotional Service—Mrs. J. F. Morgan.
Recognition Service.
Reports of District Superintendents:
  Waverly—Mrs. G. C. Brittle.
  Suffolk—Mrs. Ray Gordon.
  Norfolk—Mrs. Everette Neese.
Report of the Woman's Convention President, Mrs. W. B. Williams.
Literature—Mrs. W. V. Leathers and Miss Pattie Lee Coghill.
Treasurer's Report.
Recommendations.
Organ Music.
Speaker—Dr. W. W. Sloan.
Offertory.
Memorial Service—Mrs. E. G. Middleton.

Afternoon.

Hymn and Prayer.
Presentation of Thank Offering—
  Miss Gladys Yates,
  Rev. James Madren,
  Dr. Wm. T. Scott.
Friendly Service—Mrs. Ray Gordon.
Departmental Superintendents.
Committee Reports.
Auditor's Report.
Installation Service—
  Mrs. I. W. Johnson.
Benediction.

* * * * *

North Carolina Women to Meet at Apple's Chapel

The North Carolina Woman's Conference will be held at Apple's Chapel on October 7, beginning at 10 o'clock. Following is the program as submitted by Mrs. A. W. Andes, president:

PROGRAM.

THEME: *"Building with Love and Gratitude."*

Morning.

Call to Order—Mrs. W. J. Andes.
Opening Worship—Mrs. Carl Dawson, Chairman Spiritual Life.
Recognition of Visitors and Ministers—Rev. J. R. Lacky, host pastor.
Reports of District Superintendents.
Appointment of Committees.
Treasurer's Report—Miss Susie Allen.
Presentation of Themes and Literature—Miss Pattie Lee Coghill.
Thank Offering Project for Year—Mrs. Russell Powell, Dr. Wm. T. Scott.
Announcement of Friendly Service Projects—Mrs. S. L. Mauldin, vice-president and chairman of Friendly Service.
Other Announcements.
Workshops.
Reassemble.
Memorial Service—Mrs. H. E. Robinson, chairman, Life Memberships and Memorials.
Offering.
Closing Prayer and Grace.
Adjourn for Lunch.

Afternoon.

Reassemble at 2 o'Clock.

Call to Order and Hymn.
Church Building Society—Mrs. W. E. Wisseman, Bd. Home Missions.
"Building with Love and Gratitude"—Mrs. W. B. Williams, President Southern Convention Women.
The Christian Orphanage—Dr. John G. Truitt, Superintendent.
Reports of Committees.
Installation of Officers—Dr. Wm. T. Scott, Supt.
Benediction.

* * *

Here are directions for reaching Apple's Chapel, as sent in by Mrs. Rallis M. Cook:

From Greensboro—Follow Highway 29 north to the Monticello-Brown Summit crossroad; there take No. 150 to the right to Osceola crossroad; turn right again and the church is approximately 4 miles down that road.

From Reidsville — Follow Highway 29 south to the Monticello-Brown Summit crossroad; there take No. 150 to the left to Osceola crossroad; turn right as above.

From Burlington—Come to Gibsonville; from there take the Frieden Church or Reidsville-Gibsonville road and at Frieden Church take the road to the right. Apple's Chapel is about 6 miles down that road.

There is a large sign in front of the church. With these explicit directions it should not be difficult to find the church.

Let's have representatives from every society in the North Carolina Woman's Conference at Apple's Chapel next Tuesday.

* * * * *

Valley Woman's Annual Conference Will be Held at Bethel

Mrs. J. E. Bryant, president of our women in the Valley of Virginia, writes that her officers had a very fine board meeting on September 11, when they planned for their annual Women's Conference.

For many years the Valley women have met in July, which made it very difficult for them to plan their program to fit in with the other women's groups in the Southern Convention. This year they have voted to meet on Thursday, October 9.

The place of the meeting will be Bethel Christian Church, near Elkton, Va.

Mrs. Bryant concludes her letter by saying:

"I think every department of the Valley missionary work has been very progressive. We are looking forward to a good conference, as we are expecting some very fine speakers."

Best wishes to the Valley women as they meet next week—and we hope every church in that conference will be represented.

* * * * *

Postage on Packets

If you order the women's packets to be mailed to you from the Convention Office, please add 24 cents for postage when mailed to Eastern Virginia or the Valley of Virginia, if they contain the study books, and 20 cents without the study books. North Carolina postage costs 22 cents with the study books and 20 without. As you can see, this would amount to a sizeable item for the Convention office, and so individual societies must pay it.

Miss Coghill reminds us that if the

packets are secured at the Women's Conferences, this item of postage may be saved!

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A Fine Report from Oak Grove

The Woman's Missionary Society of Oak Grove Christian Church, Sunbury, N. C., holds regular meetings each month, using the program outlined in the Year Book. Our meetings are well attended and we feel greatly benefitted by these meetings.

We observed World Community Day, World Day of Prayer, and May Fellowship Day.

For our community project, the ladies sponsored a "Paint Job." We had the interior of the church painted, then the outside, and then contributed to a new asphalt roof.

The grounds have been plowed and raked, and the driveways rocked. Also the cemetery has been improved with the help of the men of Oak Grove Church.

One of the greatest attainments of the year was a Daily Vacation Bible School, the first ever held at this church, and it was sponsored by our society.

Much has been done, more could be done, and we hope with a new slate of officers for the coming year, bigger and better things in our Lord's work will be accomplished.

After all, we are very proud of the work done by our little group under the leadership of our president, Mrs. W. K. Parker, and we hope to do even greater things in the coming year.

Ethel H. Parker.

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North Carolina Conference Treasurer's Report

Following is the report of the treasurer of the North Carolina Woman's Conference of the Southern Convention, for the fourth quarter, ending September 15, 1952:

WOMEN'S SOCIETIES.

Albemarle	$ 18.75	
Apple's Chapel	28.00	
Asheboro	45.00	
Auburn	2.50	
Belew Creek	7.50	
Berea	10.00	
Bethel	9.00	
Beulah	6.00	
Beverly Hills	5.00	
Burlington	359.00	
Carolina	2.00	
Concord	6.25	
Damascus	2.50	
Durham	63.00	
Elon College	31.00	
Flint Hill (R)	6.25	
Fuller's Chapel	20.00	
Gibsonville	16.00	
Greensboro, First	191.50	
Greensboro, Palm Street	39.00	
Hank's Chapel	42.00	
Haw River	8.75	
Henderson	63.00	
High Point	16.25	
Hopedale	11.50	
Ingram, Virginia	31.25	
Liberty, Vance	122.65	
Liberty, Virginia	20.00	
Monticello	9.00	
Morrisville	3.00	
Mount Auburn	24.25	
Mount Bethel	5.00	
Mount Pleasant	10.00	
Mount Zion	15.00	
New Lebanon	20.00	
Pleasant Grove, N. C.	10.00	
Pleasant Grove, Virginia	24.45	
Pleasant Hill	23.00	
Pleasant Ridge (G)	23.00	
Pleasant Ridge (R)	20.00	
Raleigh	60.00	
Ramseur	10.00	
Reidsville	30.00	
Sanford	60.50	
Shallow Ford	8.75	
Shallow Well	25.00	
Smithwood	2.50	
Spoon's Chapel	6.25	
Turner's Chapel	15.00	
Union Grove	7.50	
Union, N. C.	15.00	
Union, Virginia	20.00	
Wake Chapel	35.00	
Winston-Salem	22.50	
Youngsville	12.50	
		$1,700.85

YOUNG PEOPLE.

Carolina	$ 5.00	
Durham	61.00	
Greensboro, Palm St.	5.00	
Hopedale	7.99	
Ingram	4.10	
Reidsville	30.00	
		113.09

JUNIOR SOCIETIES.

Burlington	$ 7.00	
Durham	27.59	
Greensboro, First	10.15	
Greensboro, Palm St.	5.00	
Reidsville	10.00	
Turner's Chapel	4.94	
		64.68

CRADLE ROLL.

Apple's Chapel	$ 12.00	
Asheboro	5.20	
Burlington	5.00	
Durham	6.89	
Elon College	20.00	
Greensboro, First	10.15	
Henderson	6.00	
Ingram	3.00	
Monticello	13.00	
Pleasant Ridge (R)	5.56	
Raleigh	10.00	
Ramseur	5.00	
Sanford	5.00	
Turner's Chapel	7.00	
Union, N. C.	16.73	
		130.53
Total receipts		$2,009.15

DISBURSEMENTS.

Expense of the President	$ 5.00	
Expense of the Treasurer	20.99	
So. Convention—literature	4.35	
Treas., Youth Fellowship	113.09	
		143.43
Mrs. W. V. Leathers, Treas W. M. B., So Convention, For:		
Life Memberships	$230.00	
Memorials	60.00	
Foreign Missions, Special Gift	30.00	
Miss Oline Nicholson's Work in India	12.00	
Medical Fund, for Dr. Riggs' Work	25.00	
Cent-a-Meal Offering	72.65	
Missions, General	1,436.07	
		1,865.72
Total disbursements		$2,009.15

Respectfully submitted,

Susie D. Allen,
Treasurer.

THE HAPPY NATION.

(Continued from page 5.)

nation has been blessed all of these years. And only men of religious appreciation and of spiritual courage are qualified to lead our nation in the present—only such can preserve and advance our national life. Happy will our nation continue to be, if her leaders and citizenry hold firm their faith in the God of our fathers.

In these days, as in all the days of our national history, we need statesmen instead of politicians; we need leaders who are Christ-minded. We need men who make no apology for being Christians, but who are proud of being known as Christians. Lord Halifax, as Ambassador to our country from England, when accepting his appointment, expressed the sentiment of every true statesman, "I shall in all things seek to follow the light of the love and judgment of God."

The religious ideals and the religious life of our nation must advance instead of decline, if we would continue to be a happy nation. Our nation's material wealth will in itself bring disaster to us as a people unless the spiritual life of both leaders and people is what it ought to be. Any boy who inherits material wealth without having moral and spiritual background and support is doomed for a swift ride to ruin. We have the story of the Prodigal Son in the Bible. And in the book which we call history, we have numerous stories of prodigal nations.

Ancient Greece and Rome made marvelous progress in the arts and sciences—progress which in many respects has not been matched by any nation before or since. Some of the secrets revealed to those ancient peo-

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A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

Among the commonplace but important things in our everyday living are ordinary postage stamps. These little stickers are on letters that bring us glad tidings from homefolks and friends, on birthday, Christmas and other occasion cards, and on parcels that contain material values.

More than 100 years ago there were no postage stamps, not many letters, and only a few postoffices. No letters were typewritten since the typewriter did not come into practical use until 1875.

There were no envelopes, either, in the early days of this country. Letters were written on sheets of paper, usually known as foolscap, about 13 x 16 inches. Only one side was used. The sheet was then folded in a particular way, with the blank side out for the address, and sealed on the corner. A postmaster would place his initials and indicate the amount of the carrying charge on each letter, the amount being according to distance. There was no parcel post.

Now back to postage stamps. Ordinary postage stamps, that is stamps other than commemorative, range in value from the ½-cent variety, which contains the picture of Benjamin Franklin, this country's first Postmaster General, to the $5.00 stamp on which the likeness of Calvin Coolidge is shown. In all, there are 32 varieties. Each deceased President is honored by some ordinary postage stamp, except Franklin D. Roosevelt. He has been honored by four commemorative stamps, and later his picture will appear on some ordinary stamp. Federal law forbids the use of the picture of a living person on any postage stamp.

The 50-cent stamp, and the $1.00, $2.00 and $5.00 stamps are issued primarily to meet the demands of shippers who use parcel post, and who prefer stamps to the postage meters. Warren G. Harding's picture is on the $2.00 stamp, Woodrow Wilson's on the $1.00 issue, and William Howard Taft is honored by the 50-cent stamp.

The great variety of ordinary stamps imposes a task of selection of colors and combination of colors on the Bureau of Engraving and Printing, for each stamp must be different.

The country's first postage stamps were issued in 1847. At first there were only the two denominations—5 cents and 10 cents. Benjamin Franklin's portrait was on the 5-cent and George Washington's on the 10-cent value. The manufacture of envelopes began about two years after the introduction of the first postage stamps.

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Needless Disappointment

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Did you have a nice Tea this afternoon?" I asked my friend, Jane Goddard, who teaches in the third grade at Central School. "A number of mothers told me they were planning to attend it."

Jane had come to the library, where I work in the children's room, so that we could go together to dinner at the home of a mutual friend.

Her face clouded as she replied, "That's what most of the mothers told their children—that they were coming to the Tea—and then some of them failed to appear."

"I'm sorry you didn't have a good attendance after all of you—teachers and pupils—had done so much to make the Mothers' Day Tea attractive."

"We did have a good-sized crowd," Jane acknowledged. "I think, to the mothers and to the children of the mothers who were there, the Tea was worth all the effort it cost. I'm just feeling sorry for the children whose mothers disappointed them."

"It means a great deal to a child to have his mother visit his school, doesn't it?" I commented.

"More than most mothers realize," Jane agreed. "One look at some of the disappointed little faces I saw today would have told them that. The worst part of it was that the mothers had promised to come, and the children were expecting them. Perhaps some of the mothers were unavoidably detained at home, but it would have been better had they not given a definite promise. As it was, their children waited for them in vain all afternoon, while their more fortunate friends welcomed their mothers and guided them around the building.

"The Mothers' Day Tea at Central School," Jane explained, "is intended as a gift from the children to their mothers. Committees to arrange for it are chosen in each room, and we make an effort to give every child some part in the preparations.

"The children in my room made invitations in their art class two weeks ago and took them home to their mothers. Gary Woods had never done good hand-work, but he tried very hard this time and carried home a neatly-lettered invitation. The boy was all smiles next morning when he came to school. 'Mother liked the invitation,' he told me, 'and she's coming to the Tea.'

"One after another, almost all of the children gave me the same report 'My mother has promised to come to the Tea!' The few whose mothers were working outside their homes or who knew in advance that something would prevent their attendance explained this to me. Those children, naturally, were sorry, but would not suffer disappointment, because they were not expecting their mothers.

"The first part of the afternoon was given to a brief welcoming program in each room; then the children took their mothers to the auditorium, where the tea table was in readiness, and there all the mothers and teachers could visit with each other. Host and hostesses were stationed at the doors of the rooms and in the auditorium to greet the visitors.

"Gary Woods was at the door of our third-grade room. I watched him greet each mother who came, all the while watching for his own mother to appear. As the moments passed and there was no sign of Mrs. Woods, his face grew very sober. Finally the program in our room was over, and Gary's mother still had not arrived.

"When the little procession of mothers and children from our third-grade room started down the hall, Gary took his place among those who were going to the auditorium with me. All of his joyous enthusiasm was gone.

"A promise to a child should never be lightly given," Jane concluded. "Gary would have been spared a needless disappointment if his mother had told him beforehand that there was a chance she would not be able to come to the Tea. Keeping faith with a child is essential to the development of his sense of honor and responsibility."

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

An Elon College Junior Goes Caravaning

The six weeks spent caravaning this summer were the most profitable I have ever had. Profitable not from the moneyed angle, but from the fellowship, the good experience, and the rich memories.

This particular caravan training session was supported by the Evangelical and Reformed Church. Forty-nine young people from all over the United States came to Tiffin, Ohio, for nine days of intensive training in preparation for the weeks ahead.

After splitting up into teams of four members, the eight regular caravans began to study the application blanks made by the churches. We wanted to learn why a caravan was needed in each church.

You may be wondering what happened to the others of the forty-nine, since 8 times four is thirty-two. Ten of them went to St. Louis to spend the summer in slum areas. Seven more went to Honduras to build churches, paint and teach.

On the Indiana team were eighteen year old Jim Swander from Tiffin; Alice Stevens from Shelton, Conn., a nineteen-year old; Marge Riesinger of St. Louis, Mo., who had taught school for five years; and me, a junior at Elon College.

We chose Marge as our leader. Jim was the treasurer of the group; Alice, the librarian, and I, the secretary.

Our first week away from Tiffin, we served as counselors at Camp Merom, Indiana. Merom used to be a college, but it closed in the twenties. Some of the old students came back for a reunion while we were there. Rev. W. E. Alexander, who was Elon's college pastor following the closing of Merom, was there for the gathering. We talked at length about his days at Elon. He remembered my father quite well, and naturally I was pleased that he did.

Two large city churches in Evansville, Ind., used us for the second week. Being city churches, they had the problem of low-income neighborhoods closing in around them. The church people are perplexed about whether or not to move somewhere else. Since the church youth live all over the city, much of their efforts is disjointed. We tried to get the Youth Fellowship program functioning better, so that the needs of its members might be supplied.

ATTEND YOUR RALLY

Eastern Virginia
October 5, at Suffolk

North Carolina and Virginia
October 12, at Durham

Virginia Valley
October 12, at Palmyra

Eastern North Carolina
October 18 (afternoon and evening)
at Fullers Chapel

Eastern Virginia Presidents' Council
October 26, Cypress Chapel

Another large E. & R. Church in Louisville, Ky., asked for us the next week. The dozen-or-so youth in this group stuck closely together so as to form a clique. Their interest span was quite short, so they very quickly dropped all the projects they attempted. The caravan members tried to get them to expand their circle and to have programs that would hold the interest of newcomers. As we left, we felt that only the surface of their problem had been scratched.

From Louisville, we rode all night so that we might spend the day sight seeing in Chicago. Alice and Jim went to a triple-feature at the theatre. Can you imagine going to Chicago and doing nothing but seeing a movie (rather three of them)? Marge and I splurged and took a conducted tour. We found it difficult to stay awake and that made us mad—to think that we'd paid to see Chicago and were too sleepy to do so!

A welcome change from the larger churches was a Congregational Christian Church in Anamosa, Iowa. Anamosa is a peaceful county-seat town. At one of our gatherings, we had a wonderful little man, eighty years young, to participate in the folk games. It warmed our hearts to hear him say later that our service to the church was invaluable and the cause of Christ was greatly reflected in us. These are some of the unforgetable memories.

In Godfrey, Ill., we helped the youth plan a program outline for six months ahead. On Thursday night, the parents came along, too, and everyone participated in a consecration service. Each vowed to work in his own way to make Christianity a reality for us and others.

I know I never before have used six weeks in such a very profitable way. As we worked, painted and carpentered in the mornings; made preparations for the evening activities in the afternoon; then executed those plans at the evening meetings, my teammates and I grew in fellowship and understanding. Besides our service to the youth and the churches, each of us gained a new insight about true Christian living which, I pray, may shine through our lives and influence others.

LAVERNE BRADY.

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Elon College Pilgrim Fellowship Retreat

On Friday afternoon, September 26, the Pilgrim Fellowship of the Elon College Community Church held their fall program-preparation retreat at New Hope Conference Center, Chapel Hill, N. C., staying overnight and returning at noon on Saturday.

Twenty-eight young people and counselors shared the retreat program, which was set up by Mrs. Jas. H. Booth, adult counselor for the Pilgrim Fellowship and the pastor, Rev. H. P. Bozarth. Assisting with the program were Curtis Young, the chairman of the Faith Commission of our National Pilgrim Fellowship Executive Staff and a freshman at Elon College; Miss Laverne Brady, a junior at Elon, who has become the outstanding leader in social programs on the college campus this year, after spending a summer with a special youth caravan; and Tom Targett, a sophomore at Elon, who is president of the North Carolina United Student Fellowship, the newly formed organization of the Congregational Christian and Evangelical and Reformed denominations. No youth assembly could be more fortunate in the assistance given by such outstanding youth leaders, and the Pilgrim Fellowshippers of Elon returned with a comprehension and purpose regarding the coming year's work, and an enthusi-

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Describes the Christian Life

Lesson II—October 12, 1952.

Memory Selection: *"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."* —Matthew 5:16.

Lesson Text: Matthew 5:1-12.

Devotional Reading: Romans 12: 9-21.

Folks haven't changed much since Jesus' day, at least not basically. Like the people of his day, folks are looking for happiness. And a lot of books are being published, telling how to be happy. And a lot of money is being spent by people in an effort to find happiness. And yet, happiness seems to elude us. How many people do you know who seem to be genuinely happy? To be sure there are many people who seem to be having a good time. But deep down in their hearts they are not happy, and they would frankly tell you so if you asked them. Why is it that so few people find happiness?

The lesson for today gives the answer. People fail to find happiness because they look for it in the wrong place. Perhaps it could be said, they fail to find it because they deliberately set out to find it. Happiness is an elusive thing, it cannot easily be laid hold on. People think that happiness is to be found in things or places. If only we had more money, more things, if only we were somewhere else, if only we were somebody else, we could and would be happy. It is the great illusion.

As Jesus sat on the mountain-side and looked at the great multitude before him, he was moved by what he saw. Here were people feverishly seeking happiness. Here were people disappointed, sorrowful, frustrated, unhappy. And at the beginning of what we call "The Sermon on the Mount," he says in effect, "I will show you the road to happiness." And he opened his mouth and spoke what we call the "Beatitudes." They are called that because the first words are the words "blessed," which, of course, is akin to beatitude.

What Jesus makes clear in the "Beatitudes" is that happiness is not the sum total of pleasure, not in possession of things, but it is the result of inner attitudes. Then he breaks it down into some of its component parts. He mentions some of the qualities of mind and heart which make for the happy or blessed life. What he said must have come as a surprise to the people who heard him. It comes as a surprise to people today. We still think that happiness is to be found in goods, and not in goodness, in doing and not in being, in having and not in helping, in being served and not in serving. And, as a result of all this, we are hurried and harried and hampered in life.

Some Qualities of the Blessed or Happy Life.

"Blessed are the poor in spirit" . . . Blessed or happy are those who are free from spiritual pride, who feel a sense of dependence on God, who are not smug and self-satisfied, who are conscious of their sins and sorry for them, who seek forgiveness and yearn for pardon. To those of such spirit belongs the Kingdom of Heaven.

"Blessed are they that mourn" . . . Strange indeed that a fellow who mourns can be happy or blessed! And yet that capacity to mourn, to feel sorry for the plight of others, to mourn the loss of loved ones and friends, to be affected by the decline of their nation's greatness, is in itself a factor in the blessed life. Only sensitive souls can mourn—the careless and callous and hardened do not have the quality of life which makes it possible for them to be happy.

"Blessed are the meek" . . . That sounded strange to the people of Jesus' day. Rome mocked at the word meek. In their thinking meekness meant weakness. It is thus in the thinking of many today. But not so. Meekness is strength, directed strength. It does not mean inferiority or ignorance. Jesus called attention to the fact that he was meek and lowly, but there was no weakness in him. Meekness is submission to the divine law, and men who submit to the divine law are strong and courageous. The earth belongs not to the militant but to the meek. Jesus himself says so.

"Blessed are they that hunger and thirst after righteousness" . . . It might seem that those who had arrived would be more happy than those who are still on the way. But Jesus says that the blessed life is the growing life. The folks who think that they have grown as much in grace as they can, who think they have received all the blessings from God that he has for them, who feel no sense of incompleteness, who are not stretching toward the mark—to these God cannot make known his exceeding riches of grace in Christ Jesus.

"Blessed are the merciful" . . . One can be merciful from selfish reasons. A man might be merciful for no better reason than that he might someday find himself in need of mercy. That is a false mercy, only a disguised selfishness. But when one shows mercy, expecting nothing in return, one is showing Christian mercy at its best. And such mercy will indeed receive its own reward.

"Blessed are the pure in heart" . . . The word means, of course, purity in the sense of cleanness. Impurity blinds or distorts our vision of God, our capacity to see God. But the word also means "sincerity" or singleness of mind. Those who have such a desire to see God that they try to keep their inner lives clean, and their actions unified, shall indeed see God.

"Blessed are the peacemakers" . . . That means what it says, literally, the folks who make peace. Peacemakers are those who keep the peace, or restore the peace when it has been broken by others. Their lives are centers of goodwill, of understanding, of tolerance, of mutual trust, of friendliness, of peace. Such folks are indeed the children of God.

"Blessed are they that have been persecuted for righteousness sake . . . when men shall revile you and persecute you, and shall say all manner of evil against you falsely (such evil as they speak must be false) for my sake" . . . Here is a quality of character dealing with the Christian's relationship to the world externally. One could develop the other qualities in a monastery or in a cave. Jesus intimates that those who have the qualities of character mentioned above will have to suffer for his sake. But they will find joy in it, for they thus become a part of a great fellowship of the prophets before them, and a fellowship with Jesus himself. Comfort and ease do not always, and certainly not wholly, make for happiness and blessedness. The happy

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THE HAPPY NATION.

(Continued from page 9.)

ples have ever since been withheld from the mind of man. What grandeur those nations attained! But, because their god was the god of licentiousness, sensuality and debauchery, and was not the God of righteousness, they fell—and "great was the fall thereof"!

History is characterized by repeating itself. Regardless of what power any nation may have attained today, if its God is not the Lord, that nation is doomed. Ancient Babylon, ancient Greece and ancient Rome—the greatest nations of their day, fell in ruins because they worshipped materiality and physical strength and sensual pleasure. Their governments were built on selfishness and narrow nationalism; their institutions of government have fallen and long since crumbled into dust, and their civilizations have preished from the earth. Their citizens were unmindful of the God of heaven and indifferent to the consequences of wrong living. They did not consider the fact that "the wages of sin is death" for nations as for individuals, and their civilizations fell.

We read in our histories about "Proud Rome"—The City on Seven Hills"—the home of the Caesars, and of the proud line of aristocracy in art, literature and politics. But the Rome of today is a pathetic shadow of the glory that ancient Rome once possessed. A visit to the ruins of that ancient city brings depressingly to the visitor's mind that neither men nor nations can live by bread alone, or by the glory of material power. The present day would address the proud Rome of antiquity: "Proud Rome of the long ago, for centuries you ruled the then known world. The story of your high day of privilege has been studied in the schools of the world down through the centuries since your ignominious collopse. O that the nations of today might profit from the lesson of your fall. Because you allowed selfishness to supplant righteousness; because you condoned and legalized sin and crime; because you became drunk with dreams of conquest and power; because you ignored God's laws; because you ignored the rights of humanity; because you defiantly followed the ways of wrong-doing; O Rome, your sins found you out, and the judgment of Almighty God came upon you; and your once proud nation went down in disgrace. Even the language you spoke has long since been pronounced 'dead.' The ruins of your temples, your Circus Maximus, your Colliseum, your palaces, today tell the price you paid for ignoring the God of our Lord and Saviour Jesus Christ."

And from the distant past, the voice of the Rome of yesterday would reply: "The glory that was once ours has crumbled into dust, because our people sought not the God of honor and truth, and loved not the good. Righteousness would have exalted our nation, and would have brought happiness to our people. Righteousness would have preserved us as a nation, but our sins against God and mankind brought upon us our ruin and our destruction."

It has always been true that nations which pass out of the picture come to their end by their own hand of self destruction.

Let the nations of today look to ancient Rome for its warning! Let our own America and every nation of today look to the Rome of antiquity for their warning in these modern days! Across the centuries may be heard that warning, "Be sure your sins will find you out."

Disaster comes to any nation that forsakes God. Miserable is the nation that rebels against God and tramples under foot his Holy Commandments. Happy is the nation whose God is the Lord—the Lord of truth, of righteousness, of life and of peace.

Ancient Greece and Rome held the place in the world of yesterday that America and Great Britain hold in the world of today. Those ancient nations perished from off the earth, not because they lacked knowledge, but because they lacked goodness of life. The works of those ancient masters in literature and art, are the models used by the schools of the world today. No artist since has been able to match the art of Phydias of ancient Greece. The writings of Demosthenese, Plato, Vergil, Horace, and scores of others among those ancient writers, are scarcely approached in elegance of thought and literary expression by the writers of either the medieval or the modern world. Ancient Greece and ancient Rome lost their power and their prestige not because of lack of knowledge, but because of lack of righteousness. Righteousness would have exalted and saved those nations. And only righteousness can exalt and save our beloved America today.

Those ancient nations did not perish because of their lack of wealth. They perished not because of their lack of military power, for both ancient Greece and ancient Rome boasted that with their combined armies they could conquer the then known world. Armies and navies do not give nations security. Indeed, it was the superior military power and might of modern Germany which was responsible for hurling that nation into its present abyss of disgrace, impoverishment and shame. Righteousness, which means good citizenship, honorable living on the part of the leaders and of the common people, obedience to God and reverence for God—this alone gives a nation security.

The nations of yesterday that have gone down to ruin and have perished from the earth, passed into oblivion because they lacked genuine goodness of life—they lacked righteousness—they ignored God. History tells how low the morals of the people became before the nations collapsed. History tells how every form of sin was countenanced and legalized by those nations before they went to pieces. They began to decline when they began to be guilty of practices abhorrent to God, the Lord of life. Anyone who reads history knows the story of the decline of ancient civilizations. Anyone who has visited the ruins of Pompey and seen the museums of antiquity in the city of Naples, knows the story.

Any nation that ignores God, any nation that neglects the worship of God, any nation that countenances evil, and that licenses wrongs of any kind, will pay the price. Their judgment day is coming—just as it came to the nations of old that fell beneath the weight of their own sins. Miserable has been and is the fate of nations that forget God!

The churches of Jesus Christ are dedicated to the proposition of bringing happiness to their nation, by holding before the people the light of faith in the God of our Lord and Saviour Jesus Christ. Happiness walks out on any nation whose God is not the Lord.

Well may we be frightened by the thought of what the future holds in store for any nation in our modern world which puts licentiousness, state socialism, communism, or budeaucracy as the pagan god of its hopes!

The most patriotic gesture any American can make in these critical days is to "stand up and be counted on the Lord's side" as a true soldier of the Cross.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I do not know who gets up first in the morning around here. I know it isn't I. Perhaps it is Miss Fannie Newman, in charge of the kitchen. She arises at 4:55; calls Mrs. Bennett, in whose building the dairy boys sleep, then goes to the kitchen. All this time others are getting up. At 5:30 everyone is awakened. At 6:10 breakfast is served; 6:30 to 7:30, chores; and at 8:00 they leave the campus for a two-block walk to the public school. At 12:00, the first and second grades go to the school cafeteria for lunch—21 of them, and the others walk home for lunch. Afternoon school from 1:00 to 3:00; then from 3:30 to 5:30, chores and play. From 5:30 to 6:00 they get ready for supper, with supper at 6:00. From 6:30 to 7:30, recreation; from 7:30 to 9:30, lessons, television, radio. At 9:30, in rooms, in bed and lights out.

There are exceptions of course. For instance, at the little children's home it is somewhat different; and older boys and girls find that school activities often keep them up beyond 9:30.

No, it is not as regimented as it sounds. The children come and go singly or in small groups to meals or school. They have an option on what they may do with some of their time each day in the week, and on Saturdays and Sundays. On Sunday, they attend Sunday school and church, and some of them attend the young people's meetings at evening. It is real interesting to see how happy they are and how much mischief some of them can get into. It is also interesting to see how quickly they adjust themselves to their surroundings. An orphanage campus is not exactly what I thought it would be—the sun shines much brighter than I thought it did. The children are better clothed without and better kept within than I thought they would be.

Let me remind all the women of our appreciation for coupons. They are coming in quite well, and we are keeping a record of how much we realize from coupons. Help us run that total up. Also I wish to comment on the number of people who visit the orphanage campus. This is greatly appreciated by the matrons, who are encouraged by your helpful words, and by the children. Thank you for visiting us; and thank you for the lovely letters you write with your gifts which you send us. By the way, you can mail your coupons much more economically if you do not write a note with them. Just tie them up and put your return address on the outside, unless you wish to pay for the nice "hello" inside.

In these days, we sometimes wonder what we will use for that other half of needed money, but just as it says in one of my little poems:

> Here I've learned that childhood scars
>   Yield quickly to love's touches;
> We, too, should have this childleke trust—
>   God's Kingdom is made of such.

So we thank you everyone for your generous help, and believe that you will not forget us here, or neglect to send us the contribution which you really intend to send.

John G. Truitt,
Superintendent.

REPORT FOR SEPTEMBER 25, 1952.

Commodities for the Week.

Mrs. Clayton P. Chamberlin, Windsor, Conn., Clothing.

Mrs. R. C. Jarrett, Hampton, Va., Clothing.

Mrs. Mable Newman, Henderson, N. C., Clothing.

Miss Ruth Johnson, Raleigh, N, C., Greeting Cards.

Mrs. Annie S. Medlin, Henderson, N. C., Clothing.

Miss Faye Simpson, Burlington, N. C., Shoes.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$ 11,228.35
Eastern N. C. Conference:		
Shallow Well S. S.		90.00
Eastern Va. Conference:		
Newport News S. S.	$ 14.85	
Christian Temple	10.00	
Oak Grove S. S.	5.00	
Portsmouth, First	44.78	
Shelton Memorial	14.00	
Windsor S. S.	10.00	
		98.63
N. C. and Va. Conference:		
Asheville	$ 3.00	
Greensboro, Palm St. S. S. Clothiing, Larry Jones	34.40	
Hines Chapel S. S.	6.00	
		43.40
Western N. C. Conference:		
Shiloh	$ 18.45	
Zion	25.00	
		43.45
Va. Valley Conference:		
Wissler's Chapel		.80
Total		$ 276.28
Grand total		$11,504.63

Special Offerings.

Amount brought forward		$18,813.89
Miss Georgia Bradley, Mebane, N. C.	$ 25.00	
J. P. Cross, Suffolk, Va.	10.00	
Lawrence S. Holt Fund	150.00	
Woman's Fellowship, Bay View Church	10.00	
Shallow Ford Miss. Soc., for Nancy Watkins	25.00	
John Craddock, Gibsonville N. C.	50.00	
Mrs. George Brannon and Joe and Kay and Bill, for George Morningstar and Sandra Ferrell	10.00	
Special gifts	39.00	
		$ 319.00
Grand total		$19,132.89
Total for week		$ 595.28
Total for year		$30,637.52

Conference Notice.

Mount Auburn Church extends to each member of the Eastern North Carolina Conference a cordial invitation to attend the annual meeting on Tuesday and Wednesday, October 21 and 22.

Those expecting to attend and plan to stay over night will please notify—

Mrs. Allen Kimball,
Manson, N. C.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

In Memoriam

PIERCE

Mrs. Dora Covington Pierce, a resident of Richmond, Va. for forty-one years, passed from Labor to Reward Wednesday morning, August 13, 1952 on her eighty-third birthday.

Mrs. Pierce was the daughter of Samuel T. and Mary Jane Covington. She leaves to mourn her going a daughter, Miss Janie Pierce; a son, Mr. Edgar Covington Pierce; a nephew, Henry Wellons Covington; a niece, Gloria Covington; a number of distant relatives and a host of friends.

Mrs. Pierce was one of the charter members of The First Christian Church of Richmond (now The First Congregational Christian Church), and was one of the leading spirits in this Fellowship to the day of her death.

Her husband, Archie Edgar Pierce, preceded her in death in 1922. In the going of Mrs. Pierce, Richmond has lost one of its noblest and truest Christians and one of its worthy citizans—the spiritual matriarch of her church which she loved with all her mind, her soul and her strength and to which she was devotedly faithful until death promoted her to The Church Triumphant. Her glorious deeds of loving service, and the memory of her distinguished noble life will be an inspiration down through the days to come to all who knew her. Earth is the poorer by her going, but heaven is the richer in her coming.

Memorial Sarvices were conducted at her church by her pastor, Dr. Roy C. Helfenstein, assisted by a former pastor, Rev. J. E. McCauley of Waverly, Va. Burial was in the cemetery of the Pleasant Grove Christian Church, Halifax County, Va.

BONDURANT

We, the members of the Woman's Missionary Society of the Rosemont congregational Christian Church, wish to pay loving tribute to the memory of one of our faithful and charter members, Gertrude Gibson Bondurant (Mrs. H. L.) who passed away on July 15, 1952. In her going we feel a deep sense of loss, yet are we strengthend by the faith and hope that was hers.

Because then, of the love and esteen in our hearts for her, be it resolved:

1. That we honor her life not only with our lips, but by being true in service to the cause she loved and served.
2. That we extend our sympathy to her family, praying that in their sorrow they may find peace of God that passeth all understanding.

Mrs. H. R. MORRISON,
Mrs. M. K. HASSELL,
Mrs. O. S. MILLS,
Committee

WESTERN CAROLINA LAYMEN.

(Continued from page 2)

help, and I am sure that you will be doing your church a great favor. Men, this is a great day for us, so let us not let it go by without doing our little bit to help build the Kingdom in the hearts of men.

After you have done this, I would appreciate it of you would send me a card telling me that your church observed Laymen's Sunday, so that we will know the number of churches that joined hands on that day.

Hoping for you a great day on October 18, I remain,

Sincerely yours,
S. H. PELL,
Chairman.

Editorial Note.—While this appeal is made to the Western North Carolina Conference, we suggest that the laymen of the other conferences may well heed it.

THE WORD OF GOD.

(Continued from page 6.)

everything God works for good with those who love him."

Substitutions were more numerous than omissions. A scribe who got two letters wrong, turned the original Greek word for "was perplexed" into "did" in Mark 6:20, and King James followed: "Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." How much more sensible is the correct reading of RSV: "Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed, yet he heard him gladly."

Apparently trying to improve on the text, another ancient copyist substituted "Joseph" for "his fathre" in Luke 2:33. In RSV the verse (referring to the baby Jesus) is correctly restored: "And his father and his mother marveled at what was said about him."

In the class with the addition of the half cup of cherries to the plum pudding recipe are many deliberate additions to the original biblical text. The adjective "begotten" does not appear in the oldest renditions of John 3:16; RSV correctly translates, "God . . . gave his only Son." I John 5:7, as it reads in King James, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," does not occur in any Greek manuscript written prior to the fifteenth century. RSV, therefare, omits it.

Someone in the seventh century undertook to bring Ephesians 5:30 up to date by adding to the original statement, "We are members of his body," the words "from his flesh and from his bones." The King James translators did the best they could by treating the inserted words as apposition, "For we are members of his body, of his flesh, and of his bones." The flesh and the bones are no more in the Revised Standard Version.

Thus it stands—on minor points and on significant interpretations—the newest versoion with the oldest authority.

YOUTH AT WORK.

(Continued from page 11.)

asm which has made this retreat memorable in the history of the Pilgrim Fellowship of this community.

At one session Curtis Young presented the picture of Pilgrim Fellowship at work from the local to the national level, and held a splendid discussion following. Laverne Brady and Tom Targett led the young people in a highly successful social program following the evening session on Friday. Mr. Targett led the outdoor morning worship service on Saturday morning, preceding breakfast. Following breakfast, a skit was given on "What's Wrong with This Picture?" it being a demonstration of "How not to conduct a Sunday evening P. F. program."

The young people divided into four Action Groups, thereafter, to outline their program for the ensuing three months, to which all look forward most eagerly.

H. P. BOZARTH.

* * * * *

Relax With Max

Max says: "Guess I done and went and made another mistake. Since I told you how much I appreciated the news you were sending, I ain't got none. So please start sending it again and I won't say nothing!"

Dr. Bozarth sent his wonderful article direct, we suppose to save time, so Max didn't know about it. But, honestly, we do hope that you will *help* Max relax by contributing your share to this page. M. E.

Christian Conference

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

life is not always the easy life. Even suffering has its blessings. The Captain of our salvation was made perfect through suffering, and yet he was the most happy man who ever loved, and his life was blessed in the highest sense.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

COLLEGE SUNDAY

SUSTAINING FUND EMPHASIS — SUNDAY, OCTOBER 12

The Sustaining Fund Committee at its meeting at Elon College, September 16, voted to designate Sunday, October 12 as College Sunday. At this time an offering for the Sustaining Fund should be received. October remains in the College Emphasis Period and affords a most appropriate time for the churches to meet their goals of one dollar per member before the Conference year ends.

The Sustaining Fund Committee is prepared, on request, to supply every church with a guest speaker, literature, offering envelopes, and any other help in its power to give. Address the Sustaining Fund, Elon College, N. C.

The value of the Sustaining Fund to the College cannot be overestimated. The aid rendered from this source is sorely needed for current expenses. But for the receipts from this source last year, the College would have shown an operating deficit.

Some of the churches have put the Sustaining Fund in their budgets for next year. This seems a logical and sensible way of handling this item, and your committee commends the practice to every church.

May October 12 be a day of renewed devotion to the College. Let us have your requests for assistance as your plans develop. You can count on your committee. May your committee count on you!

HENRY E. ROBINSON, Chairman.

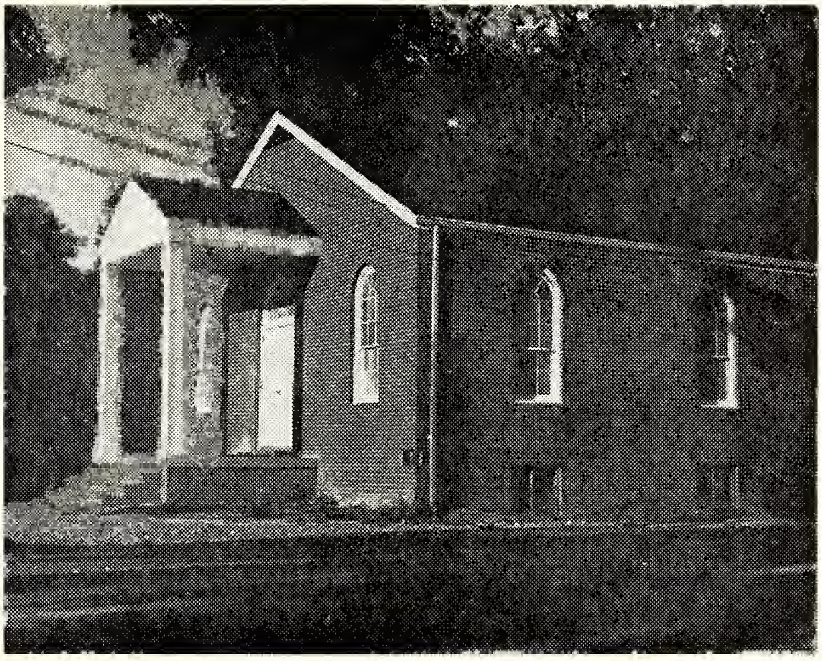
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, OCTOBER 9, 1952 NUMBER 40

Ebenezer Builds a New House of Worship



EBENEZER CHRISTIAN CHURCH

Ebenezer Christian Church, in the Eastern North Carolina Conference, was organized on August 2, 1883, and the first church building was completed approximately one year later. This church was rebuilt in about 1926. In 1949 plans were begun for the building of a new church plant, and the present structure was dedicated on September 14 of this year. Under the leadership of Rev. W. Clay Farrell, the membership is now 237, and there is also a growing Sunday school. We are expecting great things of Ebenezer.

News Flashes

Thirteen people joined Greensboro First Church on World Wide Communion Sunday. The church reports a total for the year of 65.

Rev. Carl R. Key of Durham, N. C., associated with CROP, is supplying at the Southern Pines Church. Mr. House is getting up and has been out to sit on the porch.

The Suffolk Christian Church has completed the redecoration and renovation of its sanctuary. A new stained glass window has been installed in the chancel, new lights and new paint bring beauty and opportunity for worship.

Your managing editor wishes to thank those who have been cooperating so wonderfully during the past few weeks in contributing material and other assistance in the publishing of The Sun. Please keep up the good work.

Mr. W. B. Williams of Newport News, Virginia, president of our Convention Laymen's Fellowship, will be the guest editor of the October 16 issue of The Sun. There will also be other contributions which should be of interest to the men of our church.

Dr. Wofford C. Timmons will be the welcome guest minister at Suffolk Christian Church for their annual Preaching Mission, beginning on Sunday, October 12. Churches in the surrounding areas are invited to share as many of these services as they can.

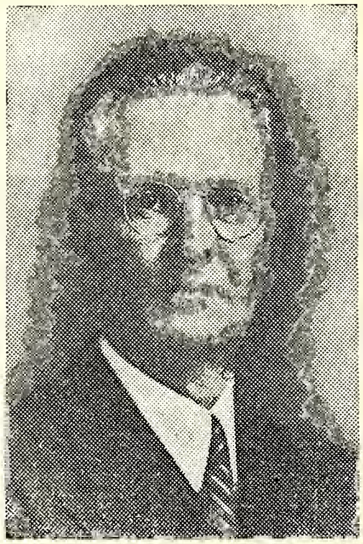
The First Church of Greensboro has voted to sell their old building to the group known as The Church of God, which is being forced to move out of their building because of the widening of a street. Mrs. Wisseman says: "We are all glad that it is to remain in use as a church building."

Rev. A. Lanson Granger, Jr. pastor of our church at Newport News, Va., writes: "A Week of Christian Decision, with Rev. Richard L. Jackson, pastor of the United Church of Chapel, N. C., preaching, is being held in our church each evening, October 5-10. We are preparing for these services as a time of quickening of Christian faith and decision."

Dr. Timmons to Speak at Preaching Mission in Suffolk

Rev. Wofford Colquitt Timmons, D. D., will be guest minister for the annual Preaching Mission held at the Suffolk Christian Church, beginning on October 12.

Dr. Timmons, who is the director of the Department of Evangelism of the Congregational Christian Church, has the responsibility for promoting a program to reinforce the spiritual life of the pastors and people of our churches. At the Oberlin meeting of the General Council in 1948, a "Call to Advance" in Christian commitment was issued and adopted by the representatives of the churches. This has been made the basis of an advance in the denominational Christian World Mission.



DR. W. C. TIMMONS

"Our primary need is the revitalizing of our local churches," points out Dr. Timmons. "The first step

(Continued on page 15.)

Will Hold Church Rally in South Boston

A rally and fellowship meeting of the members and friends of the Congregational Christian Church in the South Boston, Virginia, area, will be held at the C. H. Friend High School in South Boston on Sunday, October 12, at 3:00 p. m.

Among the Congregational Christian Church officials and pastors expected to be present are Dr. L. E. Smith, Dr. Wm. T. Scott, Rev. W. W. Snyder, Rev. W. T. Madren (pastor-elect of the Ingram pastorate), and Rev. M. W. Andes.

The adult choir of Union Church, Virgilina, will render special music.

All members and friends of the Congregational Christian Churches in the South Boston area are urged to be present.

Attention Laymen of the North Carolina & Virginia Conference

Our laymen will be gathering from all churches of the North Carolina & Virginia Conference in Greensboro, North Carolina, on Saturday, October 18, for a supper meeting and rally at 7:00 p. m. We will assemble in the beautiful new building of the First Congregational Christian Church, which has been acclaimed one of the most modern and finest churches in the South.

Dr. Rockwell Harmon Potter of Hartford, Connecticut, will bring a special message to our men. Dr. Potter is an outstanding speaker and is well known among our churches.

We men of the Congregational Christian Church have a big job to do. We have a laymen's group organized in each church and have accepted our responsibility to do the

(Continued on page 11.)

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

October 15-16—Virginia Valley Central Annual Conference
Leaksville Church (near Luray)

October 21-22—Eastern North Carolina Annual Conference
Mount Auburn Church (Near Manson)

October 29-30—Eastern Virginia Annual Conference
South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5-6—Western North Carolina Annual Conference
Place to be determined by Executive Committee

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

Ebenezer Dedicates a New Church Building

Sunday, September 14, a large congregation made a great occasion of Homecoming Day at Ebenezer Christian Church, near Raleigh and adjoining Crabtree Park. A devoted pastor, Rev. W. Clay Farrell, and his faithful congregation met to dedicate their new modern brick church building. The impressive dedication service included the morning service. An unusual part of the day's services was that the cornerstone laying was conducted just before the morning service, though the building had been completed some months before. Mr. Joe Stevenson of Wake Chapel Church, and the Ebenezer choir rendered special music for the morning service. A capacity congregation, composed of members and "homecomers" and friends enjoyed the morning service. On the church grounds a bountiful dinner and hour of fellowship were enjoyed by all.

At the afternoon service the house was filled again to capacity. Members of Auburn and Wentworth Christian Churches, served also by Mr. Farrell, were present and their choirs presented special musical numbers. Rev. Fred P. Register, President of the Eastern North Carolina Conference, delivered the sermon to conclude this day of history before the Ebenezer Church.

Mr. Farrell and his congregation deserve congratulations on their achievements at Ebenezer. May God richly bless and multiply their ministry in their new and beautiful temple dedicated to our Lord. A history of Ebenezer Church, prepared by Mr. James A. King, church secretary, unfolds the interesting life of the church, and it appears in this issue of The Christian Sun.

Wm. T. Scott.

A Visit to the West Virginia Christian Conference

On September 4, Rev. R. A. Whitten, Rev. Henry V. Harman, Rev. R. E. Newton and the writer, visited the annual meeting of the West Virginia Christian Conference. The session was held at Oak Dale Christian Church, Rig, West Virginia, near Moorefield. Oak Dale is a lovely church, and we were impressed by the active work being done there. We were cordially received by the conference, and besides counseling with the brethren on the business and spiritual concern mutually shared, I had the privilege of delivering a sermon on the subject, "The Christian Church."

Rev. Harvey Joy, president, presided over the session. Rev Early Foster served as vice-president, and Rev. M. O. Wolfgang served as secretary. The reports of the churches of this conference have not been included in the denomination yearbook for some years, but as nearly as we could ascertain, there are about ten churches and approximately twenty missions or "preaching" points. Among the churches are: Oak Dale, Kite's Run, Wadesville, Mill Run, Laurel Mountain, Wilford. Among the ministers are: Revs. Harvey Joy, Davisville, W. Va.; Rev. Early Foster, Box 75, R 1, Oakland, Md.; M. Wolfong, Box 148, Apple Creek, Ohio; C. W. Fox, Phillippi, W. Va.; J. W. Bryant, Morgantown, W. Va.; D. L. Snyder, 1601 Pike St., Parkersburg, W. Va.; Lot Wilmoth, Millersburg, Ohio; Sarah Wilmoth, Box 120, Central Station, W. Va.; Edison Ahart, R. 1, Davisville, W. Va.; Howard Hartsell, Rowlesburg, W. Va.; M. G. Riggleman, Rig, W. Va.; Glenn Phillips, Webster Spring, W. Va.; Harman Cutright, Cassity, W. Va.; James Thomas, Rig, W. Va.; James

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.............. for which please send The Christian Sun
( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S *Desk*

REV. JESSE H. DOLLAR, GUEST EDITOR

What "Authority" the Finance Commiteee?

A great many churches have asked, from time to time, about the work of the Finance Committee in the local church. Many have had problems arising because the work of the Finance Committee was not clearly set up. It is timely that we consider the matter.

First, let us say that it is not the business of the Finance Committee of a local church to "set" the budget of the church. It is the responsibility of the Official Board, or whatever the representative board of the church may be called, to determine the matter of salaries, apportionments, etc., and otherwise determine how much money the church will need to carry its program through the approaching year. Those figures should be submited to the Finance Committee. The Finance Committee should go into the matter of money needed for upkeep, heat, lights, etc., and see if the previous budget carried sufficient money for operating expenses. If not, it may recommend such increases as may prove wise. Then, the Finance Committee, meeting with the pastor, should "assemble" the budget items and find the total.

Secondly, the Finance Committee, working with the pastor, should make plans for the Every-Member Canvass (after the budget has been submitted to and adopted by the church). This work should be well planned, and well in advance of the date for the canvass. Proper preparation should include a general letter from the pastor to the membership, setting forth the plans and program of the church, but not on the point of finances. This subject should be the purpose of at least two weekly letters from the Finance Committee. Each should include a well-chosen pamphlet on Christian Stewardship; the latter a copy of the church budget for the new year. The pastor may do his part by preaching on the scope of Stewardship Living, as well as the obligation of Stewardship Giving. Other short pamphlets given out at the close of the worship service is good stewardship education

Finally, the week before the Every-Member Canvass, at least three nights should be set aside for training the workers (previously selected and committed in writing) who are to go out on visitation, two by two, after the Loyalty Service and pledging on the part of all present at the service. There are several splendid motion pictures that are helpful, if used on the first night of the training period. It is good to have the entire church see this picture. The other two nights should be for workers in the canvass only.

A successful canvass is the responsibility of the Finance Committee. Not until every member has been seen in person can we say that we have had a good canvass. Out of town members should be written a personal letter and asked to pledge. Living in another community should not be immunity from pledging support to the church to which a person belongs. He can at least be present in purse if not in person.

The proper word is not "authority," but **"responsibility."**

The Wording of a Church Budget

1. For the preaching of the Gospel, the administration of the Sacraments, the pastoral care of our homes; for comfort in sorrow, and counsel in the problems of life. ....

2. As our share in the support of our institutions of charity, education and benevolence, for the conference and convention program of leadership and service, and in support of our World Mission of evangelism, education, church extension and relief. ....

3. For the preparation and care of God's House, that it may be clean, lighted and warm for our use. ....

4. To share in the operating expenses of our pastor's car, while ministering to us, and representing us in conferences, boards, committees and conventions. . ...

5. For office and church supplies, which are designed to keep us informed and encouraged; and to add dignity and confidence to our worship of God. ....

6. For protection against loss from fires or storms, to our church building and parsonage, and to keep them in good condition. ....

7. Our share in the pastor's Annuity and Retirement fund, set up by the denomination for all pastors. ....

8. To meet the convention's "asking" of $1.00 per member, from each church, as a Sustaining Fund for Elon College, so that it may continue to train our pastors and Christian laymen for service. ....

9. To provide for the demands of our church program and property, which are unforseen, but may become necessary during the year. ....

Such wording gets us away from commercial language and sets before us a sacred trust.

Christian Attitudes

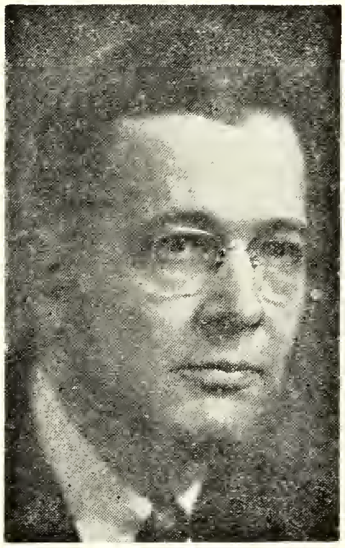
A Series of Meditations

By REV. HENRY E. ROBINSON
Minister, First Christian Church, Burlington North Carolina

I.—Toward Ourselves

No matter where we are, or what we are, or who we are, any effort we make toward a better world must start with ourselves. I love the game of baseball and go to the games when I get a chance. One very obvious fact about baseball is that the winning team is the one that makes the most runs, and every run begins with the batter at home plate. Someone might come along and suggest that more runs could be made if the runner started at second or third base, but the rules will not allow for such short-cuts. With the batter himself, starting at home plate is where every run begins. When we seek the solutions to the pressing problems of the day, how easy it is to turn our attention to the Russians or to Washington and the administration, or to our neighbors, forgetting that the solutions we seek usually begin with our own energies, motives and attitudes. The lawyer wishing to justify himself asked Jesus who his neighbor was. Jesus answered by telling him how to be a good neighbor. They brought to him for judgment the woman taken in adultery. He answered them with a challenge to inspect their own lives. The prodigal son thought the answer to life lay in distant cities and free living, and found nothing but misery and frustration until he came to his senses by searching his own heart. Jesus cautioned his hearers that it was not what went into the man, but what proceeds from his mouth that had the power to defile. "As a man thinketh in his heart so is he," is a statement of the Master which reaches down and grapples with the ultimate in human attitudes.

We take the name of Christian from our Master and Lord. We wear it like a badge of honor, forgetting its profound implications and its weighty obligations. To be a Christian means to be like Christ deep down in our hearts where attitudes are born and actions take their rise. I wonder if our attitude toward ourselves is not measured by a comparison with others. We look about and see how others live and what others do, and find that we measure up rather well. In most every circumstance, no matter how tangled, confused and degenerated, there is always someone lower than ourselves. Our attitude toward ourselves is then wholly secular and worldly and has nothing in it to suggest that we are followers of Christ. Across the years many have attacked Jesus, but no one has accused him for setting a low standard either for himself or for his followers. Indeed, he said, "Be ye perfect even as your Father in heaven is perfect." Into the standards of life Jesus instilled the qualities of humility, patience, sympathy, understanding, sacrifice, mercy and love. To feed one's attitudes with these qualities is to turn them from the secular to the sacred, from the things that fade to the eternal verities.



REV. HENRY E. ROBINSON

Our attitudes are not fixed and changeless anchors that are cast into the sea of life forever to hold against the storms that threaten. Our attitudes are exceedingly flexible and often change slowly, subtly and completely before we realize we have done an about-face. The forces of evil know this, and never relax their pressure upon the Christ-like standards we would set for ourselves. When we relax our vigil for a few short days or even hours, we find that the ways of the world have crept into our thinking and our acting so that people look at us so-called Christians and say, "Why should we join the church, its members are no different from us? We pay our bills, we respect our neighbor's rights, we live decent lives, at least we stay out of court. Now tell us, why should we give our lives to Christ and the church, when you Christians live the same as we do?" Then we examine our personal attitudes and find that in place after place, and time after time, our attitudes have become as the pattern of the world, and our standards are set by man and not by Christ.

To maintain Christian attitudes and to live the Christian life is a difficult thing these days. Each day we need to ask ourselves some very frank questions. How am I investing my life? Am I yielding to temptation? Am I living a life of service or a life of selfishness? Am I going somewhere or just drifting with the current? Am I making new friends or just holding on to the old ones? Am I serving my church, or do I expect my church to serve me? Am I a good steward of my substance, or do I put my own needs and desires above God's need and the church? Am I deeply concerned about the life of private prayer, or do I let others do my praying for me? Am I building and perfecting the traits of personal character or am I content to remain as I am? Am I growing or shrinking? In two or three minutes we could run down a check list like this and soon discover what is happening within from a Christian point of view. Take an inventory of yourself and see what has happened in the past year to your attitudes. Have they moved closer to Christ or closer to the standards set by the world?

I'm not sure that I agree generally with the "get tough" way of thinking and dealing. I am sure that most of us need to "get tough" with ourselves. We need to discipline our tempers, our habits, our dispositions. We need to think about the effect of our present example upon others. At the end of each day we should ask ourselves if our actions of the day would draw others to Christ or cause them only to be confirmed in the laxness of self-satisfactions of the world. Such a question, I'm afraid, causes us to hang our heads in shame, for we have been poor disciples and unfaithful to the trust which has been laid upon us.

Let us play fair with God and our fellowmen by first examining our-

(Continued on page 13.)

The Word of God in New Words

By FRANCES DUNLAP HERON

III.—"The Bible Comes to Life"

The Egyptian housewife who in A. D. 100 wrote down a new bread recipe used simple, everyday Greek words. So did the little boy painstakingly printing a letter to his father away on a business trip; likewise the farmer who gave his neighbor a receipt for grain and the merchant who dictated his last will and testament. Their Greek was quite different from that of Plato and Sophocles.

We should not be surprised to discover that their Greek was also the Greek of Paul and the Gospel writers. For certainly the teachings of Jesus were concerned with the behavior of men and women in the marketplace, toward their neighbors, in their homes, at their places of worship.

For hundreds of years, however, Bible translators did not recognize the humble character of New Testament Greek. They tried to apply classical Greek rules of grammar, word order and idiom with the result that often they did not come out with a smooth, correct rendition.

It was not until the dawn of the twentieth century that archeologists digging into tons of papyrus (ancient paper) uncovered startling evidence that changed their outlook toward the original Greek of the New Testament. They were indebted to such obscure persons as the Egyptian workman who broke open a mummified crocodile filled with Greek documents of the period—private letters, wills, receipts. Research revealed the truth, that the everyday "people's" Greek of the first century recordings was the same as that which Paul and the Gospel writers used.

Likewise biblical research, based largely on archeological findings during the last fifty years, has resulted in clearer or more accurate translation of certain Old Testament passages.

The first revision of the Bible to feel the effect of all this recent research is the recently issued *Revised Standard Version* of the Holy Bible, which was authorized by some forty Protestant denominations. One of the biggest tasks members of the Standard Bible Committee faced in preparing it was that of restoring the original meaning of many words in the Scriptures to bring the message into life for people of today.

The scholars, working under the chairmanship of Dean Luther A. Weigle of Yale University Divinity School, had archeological discoveries and manuscript resources such as no group ever had before to help them recover age-old shades of meaning in the original Hebrew and Greek. That was part of their task. The other was to replace more than three hundred English words in the King James Version that have changed meaning completely. In 1611, they were a sound translation, but today they can only confuse the reader.

The new knowledge of Greek usage that the current revisers possess naturally colors the whole of the Revised Standard Version (RSV) of the New Testament. At many points new insights contrast with those of the King James Version (KJ). To take a few examples:

The words Paul used to criticize some persons at Thesalonica are shown by the papyri to indicate idleness or neglect of proper occupation rather than general disorderliness (I Thes. 5:14).

It appears that the phrase previously translated "the deceitfulness of riches" (Mark 4:19, KJ), Jesus used a word that in the vernacular meant "delight" or "pleasure."

The simple present tense, "I have," as used in Phil. 4:18, KJ, does not convey the proper perfect tense idea, "I have received full repayment" (RSV), revealed in receipts found among the papyri.

The adjective applied to milk in I Peter 2:2 undoubtedly meant to a Greek housewife "pure" rather than as with persons "sincere."

When Paul urged people to give (Rom. 12:8), he did not mean "with simplicity," as KJ translates, but "in liberality" (RSV). Such was the meaning the Greek noun had acquired in the period and literary level of the New Testament.

In such passages as Acts 23:8, where KJ uses "both" to refer to more than two, there is now sufficient evidence for translating the Greek word "all."

More striking to the average reader will be the replacement of those more than three hundred words that have changed meaning since 1611. If there were no other reason for the revision of KJ than that, it would be sufficient. It is quite unfair to the KJ translators to retain words that now convey meanings they did not intend.

Let us consider several of the significant transformations of meaning that come from bringing KJ up to date:

There's the Psalmist chanting in Ps. 119:147, KJ, "I prevented the dawning of the morning, and cried: I hoped in thy word." Such a declaration doesn't make much sense, but many a reader has thought, "It's in the Bible, so it must be all right." Yes, it's in the Bible that way because it was all right in 1611. At that time the word "prevent" meant "go before" or "precede."

Rephrasing that verse accordingly, the revision committee now gives us in RSV: "I rise before the dawn and cry for help; in thy words do I hope."

Now the picture is perfectly clear—the pious Hebrew getting up early to begin the day with meditation and prayer.

In Shakespeare's day "communicate" meant "share." Thus when the KJ scholars had Paul urge (Gal. 6:6), "Let him that is taught in the word communicate unto him that teacheth in all good things," they were not approving talking back to the preacher. They and Paul both meant "pay the preacher's salary"!

In the modern English of RSV, the verse reads: "Let him who is taught the word share all good things with him who teaches."

"Thought," "carefulness" and "careful" in the seventeenth century were all sound translations of the Greek word for "anxiety." When Jesus, therefore, advised, "Take no thought for the morrow" (Matt. 6:34. KJ), he was not advocating a happy-go-lucky attitude; instead, as RSV translates, "Do not be anxious about tomorrow."

No untidy housewife of today can get backing from Jesus' gentle reproof of Martha for being "careful . . . about many things" (Luke 10:41, KJ). Rather he was chiding her for worrying, for being "anxious . . . about many things" (RSV).

The word "virtue" as used in Luke 8:46, KJ, had nothing to do with moral character. It signified "power." Jesus, realizing that someone has touched him, says in RSV, "I perceive that power has gone forth from me."

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

The Two and One-half Million Dollar Campaign

All of us are aware of the campaign which is now in progress in behalf of Elon College. The objective of the campaign is to secure two and one-half million dollars over a period of ten years. The campaign has been in progress for five years already, and half of the objective has been reached. During the next several months it is our hope to secure in cash and in pledges the remainder of this objective, the pledge to be paid during the next five years. Many people among our churches and among the aulmni of the college have been working in an effort to create an effective organization for the completion of this campaign. It is needless to say that President Smith has been working day and night to this end.

If the campaign is to be successfully completed, we will need the full cooperation of every member of our churches within the Southern Convention and every alumni of the college. I would like to solicit this cooperation from you.

W. Millard Stevens,
President So. Convention.

* * * * *

Virginia, the Convention and Elon College

The task the Southern Convention has assumed that Elon College may be undergirded with a sound financial base is no small one. Virginia is called upon to assume a major share of that responsibility. It is a task that must be faced with great hope and deep faith. The people of each of our churches will be called upon to take up their fair share of the responsibility. Alumni in each of our communities will be asked to bear their fair share of the total amount in addition to those who are intimately connected with the college. Foundations, business firms and individual friends will be asked to join us in the program of advancement.

Some of us will ask, "Where is our money to go?" The plan now is to completely renovate and to add a new wing to West Dormitory, and to call the new building Virginia Hall. The need for this dormitory is well known, and Virginia can be proud to meet that need successfully.

Duane N. Vore.

* * * * *

Worshiping with the First Church of Greensboro, North Carolina

It was my privilege to worship at the First Congregational Christian Church of Greensboro, North Carolina, last Sunday. This was my first opportunity to see the church since its completion. The auditorium was most attractive, beautifully arranged, and the acoustics are excellent. A good congregation assembled for worship. Dr. Wesseman, their pastor, gave us a good message, the music was inspiring, and the whole service was helpful to those who worshipped.

Following the sermon, Mr. Powell, one of the church's influential members, showed me over the entire plant. The educational building is entirely adequate, the plans are modern in every respect, and I am sure they are greatly appreciated by every member of the church. It will be admired by the entire denomination. In addition to departments and classrooms, there are ample provisions for social gatherings, and for luncheons or dinners as may be required by the congregation and community.

At the noon hour about 62 men of the church went to the social hall for lunch, instructions and assignments for the canvass to be made in the afternoon to raise $26,000, the payment due on the building this year. These men were teamed in pairs, and a fine group of men they were. It must be an inspiration to the pastor, as it would be to any pastor, to have cooperation in an undertaking of this kind with such a substantial group of men. When they were ready for the canvass, the pastor offered a prayer of consecration and encouragement. The men went out and, I understand, reached their goal. I wish to congratulate the Greensboro First Church on its achievements.

* * * * *

The Sustaining Fund and Elon College

The Sustaining Fund to date has meant a great deal to Elon College. It has kept the college out of the red and made it possible for us to continue to make progress at the college.

Dr. William Moseley Brown gave a lot of time and energy to the Sustaining Fund last year and succeeded in many churches. Unfortunately, Dr. Brown's health did not permit him to continue this work. Consequently, very little definite work was done to encourage the churches to raise the amount requested. A few weeks ago the Sustaining Fund Committee, designated by the Southern Convention, met at the college. Rev. Henry E. Robinson, pastor of our Burlington Church, was made the chairman of the committee, and Dr. D. J. Bowden, Dean of the College, was made executive secretary. Dr. Bowden has taken this assignment seriously and has contacted practically every pastor in the convention, talked over with the pastors the needs of the college and the necessity for raising the Sustaining Fund in full. Dr. Bowden reports that in the conferences with the ministers, they expressed their willingness to use their best efforts in securing this money for the college. Already results are coming in, and we anticipate greater success in securing the Sustaining Fund money this year than last.

Those who are interested in the college may be assured that all money raised for the college will be used to the very greatest possible advantage. The college does need and will greatly appreciate your help.

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Apportionment Giving

Time marches on. A few more weeks and the conference year 1951-52 will be an item of history. Each year certain goals are set for each conference, and each local church has its job to do to make the conference to which it belongs come up to the goals set by the conference.

Elon College is fortunate to be included on the Convention's program for support. This is right and proper since the college is a convention institution. We have been doing very well this year, and we do have an excellent report this week. The total of $1,567.19 received this week is really encouraging. This, added to the last week's report brings the total beyond $9,500.00, which brings us within $5,500.00 of the amount apportioned.

We do not have many more weeks left, but a sufficient time, if every church will pay its apportionment in full. We have learned to depend on our churches, and I am sure they will not disappoint us this time.

Previously reported	$8,009.99
Eastern N. C. Conference:	
Morrisville	$ 8.40

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester. *Editor*
840 Sunset Avenue. Asheboro. N. C.

I Visited Franklinton Center

Back in June I visited Franklinton Center and was met by Rev. William Brogden, who was the director at that time. He showed me through the buildings, of which only one, besides the house in which he was living, was being used. I saw the repairs that had been made, and I especially noticed the rooms renovated by the gifts received from the Life Memberships and Memorials for the past year.

Mr. Brogden showed me so many things that had been done in the past few years that I wondered how it must have looked before, and under what handicap they must have been working.

The linen closet was well stocked, thanks to you good women of the convention. The rooms that were completed, "thanks to you" again, looked clean and comfortable.

New light fixtures had been put in the auditorium. The kitchen seemed very well equipped, and Mr. Brogden said they could care for 200.

Then I was invited into Mr. Brogden's home, which looked very neat and well furnished, with most of the modern conveniences. He showed me three or four bedrooms which had been renovated and looked good.

All in all, it was a very enlightening trip, but there is so much more to be done. We have only scratched the surface. I feel that there is a great future for Franklinton Center, and I feel sure that all the women of the convention will want a part in that future. Your part can be a Life Membership or a Memorial.

Jerry Humphries, *Supt.*
(Mrs. T. G. H.)
Life Memberships and Memorials.

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A New Society at Pfafftown

News of a new women's society at our Pfafftown Church has come to us from the pastor, Rev. Wm. J. Andes.

The officers of this new society are: Mrs. C. E. Fulk, president; Mrs. I. C. Higgins, vice-president and chairman of Friendly Service; Mrs. Herman Franklin, secretary; Mrs. H. O. Cline, treasurer; and members of the Program Committee: Mrs. Watson Flynt, Mrs. Dudley Phillips and Mrs. C. A. Gross.

The group will meet on the first Wednesday of each month in the afternoon in the homes of the members. It is hoped that a night group can be started soon, for there are several who work and cannot attend this afternoon women's meeting.

A goal of $25 has been adopted to be sent to the Woman's Board.

Congratulations to this new society and best wishes as it starts out on its first year's work.

* * * * *

Good Year at Durham

The Missionary Society of the Durham Congregational Christian Church has experienced a successful year. Programs have been varied and informative. The program chairman, Mrs. J. E. Harward, gave the Bible study and the Rev. Mr. James Perkins reviewed the foreign mission book. The director of the Children's Church, Mrs. Carl R. Key, discussed the friendly service project and displayed attractive articles the children had made for migrants. The work in Mexico was presented by Mrs. Robert S. Smith, who has spent a summer there.

In addition to regular meetings and missionary activities, we serve the Pilgrim Fellowship once a month. Recently we sponsored a tea for new church members, had a brunswick stew supper, a white elephant sale, and a bake sale.

Our outstanding project was entertaining the Southern Convention. In preparing for this and in the actual entertaining, we found each of our members coooperative and enthusiastic.

Two members attended the Elon School of Missions. By using the ideas they brought to us, plus the packet, and under the capable leadership of Mrs. D. M. Estes, we are looking forward to a year of increasing usefulness and service.

Lucille M. Smith.

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News! News! News!

It so happened that your editor checked local society report blanks for the Asheboro District, since Mrs. E. P. Boroughs, the superintendent, had recently undergone an operation. I noticed that many of them had to answer "no" to the question, "Have you sent in an item to The Sun during the year?"

Since then I have noticed that many societies send in an item about their group after the year is over, and past the time for their report to be in their district superintendent's hands. I wonder if they marked this question "yes" on their report blank . . . and, if so, why couldn't every society which had not sent in an item have done that same thing? I fear that I would have had a deluge of reports this September, if they had done that!

I wish all of the societies could remember that this page has to be filled fifty weeks in the year (there being no paper issued the last weeks in June and December) and that items along during the year, as activities happen, are especially welcomed by the editor.

Let's make a resolution to do that type of "reporting" during this year just starting.

Did you have a special Thank Offering program observance? Did you have a fine Christmas program? Did you join with another society for the first time in the observance of the World Day of Prayer? Did you have a successful "Family Night" or "Family Week" in your church? Did a member of your society—or a guest—present the study books in a fine way? Write to me as those events occur, give other ideas and the news, and help us have a better page all during the coming year. Thanks!

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Eastern Virginia Conference Treasurer's Report

Following is the report of the treasurer of the Eastern Virginia Woman's Conference of the Southern Convention, for the fourth quarter, ending September 15, 1952:

Balance on hand last report .... $ 99.17

RECEIPTS.

Woman's Societies.
(On Apportionment.)

Antioch	$15.77
Berea (Nansemond)	25.00
Bethlehem	53.00
Cypress Chapel	51.00
Cypress C. (Agnes Brittle)	12.50
Cypress (ngnes Brittle)	12.50
Dendron	24.00
Eure	13.75
Franklin	84.00
Great Bridge	20.00
Holland	45.00
Holy Neck	52.50
Hopewell	3.15
Johnson's Grove	15.00
Liberty Spring	55.00
*Mt. Carmel	26.50
*Mt. Zion	15.00

(Continued on page 9.)

Missions at Home and Abroad

American Board Missionaries Sail for Madura, India

Paul Robert Dettman of Rochester, New York, World War II veteran and his wife, Jean Emery Dettman of Toledo, Ohio, sailed this week from New York on the *S. S. Constitution,* bound for Madura, India, where Mr. Dettman will teach under the American Board of Foreign Missions in American College. Mr. and Mrs. Dettman have three small children, Paul aged 6, Carl, 4, and Cynthia, 9 months old.

Mr. Dettman is the son of Mr. and Mrs. Warren J. Dettman of Richester, New York. He was born in Oswego, New York, and was educated at Oberlin College and Harvard University.

Following two and one-half years in the United States Army, Mr. Dettman enrolled in the Graduate School of Arts and Sciences at Harvard University, and while completing his second year of graduate work accepted a position on the staff of the Military Attache to the American Embassy in London, where he served until the fall of 1951. He then was in the Pentagon at Washington, but decided that he wished to become a Christian missionary teacher and so went back to Oberlin College, where he earned his M. A. in English this year.

Mrs. Dettman is the daughter of Mrs. George W. Emery of Toledo, Ohio. She was born in Toledo and was educated at Oberlin College, Class of 1945, B. A.

Mr. and Mrs. Dettman will be the special representatives in India of the Pilgrim Congregational Church of Toledo, Ohio, where they were commissioned as career Congregational Christian missionaries on August 3, 1952; the First Church of Christ, Congregational, New Britain, Connecticut, and the First Congregational Church of Randolph, Mass.

The American College, Madura, India, where Mr. Dettman will teach, is a high-grade Christian institution founded in 1882 by the American Board, and has a student body of around a thousand.

TREASURER'S REPORT.

(Continued from page 8.)

Newport News	45.00	
Norfolk:		
Bay View	22.25	
Christian Temple	93.75	
*First	40.00	
Little Creek	8.75	
*Rosemont	125.00	
Second	20.00	
Oak Grove	9.60	
Oakland	32.50	
Portsmouth:		
Elm ave.	15.00	
First	31.00	
*Shelton Memorial	25.00	
Richmond, First	20.00	
South Norfolk	40.00	
Spring Hill	3.00	
Sunbury (Damascus)	2.50	
Union Southhampton	30.00	
Wakefield	19.60	
Waverly	15.00	
Windsor	1.00	
		$1,110.12

Young People.

Berea (Nansemond)	$ 12.50	
Bethlehem	37.00	
Burton's Grove	7.00	
Cypress Chapel (June)	40.00	
Dendron	2.00	
Eure (June)	6.00	
Franklin	9.00	
Holland	5.00	
Holly Neck	42.50	
Hopewell	10.00	
Liberty Spring	55.00	
*Mt. Carmel	25.00	
Newport News	15.00	
Norfolk:		
Bay View	1.75	
Christian Temple	58.50	
First (June)	25.00	
Little Creek	2.50	
*Rosemont	35.00	
Oak Grove	2.20	
Oakland	18.75	
Portsmouth, First	7.50	
South Norfolk	15.00	
Spring Hill	15.00	
*Suffolk	81.24	
Waverly	10.00	
Windsor	10.00	
New Lebanon	6.90	
		$ 555.34

Juniors.

Antioch	4.00	
Berea (Nansemond)	6.25	
Bethlehem	12.50	
*Cypress Chapel	10.00	
Eure	1.25	
Franklin	7.75	
Holland	7.50	
Holy Neck	7.00	
Liberty Spring	6.85	
*Mt. Carmel	8.00	
Newport News	3.00	
Norfolk:		
Bay View	1.50	
Christian Temple	4.75	
Little Creek	1.00	
*Rosemont	14.00	
Oakland	1.25	
Portsmouth, First	4.00	
South Norfolk	15.00	
Union Southhampton	2.00	
Waverly	5.00	
Windsor	7.84	
		$ 130.44

Cradle Roll.

Berea	12.17	
Bethlehem	70.57	
*Cypress Chapel	10.50	
Dendron	4.00	
Eure	1.25	
Franklin	2.00	
Great Bridge	8.00	
Holy Neck	20.00	
Holland	5.55	
Liberty Spring	5.00	
*Mt. Carmel	61.35	
*Mt. Zion	3.00	
Newport News	38.36	
Norfolk:		
Bay View	6.00	
Christian Temple	10.00	
Little Creek	5.00	
Rosemont (June)	25.55	
Oak Grove	5.00	
Oakland	5.15	
Portsmouth, First	1.00	
Shelton Memorial	10.00	
South Norfolk	5.00	
Sunbury (Damascus)	15.00	
Unlon Southhampton	19.18	
Wakefield	10.73	
Waverly	3.00	
Windsor	20.00	
		$ 382.36

Specials.

Dr. and Mrs. Riggs	10.00	
Migrant Workers	15.00	
		$ 25.00

Thank Offering.

Eure (Young People)	1.00	
South Norfolk (Juniors)	5.00	
		$ 6.00

Life Memberships.

Antioch	$ 10.00	
Berea (Nansemond)	10.00	
Bethlehem	10.00	
Cypress Chapel	10.00	
Dendron	10.00	
Eure	10.00	
Franklin	20.00	
Holy Neck	20.00	
Liberty Spring	30.00	
Mt. Carmel	10.00	
New Lebanon (Y. P.)	10.00	
Christian Temple	10.00	
Little Creek	10.00	
Oakland	10.00	
First Portsmouth	10.00	
South Norfolk	20.00	
Sunbury (Y. P.)	10.00	
Union Southhampton	10.00	
Wakefield	10.00	
Waverly	10.00	
Windsor	10.0	
		$ 260.00

Memorials.

Franklin	10.00	
Newport News	10.00	
Bay View	10.00	
Rosemont	20.00	
Oak Grove	10.00	
South Norfolk	20.00	
Sunbery (Damascus)	10.00	
		$ 90.00
Grand Total		$2,658.43

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*June and September

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

"Geographic Jolts"

Now that the schools are open, many young people are finding, as usual, interest in certain subjects, but little or no interest in others.

Geography, for example, is a subject not well liked by many students. But perhaps that it because most geography lessons are confined to locating points on the map, giving boundaries, drawing straight lines, comparing distances and dividing the world into such simple sections as north and south, and east and west. But there are other things about geography that are rarely, if ever, stated; and it may be that mention of a few of these would make geography more interesting.

Although several States lie north of North Carolina, if a straight line were drawn from Asheville in the western part of the State to the farthest part east in the State, the distance would be more than if a line were drawn to the nearest point in Canada from Asheville.

Or consider this: Vladovostok, Siberia, is farther south than Venice, Italy, and Houston, Texas, is closer to New York than to San Francisco. Not only so, but Santiago, Chile, on the west coast of South America, is actually farther east than New York City.

It is a long jump from Texas to Illinois, but Texarkana, Texas, is closer to Chicago, Illinois, than to El Paso, Texas. You will also find that Atlanta, Georgia, is nearer Chicago than is Richmond, Virginia.

And, believe it or not, the Panama Canal is farther east than Miami, Florida, while Pensacola, Florida, is farther west than Indianapolis, Indiana.

Any student of geography would probably say that Tulsa, Oklahoma, is in the western portion of the United States. But this is not the case if a perpendicular line is drawn through the exact center of the country. Try it, and you will see that Tulsa will fall in the eastern half of the United States.

But these are only a few geographic jolts. A little looking, a little measuring and comparing will result in finding others. If your interest in geography is low, try a bit of exploring.

Congratulations to the children of Portsmouth, Virginia, on the 200th anniversary of their city. Congratulations to First Church, one of whose members, a lovely young lady, was crowned queen of the celebration. Two hundred more years of progress to Portsmouth!

* * * * *

"The Tyrant Jealousy"

By M. Louise C. Hastings.

Issued by the National Kindergarten Association.

Dorothy causes the baby to trip, she slaps her, and she seems always to be looking for other ways to make her little sister cry. The family at last have decided that perhaps Dorothy is jealous of the baby, but her father and mother do not seem to be doing anything constructive about it. In fact, they are increasing the jealousy by spanking Dorothy, and by speaking loudly and sharply to her when she does these things.

What should they do to counteract this behavior, provided that it is jealousy that explains Dorothy's actions?

When Mother is bathing the baby, instead of telling Dorothy to keep away, she should let her help. She could let her go for the soap, for the towel and for the baby's clothes, each of which has been put in a special place. Helping happily tends to create love for the one being helped. If Mother will talk to Dorothy during the baby's bath, bringing to her notice that the baby likes Dorothy to be near her and how much she enjoys playing with her floating toys, just the way Dorothy did when she was a baby, this will create a loving interest. Under supervision—it seems strange that supervision is necessary, but in this case it is very important—she should let Dorothy play with the baby and her floating toys and let her carefully squeeze the sponge full of water over the baby and then watch her laugh. Giving the child something to do to make the baby happy, all the time emphasizing how helpful and kind she is when looking out for Baby, is likely to banish any desire to make the baby cry.

It is possible that Mother has been so devoted to the new baby and so absorbed in watching her cunning ways that Dorothy has felt slighted. She may act as she does to get attention—to make herself the center of attraction, as she always had been, until the baby came. Parents do not always realize it when they become less demonstrative toward the first child after the second.

There is such a thing as reasoning with children, even young children. For instance, "You know, Dorothy, that the baby needs you to help her, don't you? When Mother isn't in the room who has she but you?" her mother could ask. It is wise for the mother to talk quietly, but purposefully, and to wait for a definite reply. Such questions may have to be asked several times. And they should require happy answers. Saying to the child, "How would you like to have me do that to you?" when the older child hurts the baby may do much more harm than good.

We are always teachers, we mothers. Do we slap? Then the children slap. At another time do we scream at them? Then the children scream. We teach—and seldom relize we are teaching—morning, noon, and night. We are constantly teaching somebody. And some of us threaten, too; and eventually the children learn that mother does not mean all she says.

Sometimes we find adults showing jealousy; it is such a sad thing to see. There are two sisters whom I know—one is so jelous of the other! The jealousy has nothing to do with money, or property, or friends. But one of them has a daughter and the other's daughter died when six years old! However, the woman's jealousy began long before she was a parent. It is of many years' standing; its roots extend far down into her early childhood. Her aunt has always loved this niece the most and she does everything for her. But with their mother the other daughter comes first, and the jealous one has always recognized this. The situation requires careful handling so that there will not be continual friction.

I feel very strongly on one point. I do not believe in failure! We mothers make many mistakes, but we do not fail if we do our best with the light we have, provided we have sought for light. We may not be able to eradicate the jealousy that has grown to be pernicious, but if we are careful to give no cause for jealously, and begin to counteract any tendency in that direction as soon as we see signs of it, we should be able to make it a steppingstone to a spirit of kindness, and this invariably brings happiness.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

The North Carolina and Virginia Pilgrim Fellowship Rally

As has already been announced, the Rally of the North Carolina and Virginia Conference Pilgrim Fellowship will be held in Durham on October 12. The program will be started promptly at three o'clock, so be sure to get registered before that time.

Here are the things to bring: (1) As many P. Fers as you can "rake and scrape up." (2) A list of those attending, with the names and mailing addresses of your president, counselor, minister and Sunday school superintendent. (3) Sandwiches for supper; the Durham Church will furnish the drink.

It is hoped that all churches in the conference will send young people whether or not they have a young people's organization.

The packet for the coming year will be available. Come to the rally prepared to get yours, because your group will be lost without it. The cost will be about $2. The packet is really wonderful this year. You will want it.

There will also be a special group meeting for presidents, led by John Graves, the minister of Religious Education at the Burlington Church. This group is to meet at 2:30 p. m.

Curtis Young,
President.

* * * * *

News from Valley Young People

"Why Young People Don't Come to Youth Fellowship Meetings" was the discussion topic for the group meeting at Bethlehem Church in the Virginia Valley Conference on September 12. But to judge from the number of us (over twenty) who crowded into the living room at the home of Gareth Kagey, our vice-president, the discussion should have been on why they *do* come.

Our new "pastor-at-large," the Rev. Hank Harman, led off with a devotional service on "Knowing the Presence of God"; but the main course was the discussion. Three young people, together with their advisors, Mr. and Mrs. Clark Foltz, had carefully drawn up in advance some questions for discussion which were distributed through the group to be tossed back at the panel. This panel included those three, Miss Jean Good (president), Miss Linda Johnson and James Lohr (group treasurer), plus Mr. Harman. The young people really tore into such questions as "How to get ourselves to invite others to our youth group?" and "How can we get young people more interested in the work of the church?"

ATTEND YOUR RALLY

North Carolina and Virginia
October 12, at Durham

Virginia Valley
October 12, at Palmyra

Eastern North Carolina
October 18 (afternoon and evening)
at Fullers Chapel

Eastern Virginia Presidents' Council
October 26, Cypress Chapel

Plans for the month's social meeting were made, a fair amount of refreshments consumed, and small talk exchanged, before we adjourned with the benediction by Rev. Mr. Galt.

* * * * *

Young People's Packet

The Young People's Packet is now ready. You may secure your packet Young People's Rallies for $2.00. We feel that it is very good this year, as it contains a little yearbook with program suggestions for weekly, bi-weekly, or monthly meetings. Also, it contains a copy of *How*, the Home Mission study book; *Everyday Christians*, a booklet containing 15 programs; and several other programs, including an Easter Sunrise Service by Ruth Dunn, and a skit written by the Holland Young People for use at New Years. Thanksgiving to Christmas Bible readings are also included. Please be sure to get your packet early and get started on your year's work.

* * * * *

Work Day for Christ

October 25 is set aside as a nation-wide Work Day for Christ, in which you can earn money for the following projects:

Your Conference Missionary Project; the Convention Project for 1952-54, building a Cabin at Moonclon, or some special project in your local church.

Jobs to earn money include: House cleaning, mowing lawns, washing windows, washing cars, baby sitting, delivering groceries, collecting and selling old paper, or your regular job.

Study these projects and decide what you would like to do, and then ask the cooperation of your parents and other adults in the church. Start the Work Day with a worship service and then dedicate your gift at the end of the day to your project.

Don't forget the date, October 25, 1952.

Paige Painter,
S. C. Social Action Chairman.

* * * * *

Relax With Max

Mrs. B. F. Frank, a very lovely lady from the Valley of Virginia, sent me a letter full of jokes. Certainly do think this was thoughtful, and I hope you enjoy these jokes over the next few weeks as much as I have. Here are some of them:

* * *

Myron: "Where's my hat?"
Byron: "Over on the table."
Myron: "So it is! I wonder what silly place I'll put it next?"
Byron: "On your head, I suppose."

* * *

Too often a grade crossing is the meeting place of headlights and light heads.

* * *

Mother: "Wour hands are very dirty. What did you wash them in?"
Joe: "In a hurry."

ATTENTION LAYMEN.

(Continued from page 2.)

work that is ours, and ours alone. Dr. Potter can help us renew our enthusiasm and strengthen our desire to accomplish our best.

Announcements of the meeting have been mailed to each church group. We ask that reservations for the supper be mailed not later than October 14, to Mr. Austin Lane, First Congregational Christian Church, 400 Radiance Drive, Greensboro, N. C.

Remember: "Every layman working in his place in his church!" The place is Greensboro. The time is October 18 at 7:00 p. m.

S. L. Mauldin,
Laymen's Fellowship Chairman.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Demands Sincerity

Lesson III—October 19, 1952.

Memory Selection: *"Where your treasure is, there will your heart be also."*—Matthew 6:21.

Lesson: Matthew 6:1-9, 16-18, 22-24.

Devotional Reading: Psalm 40:1-8.

The Master was pleading for sincerity. In fact, he was demanding it. There must be no sham, no insincerity, no hypocrisy in religion or in life. The word sincerity has an interesting derivation. It comes from two Greek words, "sine" and "cera," which together mean "without wax." And thereby hangs a tale. In days of old, when a sculptor or maker of images or small statues, made a mistake in chipping off the marble or other material and marred the thing he was making, he would take some wax, and mixing it thoroughly with some dust from the material he was using, he would plug up the proken place, or neatly patch it. When the wax had hardened, one could hardly see the defect. But if he had good luck with his work and did not find it necessary to use any wax in the process, he would stamp or cut on the image the words, "sine cera." That meant that the thing was real, it was actually what it was represented to be. The word has thus passed over into our language, and signifies genuineness, reality, lack of sham or hypocrisy. Alas that there are so many of us who could not stamp "sine cera" on our lives.

Hypocrisy.

Hypocrisy is, basically, pretending to be what one is not. We usually associate it with religion, but it permeates all of life. There are hypocrites in the church, many of them. And sometimes they keep people out of the church, or at least people who are out of the church usually give that as the reason why they are not in the church. But there are hypocrites outside the church. And the folks who say that they do not belong to the church because it is full of hypocrites—a rather sweeping statement—belong to lodges and clubs and organizations which are also full of hypocrites, and work and play with hypocrites every day! These folks are hypocrites themselves,—they are not consistent or sincere themselves!

Hypocrisy may be of two kinds. A person may pretend to be better than he is. That is hypocrisy. But a person may appear to be worse than he is, and that is hypocrisy too. The hypocrite in religion tends to parade his religion, to make a show of it, to do things to be seen of men, to give expression outwardly to religious acts and ceremonies that have no corresponding reality. Jesus scathingly denounced this spirit. He made a plea for honesty, for purity of motive, for reality in religion and in life. In today's lesson he applies this principle to three areas of the religious life. He might have mentioned others, but these illustrate the point.

Charity or Giving on Parade.

"When thou doest alms, do not sound a trumpet before thee as do the hypocrites in the synagogues and the streets, that they may have glory of men." To give to be seen of men is wrong. We ought to give if men never knew anything about it. A man, by mistake put a silver dollar on the offering plate instead of a penny. He asked the usher to ex change the coins after the service, but the usher told him that he had no right to do that. "Well," replied the man, "I'll get credit for it in heaven." "No you won't," replied the usher, "you'll get credit only for the penny." The usher "had something" there. We are not to give to be seen of men, we are to give as unto God. Those who give to be seen of men have no reward. But those who give as unto God in secret shall be rewarded openly by their heavenly Father.

Prayer on Parade.

"And when ye pray, ye shall not be as the hypocrites are." One would hardly think that in something so sacred as prayer, there could be any spirit of pride, or any tendency to parade prayer. But the hypocrites, the Pharisees of Jesus' day, would stand on the street corners or in the synagogues and say their prayers so that men could see them, and know that they were religious. It was mockery and blasphemy; and their prayers never got any higher than their swelled heads. Their prayers had no meaning, and they were not acceptable to God. To be sure men can and should pray in public. But prayer is essentially something secret. It should be an inner transaction between a man and God, something done not to be seen of men, but to be heard of God.

Fasting on Parade.

"And when ye fast, be not as the hypocrites, of a sad countenance . . . to be seen of men." Fasting has merit. Jesus did not discourage or forbid it. He simply said that men should not put it on parade. Were there times when men felt the spirit of penitence, when they felt as if they ought to fast, when they were sad and heavy of heart? Well and good. But let them not make a show of this. Let them not walk about among their fellowmen with a long face, parading their sacrifice and boasting of their cross-bearing. Let them fast inwardly, let them be content to know that God knew their inner spirit—it did not matter whether men saw it or not.

The Single Eye.

The human eye has the capacity to report facts with remarkable precision. But it can also grossly mislead folks. Let a Democrat and a Republican look at the same fact, and each sees it differently. *Each sees what he wants to see.* He was seeing double, and to see double is worse than not to see at all, generally speaking. As Ruskin wrote, "Seeing falsely is worse than blindness. A man who is too dim-sighted to discern the road from the ditch may feel which is which; but if the ditch appears manifestly to him as the road, and the road to be the ditch, what shall become of him?" Jesus suggests that the remedy is to have an eye that is single. If the light in a man is darkness, how great indeed is that darkness!

We come here to the matter of conscience. It might well be substituted, for all practical purposes, for the word "light." If conscience is dead, how great is the darkness in a man! And yet conscience itself is not sufficient. Conscience tells us to do right, but it does not always tell us what the right is. Our eye can be single only as we are guided by the Spirit of God, and as we walk in the light which we have. He who refuses to walk in the light which he has, will increasingly have less light in which to walk. And at long last, he will fumble and stumble in the darkness, and come to disaster.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

An Historical Sketch of Ebenezer Christian Church—1883-1952

During the years that followed the Civil War as the South struggled to rebuild there grew up a prosperous community in the area where we are gathered today. And as the community grew its leaders became very much aware of its need for a church since there was no church near to serve them. So on August 2, 1883, Rev. D. F. Jones and a small group from this community gathered and organized a church. They accepted the cardinal principles of the Christian Church and from the Bible they chose the name Ebenezer meaning "The Stone of Help."

Thus Ebenezer Christian Church was founded. The first meetings of this little church were held in Al King's cotton gin building but soon plans were under way to build a church building. On August 18, 1883,, John King and his wife Matilda deeded a parcel of land containing one acre to W. H. Pennington, John N. Carpenter, and John King, Sr., trustees of the church. By late 1883 or 1884 a building had been built and services could be held there. This building stood about 125 feet to the right of this present building and in 1925 or 1926 it was rebuilt—being changed from a two-door building with square top windows to a one-door building with a steeple and pointed top windows. This building stood until early 1952, when it was sold and removed from the grounds.

From the time Rev. D. F. Jones organized the church Ebenezer has had the following pastors:

Rev. W. G. Clements	1906-1909
Rev. J. Lee Johnson	1910-1919
Rev. J. E. McCauley	1919-1921
Rev. G. J. Green	1922-1924
Rev. J. C. Cummings	1924-1933
Rev. J. A. Denton	1933-1948
Rev. Clay Farrell	1948-

This list is not complete due to insufficient information on the early history of the church, and there have been other preachers who preached only once or for only a short time whose names we do not have.

On April 17, 1949, at a church meeting it was decided Sunday school rooms or an entirely new church building was needed and a building fund was started. Soon a definite decision was made to build a new church building. An additional plot of land joining the north side of the original plot was given by Jim King, Willie King, Irene Dillard, and Lorena McGhee, heirs of the Lonnie King estate, to build the new building on. In October, 1950, ground-breaking ceremonies were held. The year 1950 saw the building well under way and in 1951 services could be held in the new building. Now on this the 14th day of September 1952 the new Ebenezer Church building stands complete as originally planned, dedicated to God having a membership of 237 and a growing Sunday school.

BEWARE WHAT YOU BELIEVE

Second of a Series of Short Sermons Based on the RSV of the Bible

By Dr. Roy L. Smith

> *And went after worthlessness, and became worthless.*—Jeremiah 2:5.
>
> *And have walked after vanity and have become vain.*—KJV.

There is no greater fallacy than the quip so often quoted: "It makes no difference what you believe, as long as you are honest in your belief." As if sincerity would atone for inaccuracy, or as if honesty could be substituted for intelligence.

Beliefs are creative. What we believe makes us what we are. If we believe mistakenly, we will live blunderingly; if we believe correctly, we can live magnificently.

DR. ROY L. SMITH

Jeremiah was one of the greatest philosophers and epigrammatists of them all. No one could pack more meaning into a few words than he could, and he never did it better than when he wrote this text. "Go after worthlessness, and you become worthless." Dr. Moffatt translates it, "They went after empty idols and became empty themselves," and Adam Smith gave it to us in a slightly more dramatic style, "They followed after bubbles and bubbles they became."

When the word began to come back from the atols of the South Pacific and from the Aleutians, nestled up under the Artic circle, that "No Jap ever surrenders," the world began asking, "What kind of men are these?" They committed hari-kari with a wild abandon, not because they did not love life, but because they had been taught that to die for their emperor was to insure themselves a special status in the heaven of the chosen people. The thing that made them the most dangerous enemy the American soldier ever faced was not their military equipment, *but their theology.*

This is a basic principle of life. We become like the thing we really worship. Let any man make gold his god, and he will become hard; let any man make Christ his God, and he will accept his crosses with rejoicing. If we worship a whimsical God who can be swayed by our empty promises and frantic prayers, then life loses all its moral meaning If we worship the God whom Jesus of Nazareth called "Our Father," all our horizones recede and our labor becomes fruitful.

CHRISTIAN ATTITUDES.

(Continued from page 5.)

selves to make sure that our innermost thoughts are in line with the teachings of Christ, and that our attitudes, which are the mainsprings of action, are worthy of the name of Christian. The attitudes which we hold today are shaping tomorrow's world. Will that world be pagan or Christian? A part of the answer lies within your heart and mine.

TREASURER'S REPORT.

(Continued from page 9.)

DISBURSEMENTS.

Telephone calls, Mrs. Spartley	$ 6.20
Office supplies, Mrs. J. E. Neese	4.50
Supplies, Mrs. Hardcastle, Sec'y	6.75
Adding machine, R. O. Brown	50.00
Mrs. W. V. Leathers, Treas.	2,284.15
Mrs. Barbara Nelms, Y. P. Tr.	185.11
Suffolk Ins. C., Treas. Bond	12.50
Bank service, Check book	1.00
Total disbursements	$2,550.21

RECAPITULATION.

Receipts for quarter	$2,658.43
Disbursements	2,550.21
Balance in treasury	$ 108.22

Respectfully submitted,
Mrs. Geo. M. Cornell,
Treasurer.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I wish you could see my mail any morning; but this is an interesting one to tell you about. It contained the morning paper, a package which looks like shoes, for Mattie O'Neill; a magazine for Miss Fannie Newman, our dietician; four birthday cards for children; a package for Jackie Wilkins, a package of coupons sent by Mrs. J. W. Isley from Hines Chapel; a package of coupons sent by Mrs. Ed Chilton of our Reidsville Church; a grocery catalog for Miss Newman; a home town paper for Mrs. Bennett, the boys' matron; a complimentary letter enclosing a check for shoes for four children, in the amount of $20; and the weekly report and check from the Southern Convention office in the amount of $182.30. There was also a letter for David Haith, a letter for J. C. Davidson, a check in the amount of $5.81 from New Hope Sunday School in Alabama, a letter for Jean Daughtrey, a letter for Bobby Daughtrey, a check for $46.91 from the Hopedale Church in Alamance County and *twelve nice big bills.* Some other bills came yesterday, and others will follow tomorrow. The monies will show in the next week's report in The Christian Sun.

This was a fairly representative morning's mail, except that being the first of the month, there are more bills than usual. The mail connects us with you. We are together in our postoffice box, as it were—the orphanage and its good friends all across our convention, and throughout our houses and shops where supplies are purchased. The postoffice is a common meeting ground. Always I turn the key in the locked draw with hope and wonder. Always there is something encouraging. You have good representation there daily. Out of 35,000 church members—all "stockholders" in the orphanage—we can always expect to hear from somebody every day. If you have not written us lately, your letter will be appreciated.

This morning I dressed to go to a conference—the Woman's Conference in Eastern Virginia—but before I had finished dressing, the telephone was calling to report an accident and the need for my taking a little girl to the hospital for burns—very painful but, luckily, not very serious. The sewing matron accompanied us, and as we rode back together she told me that during September she had patched, altered, fitted nearly 500 garments. Overalls headed the list. Few of us realize all that must be done where daily, hourly care of 80 children is involved.

The total found in this week's report stands at $31,020.76. By the last day of December, that must reach $60,000.00. First draw a long breath when you read that goal, then just think of helping with your own gift, whether it be a dollar or more. With your help we shall reach that goal, and every cent of it will be needed. We are more than half way, and usually the larger half of our income is received between this date and December 31.

What a good time our children had at Beulah Christian Church, Eastern North Carolina Conference, the Rev. Carl Wallace, pastor. I preached in the morning with reference to the orphanage, a large home-coming congregation had dinner, and after the delightful dinner, our children presented their full program. Everyone was very happy, and we were back on our campus at five o'clock with much interesting news to tell all of those who could not go with us.

We want to come to your church soon.

John G. Truitt,
Superintendent.

REPORT FOR OCTOBER 2, 1952

Commodities for the Week.

Mrs. N. G. Newman, Jr., Suffolk, Va., Clothing.

Mrs. Harold Seburn, Wilson, N. C., Clothing.

Mrs. J. M. Spencer, Avondale Estates, Ga., Clothing.

Sunday School Monthly Offerings.

Amount brought forward		$11,504.63
Eastern N. C. Conference:		
Wake Chapel		50.00
Eastern Va. Conference:		
Dendron, S. S.	$ 27.60	
Liberty Spring, S. S.	20.00	
Christian Temple, S. S.	63.39	
Norfolk, Second	9.00	
Portsmouth, First, S. S.	7.26	
South Norfolk, S. S.	39.19	
Suffolk, S. S.	150.00	
Waverly	3.50	
		319.94
N. C. and Va. Conference:		
Durham, S. S.	29.48	
Mt. Bethel	60.06	
		89.54
Western N. C. Conference:		
Pleasant Cross, S. S.		11.17
Virginia Valley Conference:		
Concord, S. S.	5.48	
Newport	22.30	
		27.78
Total		$ 498.43
Grand Total		$12,003.06

Special Offarings.

Amount brought forward		$19,132.89
Vanceville S. S., Tifton, Ga.	$ 6.00	
A Friend	5.00	
Mr. B. C. Haskett, Norfolk, Va.	1.00	
E. M. Powell, Henderson, N. C.	5.00	
Mrs. Stella Ellis, Charlotte, N. C.	5.00	
New Hope Christian S. S. Roanoak, Ala.	5.81	
Special Gifts	67.00	
		94.81
Grand total		$19,227.70
Total for the week		$ 593.24
Total for year		$31,230.76

Why not remember the orphanage when making your will? A small bequest to its endowment fund will continue the gifts of your lifetime.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

In Memoriam

CRUTCHFIELD

Mrs. G. C. Crutchfield, wife of Rev. G. C. Crutchfield, passed away at her home near Burlington, N. C., on Friday, August first, after an illness of the past 15 months.

Mrs. Crutchfield was a native of Guilford County, the daughter of the late H. C. Ballard and Mrs. Bell Stack Ballard.

Surviving in addition to her husband are three daughters, three sons, five sisters and her mother.

Funeral services wara held on Sunday, August third, at 2:30 p.m. from Bethlehem Christian Church, of which her husband is pastor. A beautiful floral tribute was a fitting praise to this good woman. Burial followed in the cemetary of Pleasant Ridge Church, near Builford College. The services were conducted by Rev. Wm. T. Scott and Rev. W. E. Wisseman.

DR. TIMMONS TO SPEAK.

(Continued from page 2.)

has been the acceptance of the 'Call' which, if faithfully taken, will lead to the release of Christian power and purpose in undreamed-of magnitude."

Dr. Timmons heads up the Department of Evangelism of the General Council, which is now a division of The Board of Home Missions under the general title, Division of Church Extension and Evangelism.

Born in a parsonage in Georgia, Dr. Timmons was educated at Southwestern College, Kansas; Drew and Union Seminaries; Columbia University and Oxford University, England. He served as a chaplain in World War I, and has since served in prominent pastorates before taking his national post.

Dr. Timmons has travelled extensively in Europe; and in early 1949, made a special tour of the Hawaiian Islands in the interests of Evangelism and our Christian World Mission.

Those who have an opportunity to hear him while he is in Suffolk will be well repaid for attending any of the services.

VISIT TO WEST VIRGINIA.

(Continued from page 3.)

Joy and Donna Joy, Davisville, W. Va.; Thomas Handley, 8th Avenue, Parkersburg, W. Va.; W. A. Hardy, Rig, W. Va.; Donald Carr, Rig, W. Va.; William Wagoner, R. 2, Tunnelton, W. Va.; W. A. Rogers, R. 1, Independence, W. Va.; Albert Grim, R. 1, Tunnelton, W. Va.; A. N. Moats, 1026 6th St., Parkersburg, W. Va.

These brethren impressed us as deeply spiritual, and they possessed a real concern that Jesus Christ be exalted through a living Church. They expressed great appreciation for the Cardinal Principles of the Christian Church and in the history and work of our denomination. We greatly enjoyed the day with these brethren and hope to be able to fellowship with them again. The men from the Virginia Valley Central Conference extended to the West Virginia Conference pastors and their churches a cordial invitation to attend the 104th annual session of the Valley Conference to be held at Leaksville Christian Church, near Luray, Virginia, October 15-16.

The *Christian Annual* for 1928 reported the churches as follows: Clover Mountain, Flannagan's Hill, Huff, Lanesville, Mackeyville, Mill Run, Oak Dale, Powers Street House, Rosendolph, Shaver Run, Timbuck, Wilford's Chapel. In 1931-32, the list of churches included: Dry Fork, Macks Mill, Mill Run, Hendricks, Rosendolph, Mabie, Harrison Mill, Mill Creek, Blue Rock, Huff, Quincy, Shrewbury, Racine, Red Creek, Flannagan's Hill, Oak Dale, Harts and Tracy Fords. Evidently some of these churches have disappeared, and doubtless others have been organized.

We earnestly hope that a closer fellowship may be established between these West Virginia Christian Conference ministers and churches.

WM. T. SCOTT.

THE WORD OF GOD.

(Continued from page 6.)

The sacredness of individual personality seems denied in the KJ rendition of Acts 10:34, "God is no respecter of persons." But in the days of Elizabethan drama, "person" was still close to its derivation from the Latin *persona,* the mask an actor wore. Thus the reference to the externals, which God does not count important. RSV renders this sentence, "God shows no partiality."

Who would suspect that the phrase, "the end of their conversation" in Heb. 13:)7, KJ, really means "the outcome of their life"? So it emerges in RSV, since "conversation" formerly referred to conduct or behavior.

Also on the list of seventeenth century words that have been replaced in RSV are: "suffer"—"let"; "allow"—"approve"; "comprehend"—"overcome"; "meat" — "food"; "carriage'—"baggage"; "fetch a compass"—"make a circuit"; "nephews"—"grandsons"; "wealth"—"well-being"; "base"—"humble"; "let"—"hinder."

Readers with copies of the *Revised Standard Version* of the Holy Bible can continued this word adventure for themselves. Those who seek will find in accurate, lucid, idiomatic English the Word of God for their own lives.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Eastern Va. Conference:		
Christian Temple	652.46	
Oakland	59.39	
Suffolk	763.72	
N. C. and Va. Conference:		
Bethel	5.00	
Beverly Hills, Burlington.	5.00	
New Lebanon	12.35	
Zion	5.00	
Western N. C. Conference:		
Providence Chapel	1.00	
Virginia Valley Conference:		
Leaksville	50.00	
Winchester S. S.	8.34	
		1,567.19
Total to date		$9,577.18

A Wonderful Church Family Breakfast

The Greensboro First Church recently held a "family breakfast," at which approximately 185 were present. The Truitt Class (women) prepared the breakfast and the Pilgrim High group served.

After group singing, Mr. Hinton Rountree, Sunday school superintendent, presented awards to 12 students for perfect attendance last year. A junior in High School, Tommy Andrews now has an 8-year record. Three classes shared some of the things they had learned during the past quarter; the Russell Powell family gave a skit showing how the new family book, *Bible Quiz Book,* may be used. Mrs. W. E. Wisseman gave a preview of the new quarter's materials and activities. John Foster presented the new edition of the Bible to the church school; and then W. B. Truitt presented Dr. Wissesman with a copy, and spoke words of appreciation for his 17 years in Greensboro.

Parents visited church school classes to see children actually at work.

WHAT IS A CHURCH?

By DR. ROCKWELL HARMON POTTER

A Church in any place, a Church local, is a society of people. It is not a building. The building they use is a meeting house or a church house. It is a social organism, subject to the laws which govern the life of all human social organizations.

The people are people of faith, general religious faith, living under the compulsions of that which is spiritual—invisible, inaudible, intangible, imponderable. They are, at least more or less, aware of and responsive to that which is of the spirit; that is, of God.

They are united in striving: not in standing still, or sitting down. Their union is a union of effort, like the union of those who engage in the same task, are travelling by the same road, towards the same goal. Their bond of union is not a creed which is a statement of opinion, but a covenant, as in a Congregational Church, which is a declaration of purpose.

Their striving is to learn and to do the will of God. That is the ultimate, for human effort. Therefore the Church always seems to be failing. And therefore it never does fail. It always seems to be dying. It never does die. And note that the striving is both to learn and to do. It is both a teaching and a serving institution. It must learn what it learns by doing. Learning without doing is futile. It cannot do anything without learning what it is and why it should be done. This may seem impossible, but it's the way of life. It's the way we come to be able to walk or to talk. A Church that is always learning and never doing anything, dries up, loses its life, clutters up its place and cumbers the ground. A Church that is always doing things and never learning anything about what it is doing, may become a club or a mutual admiration society—but it never becomes a real Church.

This society of people of faith united in striving to learn and to do the will of God becomes a Christian Church by looking to Jesus for the way and the power it needs. It looks back to Jesus, the Jesus of history in Palestine, 1900 years ago. It looks out to the Jesus — the Christ — who is in humanity. He said, "Inasmuch as ye did it to one of these, ye did it to me." He is in people! In all kinds of people! We seek and serve him there. And the Church looks up and on to Jesus as the pattern and goal of human life, without which human life has no meaning or purpose. This looking to Jesus, when it includes obedience, trust and loyal love is specific Christian faith. It is what we mean when we say, "I believe in Jesus."

Believing so in Jesus, the Church looks to him for the Way and the Power. The true and right way of life and the power of God, given as he promised, to those who thus believe in him, to walk in that Way and so to enter truly into the life which is the True Life.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, OCTOBER 16, 1952 NUMBER 41

LAYMEN'S SUNDAY--OCTOBER 19, 1952

"Rise Up, O Men of God!"

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up and make her great!

Lift high the Cross of Christ!
Tread where his feet have trod;
As brothers of the Son of Man,
Rise up, O men of God!

—*William Pierson Merrill*

"Every Layman Working in His Place in His Church"

News Flashes

The Southern Convention lost one of its best loved ministers last Friday, when Dr. C. E. Newman passed away.

Dr. Leon Edgar Smith will be the anniversary speaker at The Christian Temple in Norfolk next Sunday. The magnificent Temple was built under his leadership.

The Western North Carolina Conference will meet on November 5-6 at Seagrove Church, with the other churches of that pastorate, Ether and Shady Grove, sharing in the entertainmbent. Speakers will include: Dr. Ray Gibbons of the Council for Social Action, Rev. and Mrs. Richard L. Jackson of Chapel Hill, Rev. W. J. Andes of Winston-Salem and Mr. Martin Garren of Greensboro.

The Virginia Valley Central Conference is meeting this week with the Leaksville Christian Church, near Luray, Virginia, of which Rev. R. E. Newton is pastor. The time of meeting was changed from August that it might be more in line with the time of the other conferences of the Southern Convention. An excellent program has been prepared, and a good session is predicted. We are sorry that formal notice of the meeting did not reach us in time to be in last week's issue, and we hope to have a detailed account of the conference in a subsequent issue.

First Church, Norfolk, celebhated its 105th anniversary on October 12, 1952. The members celebrated by entering a "Deeper Life Crusade," which is planned to stimulate a deeper consecration, a higher loyalty to the church's program, and a more effective ministry for Christ and his Kingdom. The crusade will continue for ten weeks with a special emphasis for each Sunday. The Young Adult Fellowship of the church has resumed its meetings after a vacation. This year they will study "The Life of Paul." Rev. C. C. Thomas is the pastor of First Church.

Moonelon—an Obligation and an Opportunity

The Laymen's Fellowship of the Southern Convention has agreed to undertake the raising of a capital sum of $25,000 for improvements at Moonelon.

Moonelon is an obligation and an opportunity. It is an obligation because it is a piece of property given to the convention to be developed into a conference center and assembly grounds by the W. W. Sellars of Burlington. It contains some twenty acres located about one-half mile from the college. There are already on this land two dwellings, city water, electricity, a lake, concrete swimming pool, picnic shelter and, of course, a road leading into the grounds. Land and improvements are valued at about $35.000.

Moonelon is an opportunity because, if developed, it will provide the convention with a greatly needed facility for summer conferences, retreats and a gathering center for all manned of church group meetings. Over the country where such centers have been developed, the universal testimony has been of their great usefulness to the work of the churches.

For a down-to-earth practical project where men can not only give, and see the result of their giving, but also contribute time and labor, this project cannot be surpassed.

Plans are being studied for cabins and central dining room. The Pilgrim Fellowship of the convention is interested in constructing at least one cabin in the near future. Major development awaits the active and sacrificial interest of our men. Give this effort your prayerful consideration.

The Moonelon Committee charged with maintaining and developing the property consists of seven members, as follows: H. E. Robinson, chairman, Wm. T. Scott, George Colclough, L. E. Smith, John G. Truitt, Stanley C. Harrell, and Mrs. W. E. Wisseman.

H. E. Robinson.

Asheboro Observes Religious Education Week

Religious Education Week was observed by the Asheboro Congregational Christian Church, under direction of its pastor, Dr. F. C. Lester.

On Sunday, Steptember 28, the entire Sunday school met for a closing worship service and the issuance of promotion certificates. We now have a graded school, with separate classes for each grade up to the intermediate class, and with two pre-school classes.

The new Sunday school officers and teachers were installed at the morning worship service on the same Sunday, with the entire congregation joining in a pledge for cooperative work. At the same service, Phyllis Kay Hanner, the daughter of Mr. and Mrs. Robert Hanner, was consecrated, making a fitting link between church and home in the educational process.

The sermon topic was "The Bible We Teach," with emphasis on the background for the new translation issued last week. As it happened, Miss Warden, the Bible teacher in the Asheboro public schools, worshipped with us that morning and was introduced to the group—and here was a connecting link between the church and the school, for our church helps support this teaching of Bible.

On Sunday afternoon, September 28, a workshop meeting was held for the new Sunday school teachers and officers, with Miss Pattie Lee Coghill as counselor. The re-elected superintendent, W. H. Hughes, Jr., in a thoughtful and well prepared message told of the work of the past year—its successes and failures—and challenged the teachers to do better work in the coming year. A fellowship period was enjoyed, following the work session.

(Continued on page 15.)

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

October 15-16—Virginia Valley Central Annual Conference
Leaksville Church (near Luray)

October 21-22—Eastern North Carolina Annual Conference
Mount Auburn Church (Near Manson)

October 29-30—Eastern Virginia Annual Conference
South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5 -6—Western North Carolina Annual Conference
Place to be determined by Executive Committee

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

Evangelism in Our Churches

By ROY C. HELFENSTEIN, *Chairman*
S. C. Committee on Evangelism and the Devotional Life

An important meeting of the members of the Southern Convention Committee on Evangelism and the Devotional Life, together with the chairmen of the Conference Committees on Evangelism, was called to convene at Henderson, N. C., September 23, to plan together for a convention-wide program of Evangelism in our churches leading up to Easter. The purpose of the meeting was to think together and plan together for a deeply spiritual, comprehensive, enthusiastic program of Evangelism in every church of the convention in this new church year, under the divine guidance of God.

Seven members of the Evangelism Committees, together with Supt. Wm. T. Scott, were present, spending the afternoon and evening in deep meditation and thought on the need of quickening an Evangelistic concern in our churches and how to meet our responsibility and opportunity as individuals and churches in this field of Christian effort.

It was the consensus of opinion of the group that none of our churches are measuring up to the full possibilities of their evangelistic challenge, and that every church of the convention and every pastor should bestir themselves in a new and larger way in the great work of "Winning Souls for Christ," "Introducing Lives to the Master," and recruiting new members in our churches during this new church year.

As goes the work of Evangelism, so goes the work of every other department in our church life. Not only do the vitality and growth of our churches depend upon a full and enthusiastic acceptance of their responsibility and opportunity in Evangelism, but also the life and perpetuity of every local church depend upon it. The fires of evangelistic concern need to be rekindled upon the altars of all our churches.

Because of this conviction, the Henderson meeting committed itself to the consideration of *methods* and *motivation* in this field of church activity, looking forward to an enheartening ingathering of new members next Easter.

The conference Chairmen of Evangelism will carry to their respective conferences at the fall meetings the plans recommended for District Rallies this fall, and for a simultaneous emphasis on Evangelism in all our churches during a designated period in the pre-Easter season, at which time it is hoped that every church in the convention will major in the work of Evangelism. Some of the churches will hold a week or two weeks Preaching Mission during this period, the pastors or visiting pastors proclaiming the message. A visitation campaign during the period and observation of "Decision Day" in every Sunday school at the close of the period were recommended by the seminar.

Our eighty pastors in the Southern Convention are urged to renew their zeal and their passion in Evangelism through special prayer each day for *a genuine revival of the religion of Jesus* in our midst.

Successful Rally in Halifax County

Approximately 250 Congregational Christian Church members from Liberty, Ingram, Pleasant Grove, Union, and Hebron churches of Halifax County, Virginia, and from Lebanon, in Caswell County, North Carolina, met on Sunday afternoon, October 12, in South Boston, Virginia. The meeting was held at the High School building; and it proved to be a highly

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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From the EDITOR'S *Desk*

"RISE UP, O MEN OF GOD!"

A Guest Editorial by W. B. WILLIAMS, Chairman
The Laymen's Fellowship of The Southern Convention

Sunday, October 19, has been designated as Laymen's Sunday. We are told that this year a number of other major denominations have officially agreed on the third Sunday in October as Laymen's Sunday and thus have "joined forces" with those churches which have observed this date in the past, with the Laymen's Movement for a Christian World and the United Church Men of the National Council of Churches.

Laymen's Sunday has become a tradition in America. It is the annual occasion when the men in the pews take over the church service and in their way tell their fellow-members in the congregation what they as laymen believe.

The theme suggested for the Laymen's program this year is taken from the opening line of the stirring hymn, "Rise Up, O men of God," which was written in 1911 by Rev. William Pierson Merrill for a movement which was on at that time for enlisting Christian laymen to support the Church and its work. In this theme we recognize a dynamic call to concerned Christians everywhere to "rise up" and "give heart and mind and soul and strength to serve the King of kings."

What greater challenge could come to the laymen of America? The laymen of America number millions. They are the very life-blood of the Christian movement; upon them depends a large part of the destiny of the Kingdom of God on earth. The laymen have powers which, if released, would galvanize the Christian forces of the nation and the world.

Whether or not too many laymen have taken the scriptures literally where the disciples went with Jesus to the garden and he told them to "sit ye here, while I shall pray," many have been too much inclined to "sit there" and let the minister do all the praying, and anything else he could possibly do without their help. So many laymen have fallen asleep on the job that the minister, in many cases, would rather do the job himself than to keep insisting that the laymen assume their share of the responsibility. For success, we not only need the preacher, we also need the working layman.

The Church began as a "layman's movement." It was to laymen that the instructions to go ye, therefore, and teach all nations," were given. They responded to this commission and went out teaching, preaching and writing. Laymen are just as important today as they were when the Master Layman walked this earth. The difficulty is that many of them do not realize their significance. A church calls a minister to be their leader, not to do all the work. Accepting this leadership, there should be a willingness to follow it. The churches that are making the greatest contribution to the Kingdom of God on earth today are the ones that have a group of wide-awake, spiritually-minded laymen to give vitality to their programs and assistance and strength to their ministers. There is a place in the church for every layman, as well as for the minister. It is up to the layman to find his place in his church and to work in it.

On this Laymen's Sunday, let us make this a special day of rededication by laymen to that faith preached every week by the minister.

"One of the great hopes of 1952," someone has said, "is the fact that more and more men are seeking God." This gives us a better opportunity than ever before to awaken in ourselves and others a deeper understanding of God's will in our lives, in our churches, in our nation and in our world.

Churchmen in a Modern World

By G. C. MANN
Cypress Chapel, Virginia

"Rise up, O Men of God"!

The world is in sore need of your help. There is an urgent need for an increase in your number. The need for an increased fervor is imperative. "The harvest truly is great, but the laborers are few." Moreover, not only is there an ever increasing amount of work to be done and too few to do it; but daily it is becoming more certain that the fate of mankind depends upon whether, and how soon, willing Christian workers are found and persuaded to act. The workers must believe in the work to foster a more potent Church.

For true churchmen, to day, both a challenge and an opportunity stand out in bold relief. If a more sane and sober civilization is to be expected, churchmen will be the ones to assure it. The forces which have, for some time, been determining the course of events have not done too well. In material things—in the United States, at least, almost unbelievable advance has been made. Whether mankind has really progressed is in serious doubt. Sin has nullified much of the good that might have been.

This sin has appeared in many different forms, but paramount among these are:

S *Selfishness;*
I *Indifference;*
N *Neglect.*

There is a challenge for churchmen to tackle these on every level—local, state, national and international. But since both the weakness and greatness of an individual or a nation is within, it may well be wise to start at home. "First to thy self be true." A golden opportunity to make this a peaceful, prosperous world awaits the churchmen who, in sincerity of purpose, attack these forms of sin and help to restore a respect for those moral standards which are mandatory if we are to guarantee to our posterity a life that will be really worth living.

Selfishness. This form of sin is most insidious. Many churchmen have been guilty of succumbing to it. The modern excessive desire for material gain is leading too many to put self-aggrandizement above the good of neighbors or the welfare of country. Anyone who reads the papers, listens to radio, or views television, has, far too often, learned of the sordid behavior of those in high or responsible public office. It is sickening and disconcerting that in our Federal government—and too often some state and local governments—corruption, brazen deceit and outright thievery have been widespread.

Indifference. The Church as an organization should not become involved in politics, but the churchman should. Too often the churchman has been indifferent, not only to his opportunity and responsibility to learn how best to vote—and vote, but also indifferent to crooked manipulators in public office.

Negligence. Churchmen have too aften been negligent, both as citizens and as church members. It is assumed that churchmen desire good government and a respected, well attended and active church. Yet, along with the non-churchman, they neglect both duties and rights. This fact is omnious. The pages of history are bespattered with the stories of the decline and fall of nations whose citizens neglected their opportunities and their obligations. Is it happening here? Of those in the United States who are eligible to vote—in 1886, 78.4 per cent voted; in 1900, 73.5 per cent voted; in 1940, 53.4 per cent voted; in 1948, 51 per cent voted!

Not only has there been neglect as citizens, but also neglect in the work of the church. The number of names on the church roll has increased, but church attendance has declined. Too many good churchmen (?) are using Sunday for their visits to the beach or for fishing parties. Our country was founded by men who held religion and their church in highest regard. Our forefathers might not be so proud if they could see how their grandsons have become so busy during the week with the affairs of the world that even on Sunday their church and its work are neglected.

What needs to be done? No organization will have appeal, power and influence if its members do not show respect for it. The churchman must apply religious convictions to everyday life. They must exercise their influence by a living example. By their actions as well as their words they must, like Joshua of old, say to the world: "As for me and my house, we will serve the Lord."

These words of Micah, 6:8, are worthy of daily conscientious consideration: "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Southern Convention Laymen's Fellowship Officers

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Church Insurance

By W. H. BAKER
Newport News, Virginia

When we think of "church insurance" our minds usually turn to fire insurance, a contract which insures "against all direct loss or damage by fire" on the building and contents or any other property, for the specific amounts named in form attached to and made a part of the policy. The standard policies and attachable forms vary as to states according to statutes governing the writing of insurance. Fire insurance may be written for terms of one, two, three, four or five years. It is also possible to include in a fire policy "extended coverage" which covers against windstorm, hail, explosion (does not cover explosion of steam boilers), riot, riot attending a strike, civil commotion, aircraft, vehicles and smoke damage. This coverage is very important and

(Continued on page 12.)

Christian Attitudes

A Series of Meditations

By REV. HENRY E. ROBINSON

Minister, First Christian Church, Burlington North Carolina

II.—Toward Others

I know a certain community where it has become the practice to build walls about one's house. Some of these are elaborate, constructed of stone and very costly. Others are made of wood; still others are high, thick hedges. All serve the same purpose, that of shutting out the world. These walls are silent, yet they speak loudly to each passer-by: "You are not good enough, you are unwanted here. See the chain on the gate and the sign on the post."

One day I was walking down a woodland path and noted a turn-off through the bushes. Out of curiosity I followed it for a short distance and was met by a grisly, snarling dog. A little further on I saw a hut with an old man standing in the window. He was waving me away. The dog was speaking the same unmistakable language. I came away. No words had been spoken. No walls, or locks, or signs were in evidence. But the message was plain enough: "I have withdrawn from the world—keep away."

In another part of the world there are men by the thousands working in shops and mines, whose freedom has been robbed and whose lives are worth only what labor can be extracted from them. When they grow old (and few do) or sick, or exhausted, they are rewarded by death and are buried without rite or ritual in shallow graves, and their places are taken by other human chattel whose fate will be the same. This goes on in the twentieth century marked by unparaleled progress in the arts and sciences.

Our attitudes toward others take many forms and shapes. All cannot be set forth in a short space. But in the foregoing examples I have indicated three typical approaches to the world: aloofness, withdrawal and exploitation. Christians must be on guard every moment lest they fall into one or all of these unholy pits. My illustrations are extreme. Very few people build actual walls, or seclude themselves in the forest, or set themselves up as taskmasters. Yet how often we allow ourselves to look down on others, withdraw from duty, take advantage of our neighbor. And we do these things in such a way as not for one moment to disturb our Christian professions.

There are churches that claim to follow Christ where only the privileged are made welcome. To be sure there are no walls, and no one will ask to see your birth certificate or bank book at the door. But by look or guarded whisper and the greeting that is withheld, the poor man reads the "signs" and knows this is not the place for him

REV. HENRY E. ROBINSON.

There are people, and more than we like to number, who are present on the festive days. They like to sing the loud hosannas and hang the victor's laurels. But when the call goes out for sacrifice of time and dollars, they are deep in the forest, and if you get close enough to see them, they are waving you away with thin excuse and unanswered bell.

The world is full of people striving for gain, who hold all things secondary to the accumulation of worldly goods—even life and human personality. If the joy of an individual stands in the way, it is swept aside. If the welfare of the family, the education of a child, the property value of a neighbor are impediments, they are ignored. At the end of the year, the profits are added and success is measured accordingly.

These approaches to our fellowmen are as old as Cain and Abel, as Lot and Abraham, as David and Uriah. But a new way of life has come into the world. It is the way of devotion to one's fellowman without thought of self or gain. It is the way of Christ, who came as a servant, healer, helper, friend to all, regardless of class, color, culture or custom. Jesus told the story of the Good Samaritan and included it it the Priest and the Levite for the benefit of those who claim to be religious and aloof. He told the story of the talents and included in it the buried treasure for the benefit of those who would withdraw. He told the story of the vineyard and the unfruitful steward for the benefit of those who exploit what rightfully belongs to another. Jesus left no doubt about how his followers should act toward other people. "Love one another" may not be written in so many words on every page of the Gospels, but every page of the gospels teaches compassion and selfless devotion toward human need whoever had it or wherever it is found.

Strangely enough our attitudes toward others are mysteriously bound up with our own health—physical, mental, spiritual. If we are selfish and worldly in our human relationships, our bodies are cursed with nervous frustration, our minds are fettered with little thoughts, and our spirits are restless and troubled. As the rich young ruler sought to alleviate a strange longing, so we with sick and distorted minds, and troubled hearts cry out for help. Then let us remember the words of Peter when he said: "Lord to whom shall we go? Thou has the words of eternal life." And when we go to him, we find him pointing to the sick, the hungry, the lonely, and saying: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Will our attitudes toward others stand this test? Thrust out your hand to someone today. Stangely enough, you will be the one who profits most.

The higher men climb the longer their working day. Any young man with a streak of idleness in him may better make up his mind at the beginning that mediocrity will be his lot. Without immense, sustained effort he will not climb high. And even though fortune or chance were to lift him high, he would not stay there. For to keep at the top is harder almost than to get there.

—*Cardinal Gibbons.*

News of Elon College

President L. E. Smith, Elon College, N. C.

The Two and One-Half Million Dollar Campaign Fund

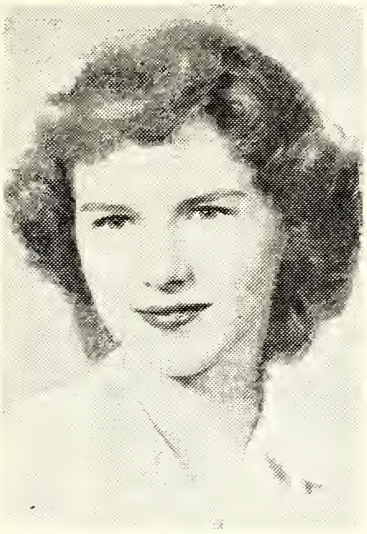
It is one thing to officially authorize a campaign for the college. It is another thing entirely to create an organization and make the canvass. Such an organization mus be constituted by human beings. A carpenter may build a house, a mechanic may construct a machine, and the articles entering therein stay put, but human beings have minds, wills and are capable of making decisions and reversing decisions.

Many miles have been traveled, many conferences have been held, in a conscientious and determined effort to set up a convention-wide organization to carry information of and appeals for the college. Many individuals are greatly concerned for the completion of the organization and the success of the campaign, but to find a sufficient number necessary to make this campaign is becoming serious and difficult. Efforts on the part of a limited number of interested individuals who would carry this appeal to every individual church member and alumnus would result in complete victory. Neither too much time nor too much money will be requested of any individual, and if all who are interested will pool their efforts and their gifts, we would be surprised by the limited time it would take to do the job.

At present, initial organizations for Burlington, Greensboro and Raleigh have been planned. These groups will meet in Greensboro on Tuesday, October 14; in Burlington on Wednesday, October 22, and in Raleigh on Tuesday, October 21. These meetings are to list the individuals who are to be appealed to, and to arrange for individuals to make the canvass. It is amazing how many different appeals are being made to the same people today. Of course, every church has its own program and responsibilities. Convention-wide organizations have their appeals to make, and they have plenty. It would be comforting and a blessing to all if our people would set aside one-tenth of their monthly earnings and out of their tithe meet their financial obligations to all interests to which they are responsible.

The campaign is progressing acceptably, not as fast as we should like, but we are moving along. I find that our people are greatly interested in the college and are anxious to do their share in meeting its financial needs.

MISS RACHEL MATTHEWS.



MISS HELEN NOTT.

Someone said to me the other day that he would be glad when the college is through making campaigns for its support. I did not agree with him. I think it would be unfortunate for the church and for the college should the day come when it would not be necessary for the church to support the college; for when such a day arrives, the college will no longer be a church institution. When you stop supporting your home, it really ceases to be yours, and the same is true of your church and of all her institutions.

Elon College Annual Homecoming

The annual Homecoming was held Friday and Saturday, October 10-11. The students decorated the dormitories in a welcome to the alumni. West won first place, and East second. A parade was held in the afternoon from Elon to Burlington, through the streets of Burlington, from Burlington to Gibsonville by Highway No. 70, and back to Elon. There were between 50 and 60 cars in the parade.

Rachel Matthews was elected the Queen of Homecoming, with Helen Nott as Maid of Honor. The fraternities, sororities and the different dormitories and organizations in the student body presented sponsors and escorts. The Homecoming Queen was crowned on Friday evening, in a special ceremony in the gymnasium. The Queen, the Maid of Honor and the escorts were presented at halftime at the football game on Saturday night. The Elon College Fighting Christians played the East Carolina Pirates. It was a thrilling game in some respects. It was "all Elon" the first half, but "all East Carolina" the last half, which paid off. For the first time in its history, East Carolina conquered Elon with a 25 to 9 score. This is the first conference defeat for the Elon squad this year. From this defeat they will take the ball and march on to victory.

A number of old grads were back. The college was glad to see them and welcome them.

* * * * *

Apportionment Giving

No liberal arts college, whether it be a church college or a state college, is able to meet current financial demands without outside assistance. Simply because we are not appealed to individually for the support of the state schools does not mean that we are not supporting them. Every individual who pays taxes is helping to sustain our state schools. Our church colleges must be supported directly by individuals who believe in Christian education and who are concerned that the type of education that the church school gives should continue for the good of the church, the state and civilization as a whole.

Never before in the history of our country has it been so necessary that our college curriculum be imbued with the Christian spirit and inoculated with the facts of Christianity. The character of public spirit for tomorrow must have within it the courage and the boldness of Chris-

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

The Eastern Virginia Woman's Conference

Mrs. L. W. Stagg, corresponding secretary of the Eastern Virginia women, writes of the fortieth annual Missionary Conference, held at the Christian Temple on October 2, "The day was perfect, the attendance large, and the spirit fine."

Dr. W. W. Sloan of Elon College was the featured speaker, telling of the trip he and Mrs. Sloan made to Africa this past summer. He spoke to the 340 women on "Africa, As I Saw It," reporting that most of the natives in government positions are products of Christian mission schools.

Rev. James Madren and Dr. W. T. Scott spoke of our Carroll County Mission, which will be the recipient of the Thank Offering for 1952. Other speakers were Miss Pattie Lee Coghill, Dr. J. G. Truitt, Dr. L. E. Smith, and Mrs. W. B. Williams.

District superintendents reporting were Mrs. G. C. Brittle, Mrs. Ray Gordon and Mrs. J. Everette Neese. It was reported that $9,000 had been raised for missions during the year.

Mrs. R. T. Bradford installed the following officers:

President — Mrs. Garland Spratley, Dendron.

Vice President — Mrs. Ray Gordon, Suffolk.

Recording Secretary — Mrs. H. S. Hardcastle, Chuckatuck.

Corresponding Secretary — Mrs. L. W. Stagg, Norfolk.

Treasurer — Mrs. George Cornell, R. 2, Suffolk.

Superintendents: Spiritual Life — Mrs. Raye Knight, Chuckatuck; *Life Memberships and Memorials*—Mrs. E. G. Middleton, Norfolk; *Literature*—Mrs. W. V. Leathers, Suffolk; *Inter. Cooperation*—Mrs. W. H. Johnson, Waverly; *Family Life*—Mrs. W. M. Stevens, Norfolk; *Young People*—Mrs. John F. Williams, R. F. D., Portsmouth; *Children* — Mrs. Shirley Holland, Windsor; *Cradle Roll*—Mrs. R. F. Edwards, Portsmouth; *Visual Aids* Mrs. A. C. Moore, R. 1, Suffolk.

District Superintendents: Norfolk—Mrs. J. E. Neese, Norfolk; *Suffolk* Mrs. Ray Gordon, Suffolk; *Waverly*—Mrs. G. C. Brittle, Wakefield.

Our Thank Offering

Last week the president of each society received a copy of the Thank Offering service, together with information concerning our Thank Offering for this year, which is to go to our Carroll County mission work. It is suggested that this program be held on November 2, which is a Sunday, or on some other date early in November.

This material was prepared by a committee consisting of Miss Gladys Yates, Mrs. A. C. Moore and Mrs. R. V. Powell. It consists of a fine worship service, including the service of giving, and also much information about this mission written by people who have worked there or who have visited there recently. It is suggested that the information could be worked into a dialogue given by three women, but that will require careful preparation. Do not wait until the last minute — time now is short enough! —but begin your planning for this special service immediately, if you have not already done so.

Dr. W. T. Scott stated recently that he hoped the Thank Offering this year would amount to $5,000, for the money is so badly needed. One of our churches, Rocky Ford, is "down in the *gully*, the gully so low". The building is in a bad state of repair and the people have voted to move it to "higher ground." The land has been given, and $1,000 already raised by the people of the community. They are aiming at $5,000.

This is a project that definitely needs our help at this time. Let us make the appeal to our people as realistic as possible, and urge them to give generously for this re-location of a church in our own area.

* * * * *

Layettes Ready to Sew

World Community Day is to be observed on November 7, if possible in cooperation with other churches. Each year we bring some kind of gift to this service. This year that gift is a "Packet for Peace" consisting of new or used clothing for children up to six years of age. One of the items suggested is a layette.

Mrs. B. B. Johnson, superintendent of Interdenominational Cooperation for the past year in the North Carolina Conference, had ready for display there a completed layette. Here is the story behind it.

You may order from the Cut Garment, Service Center, New Windsor, Maryland, material all cut and ready to sew (with directions) for six layettes at a cost of $6.36 for the entire bundle.

It would not be too late for our women's groups to share with their sewing in such a project for World Community Day—or, later, if that date is too close at hand for the sewing to be completed. (I note on this information it says by November 30.)

Not many of our societies meet for work projects of this type, but in many areas our church women meet one day a week at the church for sewing for others. This might be a good time to start such a cooperative project. The bundle(s) could be purchased with society funds, and the work done by as many women as are interested.

And remember that your program for World Community Day must be ordered by October 24 from United Church Women, 156 Fifth Avenue, New York, New York. It costs only 30 cents.

* * * * *

The North Carolina Conference

Apple's Chapel was filled with representatives from our N. C. women's groups on Tuesday, October 7, for the annual conference. We were delighted to be able to use the new educational plant there for the luncheon and for the displays from the various departments.

The opening worship was conducted by Mrs. Carl Dawson, spiritual life superintendent. Rev. J. R. Lackey welcomed the group. District superintendents reported—sixteen societies attained the achievement goals out of 70 reporting.

The Thank Offering for Carroll County work was presented by Mrs. R. V. Powell and Dr. W. T. Scott.

Dr. L. E. Smith told of the progress of the current Elon College campaign and of the need for funds to complete the two and one-half million dollar goal.

All were pleased that the report of the treasurer, Miss Susie Allen, showed a gain of about $450 over last year, with the total giving amounting to $9,419.26. Of this amount, $1,402 was for the Thank Offering, $570 for Life Memberships and $150 for Memorials. Three societies sending

(Continued on page 9.)

Missions at Home and Abroad

OUR NEIGHBORS' NEED

By DR. F. C. LESTER

The Mission Board Has Heard the Call
Will You in the Churches Lend a Hand?

Churches of our fellowship in this area that are coming into being or are struggling to build, turn to the Mission Board for aid. The Mission Board lends the listening ear of the 200 churches of the Southern Convention.

But the Board has no money with which to help except the amounts the churches entrust to it. Hence it is necessary for the Board to be a voice to relay to the churches the calls that come for help.

Movement of population has made it necessary for some of our churches to move, and for others to increase their buildings. Church people like to have nice churches. All of this means large outlays of money. We have two churches in Greensboro and two in Norfolk that have recently gone through this rebuilding or need to do so soon. Southern Pines had a disastrous fire and needs aid in rebuilding. Rocky Ford, in our mountain mission, needs a new church in a new location. Beverly Hills in Burlington is just getting started and needs help to get on its feet.

Then there is a thrilling opportunity for us in Fayetteville. The land, five acres, was given. We have an organization of 35 members that is well on the way to success. They need a building that will cost $50,000. All around our church grounds, homes are going up, but we have no church building. Every day we wait means lost opportunity.

Such are the needs of the churches. The calls for aid heard by the Mission Board amount to $20,000 we do not have, and will not have unless people in the more fortunate churches contribute the needed funds.

Fayetteville

After several trips to Fayetteville, and many interviews with the people in our church there, I am thoroughly convinced that now is the time to help erect a building that will be the center of one of our most rapidly growing church areas.

To do this the Mission Board will need to give $5,000, and to lend another $5,000 just as soon as a contract can be let and the work begun, which should not be later than December 1 of this year. The Board has so voted.

It may be that some member of our churches has the amount needed to give, or to lend, who will be glad to do so. I can think of no better investment. Money loaned will be perfectly safe as to principle, and the interest will be paid as agreed upon. A sizeable gift to this project will, I believe, bring great joy to the donor through the rest of his or her life, and will be a continuing memorial through the years to come. Anyone interested in helping in this way should get in touch with Supt. W. T. Scott at Elon College, N. C.

Those of us who cannot deal in the larger figures can be sure that the missionary apportionment of our churches is paid this year and next. That will help tremendously. And it just may be that some churches or individuals can send a little something extra. That certainly would bring joy to those who struggle with these problems of making our churches effective where they are greatly needed.

Rocky Ford

Our people of the hills are to have a new minister next month. The people of Rocky Ford need and are anxious for a new church building. We need to help them to the amount of $5,000, money that we do not now have. Our women are to give a Thank Offering for this purpose. Perhaps some of the men will want to do likewise. Gifts for our mountain work will bring returns in Christian living in an area too long neglected.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

in funds for the first time were, Beverly Hills, Gibsonville and Calvary Church, Greensboro; while Amelia, Damascus and Morrisville reported to the treasurer after being reorganized.

New societies organized during the year included: Beverly Hills and Lakeview of Burlington, Fayetteville, Lebanon (Va.), Moore Union and Pfafftown. The newest of these was at our recently organized Lakeview Church, and they had seven women present for the conference!

Mrs. W. E. Wisseman spoke as a representative of the Home Boards, and Mrs. W. B. Williams reported on General Council features of special interest to women. Dr. J. G. Truitt delighted the group with his plea for "coo-pons" or "kew-pons," and will undoubtedly reap a big harvest of them as a result.

Mrs. Henry Robinson conducted the memorial service, while the new officers were installed by the Southern Convention Superintendent, W. T. Scott.

There was no "guest speaker," the time being given to an opportunity to examine the displays of material by each department. There were tables for cradle roll, children, young people, women's packets, Bible study, friendly service, and interdenominational cooperation, as well as a table of "reduced" mission study books of previous years. The latter was a popular place, as you know women cannot pass up a "bargain"! Mrs. W. J. Andes, president, had done a good job in planning and helping to arrange this.

The newly elected officers are:

President—Mrs. W. T. Scott, Elon College.

Vice President—Mrs. Richard Jackson, 232 McCauley St., Chapel Hill.

Secretary—Mrs. R. V. Powell, 411 Woodlawn Ave., Greensboro.

Treasurer—Miss Susie Allen, 612 W. Lane St., Raleigh.

Superintendents: Spiritual Life—Mrs. Carl Dawson, Elon College; *Literature*—Mrs. T. G. Humphries, Reidsville; *Family Life*—Mrs. Ed Chilton, Reidsville; *Life Memberships and Memorials*—Mrs. S. E. Albert, Stokesdale; *Interdenominational Cooperation*—Mrs. W. L. Parker, 1326 Dixie Trail, Raleigh; *Young People*—Miss Ruth Dunn, Elon College; *Children*—Mrs. Carl Key, 1421 Ruffin St., Durham; *Cradle Roll*—Mrs. W. P. Bowland, Burlington; *Social Action*—Miss Pattie Lee Coghill, Elon College.

District Superintendents: Asheboro—Mrs. Bill Simmons, R. 1, Bennett; *Burlington*—Mrs. C. C. Ward, Box 1304, Burlington; *Greensboro*—Mrs. Beulah Wright, Reidsville; *Halifax*—Mrs. Y. A. Bray, Nathalie, Va.; *Henderson*—Mrs. Carl Wallace, R. 1, Louisburg; *Raleigh*—Mrs. D. M. Estes, 104 W. Club Blvd., Durham; *Sanford*—Mrs. R. L. House, Box 62, Southern Pines.

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

Some of you may have read a resent London dispatch that a new coat of arms or amorial bearings is being designed for use of the newly created knights, peers and baronets honored by Queen Elizabeth. If the story was meaningless to you, this is an effort to explain it.

Unlike the people in the United States, the English are believers in titles. Knights, peers and baronets are among the honors which a king or queen may confer upon chosen individuals. A particular coat of arms is a distinguishing factor of such honors.

But what is a coat of arms? Near the end of the eleventh century, the Christians of Europe began to send military expeditions to Palestine to free the Holy Land of infidels. These expeditions are known in history as the Crusades, the first being sent out in 1096 and the last in 1270. These struggles, incidentally, failed in their purpose.

It was during the second or third of these crusades that the soldiers—known as Soldiers of the Cross—found it necessary to find some means of distinguishing friend from foe in battle, fighting in those days not being so well organized as it is now.

The soldiers adopted what might be called in modern language a shoulder patch, a modification of a similar method used by the early Egyptians. These shoulder marks were known as heraldic bearings, and were embroidered on a surcoat worn over the armour itself, hence the name—coat of arms. The system developed into a family symbol.

Few could read or write in those days when knights were both brave and illiterate. Even many kings could not write their names. Many persons had large estates, and there was need for something as a signature for legal papers. Their papers were signed in place of a written signature by a little seal which impressed their arms—their symbol—upon the document.

A coat of arms includes the shield, the helmet, the crest or crown, the wreath, the mantling, and the motto, if the family had adopted one. The shield is the most important part of the composition.

Since the Crusades, and continuing until this day, the coat of arms has been a symbol of great family pride. Many families of colonial days who came to New England from various parts of Europe displayed their coats of arms in their homes and handed them down to their descendants.

Some of the oldest books in the Library of Congress are on heraldry. Many of these books include most family names represented by the early settlers in colonial America, and describe the family coat of arms. In addition, there are books in this vast storehouse of knowledge showing the actual colors, and by nationalities, of every available family coat of arms.

Heraldry is not exclusively connected with aristocracy, as many seem to think. Some of the most striking and ancient coats of arms in this country have been, and still are, maintained as symbols by families which are neither distinguished by titles nor by possession of any particular wealth.

Heraldry is the memorial of the brave and true hearts and great names of those earnest and patrotic times, and a monument to the men who by their energy, love of liberty and valor very largely contributed to the democratic processes of today.

* * * * *

"Want a Taste?"

By JANICE A. MCDONALD.

Issued by the National Kindergarten Association.

"May I have an ice-cream cone, Mother? I want an ice-cream cone Please!"

Pleading blue eyes shone out of a rosy tanned face, damp with perspiration. Her blond curls were pinned up to keep her cool; she had on a sun suit, and her arms and legs were bare. She was three years old.

"Wait until I get my purse, then!" answered her mother.

"Oh!" she cried joyfully, jumping up and down in anticipation. "An ice-cream cone! I'm going to have an ice-cream cone!"

Her mother smiled at her in an indulgent adult manner.

The child gripped the money tightly, her tiny fingers wrapped securely around it. She was a "young lady" now as she walked down the steps and down the street intent on making a purchase at the corner store.

Talk on the piazza was arrested when the little girl returned. She made such a charming picture as she came up the walk. She was blissfully unaware of adult gazes and adult smiles and deaf to the remarks of bored wonder from some of them, such as, "How little it takes to make a child happy!"

Both hands were clutching the cone as slowly, happily tongue and lips began to do justice to the cooling delicacy. One or two drops eluded her and fell onto her sun suit. Her mother breathed a sigh of relief at the thought that she wasn't ruining a dress and gazed at her fondly as the child paused a minute from eating to say, "It is so good, Mother! Will you have a tast?" Her eyes were wide and happy, her buttonlike nose had a spot of brown on the tip now. She extended the cone to her mother wordlessly, wanting her to share some of the joy.

"Oh may I have some?" her mother asked. Then taking a small spoon from the tea table close by, she tasted the cream with a dramatic gesture and gave the cone back to the child. Someone in the group remarked, "She's in seventh heaven."

The little girl left then and went and sat on the top step to finish her treat. She was unhurried and took delight in every drop. An adult would have finished such a refreshment much more quickly and would not have found in it nearly as much pleasure. The child's joy remained even after the cone was eaten.

The incident might have left the mother's mind completely then. After all, what is there to remember or to think about when a tiny tot enjoys an ice-cream cone? She had given her daughter a few cents to buy a cone, she reflected. And although the monetary outlay was very small, it had made the child supremely happy. Instead of thinking in bored wonder, "How little it takes to make a child happy," she considered, "It is the children's gift to take pleasure in simple things, and adults should learn from them!"

The first lesson in life is to burn our own smoke; that is, not to inflict on outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as exceptional cases.—*James Russell Lowell.*

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Youth Group Reports from Windsor Church

The youth group of the Windsor, Virginia, Christian Church met for a few brief minutes on Sunday, September 29, for the purpose of electing officers for the coming year. Those elected were as follows: Bill Holland, president; Barbara Dean Bracey, vice-president; Nancy Watson, secretary, and Thomas Alphin, treasurer.

Our leaders are Rev. and Mrs. Ellis Clark.

We are looking forward to a very successful year.

Marie Brock,
Reporter.

* * * * *

Oak Grove Youth Group Has Successful Year

Under the leadership of Mrs. Elsie A. Eason, the members of Oak Grove Youth Fellowship have had a very successful conference year. We have 15 active members on roll, with an average of 13 members present at meetings.

Our new officers took their offices in September. They are: William Greene, president; Kermit Godfrey, vice-president; Anita Goodwin, secretary, and Roy Goodwin, treasurer. Our leader is again Mrs. Elsie Eason.

We have had two study books reviewed for us by members of our own youth group. At every meeting we have had some form of recreation. On several occasions we have had special meetings. We had a social at Christmas and another one in September, honoring one of our youth members who was leaving for Elon College.

We feel that we have contributed much to our church in the past year. We contributed money toward our new paint job at the church and toward buying rocks for our new driveway. Some of our youth group has helped to put up our new bulletin board. We have paid our apportionment in full and carried out all requirements except attending summer camp. Two members of our youth group are teachers in our Sunday school, and all of them have taken much interest in church work this past year.

We hope that as the church-year draws to a close the good Lord will give us strength and courage to carry on another year as well as we have this one.

Thanks to Mrs. Eason for supplying the necessary guidance for our success.

Fred Parker,
Reporter.

* * * * *

More News from the Virginia Valley

The three youth groups of the Linville Charge of our Valley Conference: Linville, Antioch and New Hope, met together at Linville on Tuesday evening, September 16. In addition to about thirty members, friends and advisors of the three groups, were Miss Evelyn Allen, the president of the Valley Young People's Conference, Rev. E. J. Rohart, pastor of the three churches, and Rev. H. V. Harman, pastor-at-large in the conference.

Mr. Harman led a worship service on the theme, "Spiritual Resources," to begin the evening's program. Then leaving the sanctuary for the basement hall beneath, the group divided into six smaller groups for the program of the evening. Each small group proceeded first to analyze the way that one "average member" spent his week. After discovering that almost all spend more time working, studying, being entertained, or "voluntarily with members of the opposite sex" than in church work, Mr. Harman made the point that we must, as young Christians, learn how to apply our faith in all areas of life, lest it become peripheral rather than central in our lives.

Next each group got one problem to work on. Mr. Harman had chosen these problems, they were true life situations, to illustrate the difficulty sometimes of applying our Christian faith. One problem was to answer the questions of a Roman Catholic about Protestants; one was to tnswer a non-Christian who didn't thing much of the conduct of "Christians" in the church; others on making Christian choices in school, about vocations, in community affairs, and in the choice of our life's partner.

Some of the answers were good, some were quite inadequate; but the group learned that Christian choices are not always easy or obvious.

After this mental and spiritual exercise, came some physical exercise, as Linville competed against New Hope-Antioch in a "track meet" of various kinds of crazy relay games. The visitors won, but all enjoyed the fruits of victory, the many refreshments and the good fellowship that followed.

* * * * *

Relax With Max

Here lies the body of Johnny Jay,
Who died maintaining his right-of-way.
He was right—dead right, all along,
But he's just as dead as if he'd been wrong!

* * *

Above is an epitaph for a driver who demanded what was coming to him. Wonder if a little more courtesy on the road—and in everyday life too—wouldn't make for a little longer and better living.

* * *

The man who waits for things to turn up often finds that his toes do it first.

* * *

Ted: "I guess it's pretty hard to keep track of time on a ship."

Fred: "What makes you think that?"

Ted: "Well, I heard a sailor telling about how they use four watches every night."

* * *

In this column, I have poked fun at Dr. Scott, Dr. Smith, Patties Lee Coghill, and all the other of our leaders that I could poke at—and I hope to continue doing so. And I know they won't mind, because they have been most cooperative in furnishing news for this page, by giving of their time and patience to help the young people of the Southern Convention. Ain't nobody told me to say this—but I just want to say, "Thanks a million" to these and other church leaders and ministers for what they have done to make my job easier and to help the youth program move forward. Wonder if we young people aren't so busy all the time that we often forget to say, "Thank you"?

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus' Test of Faith

Lesson IV—October 26, 1952.

Memory Selection: "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven.*"—Matthew 7:21.

Lesson: Matthew 7:12, 15-27.

Devotional Reading: Psalm 119: 105-112; Epistle of James.

A Good Rule.

Of the making of laws, like the making of books, there is no end. The Congress as well as State Assemblies and City Councils are always passing laws and ordinances to govern people in their relations with one another. And the volume of laws is not much greater than the vagueness of some of them. One has to be a smart man to understand what some of them say, and even smarter to understand what they mean. Ambiguous, complicated and complex they clutter up our statute books and confuse our citizens. To be sure, we have to have laws; but is there not some simpler principle, some general rule that can be used as the standard of conduct toward our fellow men?

With his characteristic insight, Jesus put it in simple terms. We call it the Golden Rule: "All things, therefore, whatsoever ye would that men should do unto you; even so do ye also unto them." It should be noted that the Jews had a Golden Rule, but it was negative. "Do not unto another what thou wouldst not have another do unto thee," said Hillel, the great Jewish teacher. That was good, very good. But it was negative. One was to refrain from doing unto another what he would not want another to do unto him. But Jesus' law was positive. One was to put himself in another's place, and then do to the other fellow what he would want the other fellow to do unto him if he were in his place. Jesus added a significant word, too. He said that on this law hung all the law and the prophets. "This is the law and the prophets," said Jesus. The law-givers and the prophets of the Old Testament were simply expressing the practical application of this great principle in their teaching and their preaching.

Think what an amazing change would take place in the life of the world if we practiced the Golden Rule. Suppose, for instance, that the white man put himself in the place of the black or colored man! Or the dictator put himself in the place of his subject peoples! Or the man who is impatient at the telephone put himself in the place of the harassed operator! Or the critical husband put himself in the place of the tired housewife! Or if all of us put ourselves in the place of the other fellow and then treated him as we would like for him to treat us! Well that is Jesus' law of life. That is indeed a Golden Rule.

Being and Doing.

"By their fruits ye shall know them." Sooner or later, the inner life finds expression in outward conduct. A good tree brings forth good fruit. A bad tree brings forth bad fruit. What we believe is important, but how we live is still more important. Right belief leads to right action and right living, provided one feels deeply enough about what one believes. Our conduct is the ultimate test of our faith. How important it is that the heart be kept right; for "out of the heart are the issues of life." The surest way, and ultimately the only way to do good is to be good. Being and doing are closely related. By their fruits shall we know men.

Saying and Doing.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven. Many will say in that day, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Saying is not enough. It is easy enough to profess, it is difficult to perform.

When you get to heaven,
You will likely view
Many folks whose presence there
Will be a shock to you.

But keep very quiet;
Do not even stare,
Doubtless there'll be many folks
Surprised to see you there.
—Williams.

Jesus says in startling and sobering language that many folks who serve in his cause and do good works in his name, will miss the Kingdom of God. Their lives are insincere, shallow, hypocritical. Ministers, Sunday school teachers, deacons, church leaders, beware, lest we miss the Kingdom of God!

Hearing and Doing.

"Every one that heareth these sayings of mine and doeth them, shall be likened unto a wise man . . . and every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man." The emphasis is upon doing what we hear. To hear and not to do, is like building a fine home on a shifting sandbank, or in the bed of a river. Here is the final test of faith. To act upon the words that he hears, that is the words of life as spoken by Jesus, is the highest form of wisdom. "Christian beliefs come from hearing the words of Jesus, which in turn results in Christian character, which in turn leads to good deeds. If there are no good deeds, it shows that there is no Christian character, and the fact that there is no Christian character shows that the person does not seriously believe these words of Jesus."

The storms will come. They will come alike to all. The wise man and the good man will have to face the storms of life, as well as the foolish man and the bad man. The thing comes alike to all. But the results are not the same. He who has built his life upon Jesus Christ has built upon a foundation that will enable him to stand in the time of storm and stress.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

CHURCH INSURANCE.

(Continued from page 5.)

should be considered by the trustees or the ones who are in charge of the church insurance.

Inasmuch as the fire coverage is the one which most churches are interested in, we give very little thought to other coverages which should be carried by our churches. Some of these coverages are listed in this article with a brief discription of the coverage and protection which are afforded.

Public liability insurance is very important in this modern time, this coverage is known as Owners' Landlords' and Tenants' Public Liability Insurance: "Indemnities" insured

(Continued on page 15.)

The Word of God in New Words

By FRANCES DUNLAP HERON

IV.—For Use in Churches

The juniors in a suburban church school were studying the history of the Christian church. And dramatic though the material was, built out of the vision and courage of martyrs, some of the political and theological implications were beyond ten-year-olds. With the lack of historical sense characteristic of juniors, they did not seem actually to share the sufferings of Ignatius and Justin.

Then one Sunday morning the principal stood in front of the group and began reading Luke's account in Acts from the *Revised Standard Version* of the New Tesatment:

"And when it was decided that we should sail for Italy . . . we put to sea . . . a northeaster struck down from the land . . . Paul said, 'Take heart, men, for I have faith in God' . . . the soldiers' plan was to kill the prisoners . . . "

The wriggling and punching in the junior assembly gave way to active attention. Here was real sea adventure!

The principal continued with the safe landing of the ship's passengers on Malta, in Chapter 28:

. . . the natives welcomed us . . . a viper fastened on Paul's hand . . . he shook off the creature into the fire and suffered no harm . . . they said that he was a god . . . the chief of the island, named Publius, entertained us hospitably . . . the father of Publius lay sick with fever . . . Paul healed him . . . after three months we set sail . . . we made a circuit and arrived at Rhegium . . . and so we came to Rome."

When the principal stopped at the sixteenth verse, there was the silence of understanding in the room.

"You didn't know the Bible sounded like that, did you?" asked the leader. The answer was in the pupils' surprised faces.

This incident can be matched by countless other church school teachers who, since 1946, have been using the *Revised Standard Version* of the New Testament in the religious instruction of boys and girls. Now teachers and pupils alike are looking forward to using the complete Scriptures in their classes.

Since it is at church that young and old alike will hear and read and study the Bible most, much of the responsibility for introducing the Revised Standard Version and for stimulating appreciation of it rests with ministers and church school workers.

Numerous congregations already have become accustomed to the reading by their preachers of the morning Scripture from the Revised Standard Virsion of the New Testament. The Old Testament will now add to the minister's worship resources in such treasures as the new revision of the Psalms and Isaiah. The rhythm and beauty of the King James Version of 1611 have been retained at the same time that errors in medieval transmission have been corrected, obscure passages have been cleared up by research on ancient manuscripts and archeological finds, and words that were misleading have been replaced by words that accurately convey the meaning of the Scriptures.

Church school teachers of children especially will appreciate having the whole Bible freed from "est" and "eth" endings and of "thou" and "thee," except in prayer addressed to God; also "unto," "would fain," "holden," "haply," "privily," "divers," "aforetime" and "begat." The use of logical paragraphs rather than division of though by individual verses gives children the feeling of a unified narrative.

The printing of the Psalms and of many passages from the prophets in their proper original form as Hebrew poetry adds to the spirit of worship. Every teacher who has ever sighed while pupils struggled with "Jehovah" of the American Standard Version will be delighted to find the "Lord" of the King James Version back in the new revision.

A look at some Old Testament readings provides typical illustrations of changes that will make teaching easier. Some are simply improvements with twentieth century idiom, for example.

I Kings 10:21—"it was nothing accounted of" (KJV); "it was not considered as anything" (RSV).

Neh. 9:21—"their clothes waxed not old" (KJV); "their clothes did not wear out" (RSV).

Other examples show the substitution of contemporary idioms for the Hebraisms of King James:

I Samuel 20:42—"seed" (KJV); "descendants" (RSV).

Deut. 31:27—"stiff neck" (KJV); "stubborn" (RSV).

Gen. 17:3—"talked with him, saying" (KJV); "said to him" (RSV).

Since the New Testament is the basis of a great part of Sunday school teaching, its simplicity and directness in the new revision facilitate the teacher's task. The pupils in turn feel that here is a real book they can read and understand—not a musty old-fashioned volume for the bookshelf.

Imagine the difficulty of both pupil and teacher who try to wrestle with Romans 12:9-11 as in KJV: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love: in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

Now turn to the same passage in RSV: "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord."

For boys and girls, RSV has put one of their favorite stories of Jesus into understandable, accurate language that makes him more real than ever before. It is the account of his trip to Jerusalem at the age of twelve, Luke 2:41-52. Particularly striking is the rendition of verse 49, which in KJV reads:

"And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?"

RSV translates: "And he said to them, 'How is it that you sought me? Did you not know that I must be in my Father's house?' "

Paul's advice in II Timothy 2 contains these two verses that show how easy RSV has improved clarity both for study and for worship:

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (KJV); "An athlete is not crowned unless he competes according to the rules" (RSV).

"The husbandman that laboureth must be first partaker of the fruits" (KJV); "It is the hard-working farmer who ought to have the first share of the crops" (RSV).

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

These rainy mornings show us up when our children get ready to go to school. I made two or three trips with my car this morning, and all reached school in good shape. Almost all the children have raincoats or water-repellant wraps. Most of them have proper shoes for the weather. But, as I am saying, these first rainy mornings show us just what we need. It is funny how children like to splash in muddy water. As best I can remember, I liked it as a boy when I was barefooted, which probably was most of the time, but I did not like to get my dry shoes and those home-knitted stockings wet. I was even glad to take my father's instructions to clean my shoes with mutton tallow. But around here, many of our children seem allergic to fancy-packed shoe polish. When it rains, it is not dusty here, and the campus, shrubs, fall flowers and fields—pastures—all look much refreshed.

Once in a great while there is a good, oldfashioned fight between boys—not that I think many fights are "good." Yesterday, two boys were found delightfully at each others throats, or they probably thought they were having fun. I was very much interested in the way the matron handled the situation, and how both of them came out of their troubles bigger boys—really bigger inside, I mean. And, by the way, I meant to tell you, these boys are brothers. You would have been real proud of that younger one when he stood up in the dining room and accepted blame for the fracus and asked that his older brother be not punished.

I was enjoying a second cup of coffee at the recent luncheon session of the North Carolina and Virginia Woman's Missionary Conference at Apple's Chapel when a lady came along with a one-hundred-dollar bill. Such good coffee! While I was drinking it, still another lady came along, and she placed five 20-dollar bills on the table. I happen to know they and their husbands are tithers. They are liberal contributors in their local church, and their homes and families are happy ones. Malachi 3:10-11 says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." No, do not look on this as legalistic, but look on yourself as a person who loves God as a good Friend and wishes to make real the fellowship and partnership with him. There is a joy in honoring God as the Giver of every good and perfect gift.

Thank you for this good report. Thank you, one and all, for everything you do for these children. Be looking forward, please, to generous offerings and contributions during the Thanksgiving season. Help us bring this week's total to $60,000 by December 31.

John G. Truitt,
Superintendent.

REPORT FOR OCTOBER 9, 1952.

Commodities for the Week.

Partricia Proctor, Sanford, N. C., Clothing.

Mrs. R. Ernest McCollum, Reidsville, N. C., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward......		$12,003.06
Eastern N. C. Conference:		
Morrisville	$ 9.36	
Mt. Auburn	4.85	
New Elam	21.23	
		35.44
Eastern Va. Conference:		
Bethlehem (Nans), S. S..	21.31	
Christian Temple	78.70	
Norfolk, Second	9.25	
Windsor, S. S.	10.00	
		119.26
N. C. and Va. Conference:		
Bethel	10.64	
Mebane	6.00	
Reidsville, S. S.	86.00	
		102.64
Virginia Valley Conference:		
Antioch, S. S.	10.57	
Winchester, S. S.	8.34	
		18.91
Total		$ 276.25
Grand Total		$12,279.31

Special Offerings.

Amount brought forward......		$19,227.70
A Friend...............	20.00	
Allen B. Cammack, Burlington, N. C., in memory of Henry T. Gurley .	7.50	
Elder Cong'l Christian Church, Dadeville, Ala.	9.77	
Woman's Guild, Shelton Mem. Church, for shoes	15.00	
Mrs. Estelle H. Smith, Norfolk, Va. for shoes .	5.00	
Miss Lura Kennedy, Worthville, N. C.	5.00	
Mrs. M. C. Faucette, Asheboro, N. C.	10.00	
Liberty Friends	40.00	
Heart Sisters of the Randleman Church, for Thurman Arnold	13.00	
Mr. and Mrs. H. W. Donnell, Greensboro, N. C. .	100.00	
Mr. and Mrs. Elmer Kellam, McLeansville, N. C. ...	100.00	
Special Gifts	261.90	
		587.17
Grand Total		$19,814.87
Total for the Week		$ 863.42
Total for the Year		$32,094.18

Associate with men of faith. This tends to be reciprocal. Your faith will communicate itself to them, and their faith to you. Do your work in a "faith" atmosphere, and you will work at a maximum advantage. You impress others by your own faith, and they will have faith in you only in the degree that you have faith in yourself.—*Kleiser.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

ASHEBORO OBSERVES WEEK.

(Continued from page 2)

If you have not used the "Self-Rating Chart for Teachers" found in the *Manual* for Summer, 1952, we think you have missed something good. Mr. Hughes gave each teacher a copy for use this coming year, following a discusssion of each item on the list.

One new feature of our teaching staff is to have couples as teachers of classes—the nursery, the kindergarten, and the fifth grade group. We are looking forward with interest to the success of this innovation.

On Thursday, October 2, members of our church joined in the community-wide observance of the appearance of the Revised Standard Version of the Bible. Dr. Bernard Boyd of the department of Religion at the University of North Carolina, was the guest speaker.

On Sunday, October 5, a Rally Day service was presented at the close of the Sunday school period, and World Wide Communion Day was observed in the morning worship.

We are looking forward with optimism and enthusiasm to the new year in our Sunday school.

Mrs. F. C. Lester,
Reporter.

RALLY IN HALIFAX COUNTY.

(Continued from page 3.)

successful meeting. The primary purpose of getting together was that of fellowship. Also, high hope was expressed that we might have a new work in the city of South Boston, where years ago we had a growing congregation. Further investigations will be made, and perhaps a meeting of Congregational Christian Church members living in South Boston will be held in the near future. South Boston is a developing center of our church, and all the churches in that area would benefit from the establishment of a church there.

The group expressed a desire for other rallies in the area of these churches, and it is hoped that one or two may be held annually.

The meeting was arranged through the efforts of Rev Mark W. Andes, pastor of Union, Lebanon and Hebron churches. Those participating in the program besides Mr. Andes were, Rev. W. W. Snyder, president of the North Carolina and Virginia Conference, President L. E. Smith and the writer. The Union Church choir rendered special music.

—W. T. Scott.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

tian statesmen. Such characters cannot be produced separate and apart from the Christian Gospel and a Christian atmosphere. It should be counted as a privilege and a joy for our people to give their support to our college. No institution ever conceived or founded by the Southern Convention has made the contribution to our church in the Southern Convention equal to those made by the college.

Elon College deserves and should have our generous and liberal support.

Previously reported		$9,577.18
Eastern N. C. Conference:		
Christian Chapel	5.00	
Clayton	33.00	
Lebanon	5.00	
Eastern Va. Conference:		
Centerville	15.00	
Cypress Chapel	60.00	
Oak Grove	10.00	
Spring Hill S. S.	3.76	
Union (Surry)	17.65	
N. C. and Va. Conference:		
Concord	20.00	
Pleasant Grove	26.92	
Virginia Valley Conference:		
Bethlehem S. S.	21.00	
Dry Run S. S.	4.63	
New Hope S. S.	5.00	
		226.94
Total to date		$9,804.14

* * * * *

Sunday, October 12, was Sustaining Fund Sunday. We are looking forward to reports from the various churches.

* * *

The first issue of the *Alumni News* for 1952 is off the press and is being mailed to alumni. If you are on alumnus and do not receive a copy, please write Carl Woods, Alumni Secretary, Elon College, N. C.

* * *

Saturday evening, October 11, was "bid-night." These occasions always bring excitement. Fraternities and sororities extended bids for new members to students who entered school the previous year. There are four fraternities and four sororities at the college.

CHURCH INSURANCE.

(Continued from page 12.)

church against loss resulting from legal liability due to accidental injuries suffered by persons other than employees in or on insured premises. It covers injuries resulting from "ownership, care, maintenance or use" of insured church, including ordinary repairs. Covers where injuries occur "at, within or upon" insured premises, sidewalks or streets immediately adjoining. Pays for defense of damage suits, even if groundless.

Another coverage which is overlooked by a large number of churches is Boiler Insurance. In this small, black iron box, usually hidden away in the basement and very seldom seen by the members of any church, is a potential bomb, one that can wreck any building, whether frame, brick or stone. Insurance may be obtained which covers directly property damage (not liability due to personal injury) resulting from explosion of boilers and vessels, either of steel or cast iron, including cracking of cast iron parts which permits leakage of steam or water.

Church Burglary, Robbery, Theft and Larceny Insurance is also overlooked by many churches, and this covers against loss as a result of burglary, robbery, theft or larceny of the property common to houses of worship. Also covers damage done to property as the result of burglary or attempt.

A number of our churches have beautiful glass windows, and these may also be insured under a Plate Glass coverage, which covers loss to insured glass, lettering or ornamentation thereon, caused by accidental breakage. Because of large investments in art and cathedral glass in some of our churches, this is an angle of the insurance problem on such properties which should be gone into specifically in each case.

Automobile Insurance. This will probably be a new subject of insurance with the representatives of many congregations, but it is one which should be considered by every church. The courts have ruled that a person acting as the agent for the church may be held liable for injury or damage resulting from an accident, and in some cases judgments have been given against churches resulting from automobile accidents, where the agent was liable. Protection may be secured under a Non-Ownership Liability Coverage. The premiums are based on the number of paid employes and the size of the membership.

There are a number of other coverages which are applicable to our churches, but we realize that all types cannot be purchased by the average church. These which I have listed are important. They should be considered by your trustees, if you are not insured at this time. Remember, you cannot purchase it after you suffer a loss.

"Every Man a Builder"

By WALTER A. GRAHAM
National Director, Laymen's Fellowship

Why does a man build a house? Is it because he really wants a new one, larger and nicer, or is he afraid the old one is going to fall apart? Something of this same argument may apply to the explanation of why men are interested in religion or in the church. Do they really desire a new ethic to live by or are they afraid the too-prevalent materialistic philosophy of life is about to break down? Whatever the reason may be, it is a fact that more men today are interested in the church and Christianity in America than for many years past.

The Laymen's Fellowship has seen much progress in the past two years, and a firmer foundation has been planned for greater progress in the future. The Laymen's Fellowship, the organized manpower of the Congregational Christian Churches, can be better discussed or described as a movement rather than an organization.

What Is the Laymen's Fellowship?

The Laymen's Fellowship is the fellowship of the men of the Congregational Christian Churches who believe in the Christian way of life and want actively to promote the establishment of the Kingdom of God on earth. All men, therefore, who are members of any Congregational Christian Church are members of the Laymen's Fellowship. The Laymen's Fellowship also includes those men of any church-sponsored clubs, Bible classes or other organizations who are not members of that particular local Congregational Christian Church.

For the purpose of working units, the Laymen's Fellowship is ideally organized on at least four separate levels:

1. Local church men's group.
2. Association or area organzation.
3. State Conference or Convention.
4. National Committee of 48 men, including Board of Directors of 13 men, with executive committee of five men.

Purpose.

The purpose of the Laymen's Fellowship, as set forth in the Working Rules which were adopted by the assembled laymen at the Oberlin, Ohio, General Council meeting in 1948, are as follows:

1. To promote Christian fellowship among men of the church.
2. To encourage widespread practice of Christian principles in all daily relationships.
3. To rally all men to the support of the total program of the churches.
4. To develop an awareness of the universal need for Christian brotherhood.
5. To cultivate the love of God in the hearts of men everywhere.
6. To create Christian statesmanship.
7. To sponsor local, state and national programs that will effectuate these purposes.

—*From Biennial Report.*

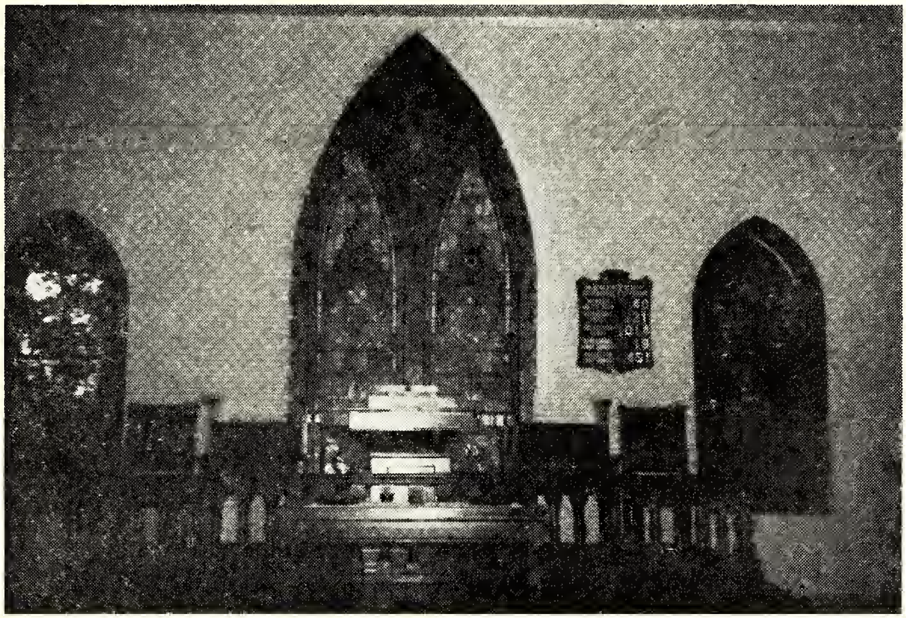
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, OCTOBER 23, 1952 NUMBER 42

Pulpit and Picture Windows at Flint Hill



Church Celebrates Twenty-Fifth Anniversary

On Sunday, October 12, 1952, the Flint Hill Congregational Christian Church observed it twenty-fifth anniversary. This church was one of the few Congregational churches of North Carolina prior to the merger, having been organized by Rev. S. M. Penn, who now lives in Alabama.

Rev. Mr. Penn returned to North Carolina to preach the anniversary sermon on Sunday morning, using as his subject, "My Church and I." In the afternoon, after an enjoyable picnic luncheon, there was a program of special music and group singing. Miss Lola Farlow, church secretary, presented a History of Flint Hill Church; and past experiences were recalled by members of the church. Dr. F. C. Lester, president of the Western North Carolina Conference brought the service to a close with a brief address.

Located near Sophia, in Randolph County, North Carolina, Flint hill has been a blessing to the community and to the denomination. Small in membership, it is large in faith and loyal in spirit. It has done much toward molding the lives of many Christian men and women.

Other ministers, besides the organizer, Rev. Mr. Penn, who have served the church, include Rev. D. M. Spence, Rev. C. C. Thomas, Rev. G. C. Crutchfield and Rev. W. T. Madren.

News Flashes

Dr. F. C. Lester is preaching each evening this week at the Winston-Salem Church, of which Rev. W. J. Andes is the pastor. This church observed its twentieth anniversary on Sunday, and the members will be seeking greater dedication for themselves to the work of their church.

The Laymen's Fellowship of the Asheboro Congregational Christian Church was responsible for the morning worship service on last Sunday. John Griffin presided, Hubert Beane read the scripture and led in prayer, a talk on the National Fellowship was made by W. H. Hughes, Jr., and Dalton Harper spoke on "Men of God in Fellowship." Mr. Harper, who is an Elon alumnus, is the president of the Asheboro fellowship.

Because of his excellent record at North Carolina State College last year, Timothy Chang received a research fellowship award from Ohio State University for this school year. He is working in the field of Poultry, and feels this will be a great help to him in his future work in China as a Christian minister. Timothy's address is Scioto Club, Stadium Dormitory, Ohio State University, Columbus 10, Ohio. He will be very happy to hear from you.

News from Berea (Great Bridge)

On Sunday, September 21, 1952, Berea (Great Bridge) Congregational Christian Church observed Homecoming Day. At the eleven o'clock service the pastor, Rev. H. E. Crutchfield, delivered the sermon. A picnic dinner on the grounds followed the morning service.

The afternoon service began at 2 o'clock, with the Rev. O. D. Poythress of South Norfolk conducting the song service. Mrs. J. F. Morgan of Norfolk brought the message. A memorial and recognition service follow her inspiring message, and then a historical sketch of the church was given.

The night service, beginning at 8 o'clock, started a series of revival services—a wonderful week of revival for Berea. The Rev. Johnson Griffin of Bay View Christian Church assisted the pastor by bringing a wonderful message each evening.

Mrs. Ruth K. Story,
Reporter.

Bible Exhibit and Tableaux at Norfolk Church

On Sunday, October 12, the Congregational Christian Temple of Norfolk, Virginia, performed an experiment. The regular Sunday evening service was replaced by a Bible exhibit and an interesting program of tableaux entitled "How Our Bible Came to Us." The script was written and read over the public address system from backstage by Mr. Norman Schlegel, teacher of one of the adult classes. The social hall was darkened as a record of "O Lord, Most Holy" was played. The curtains were opened on a series of tableaux as the narration traced the writing and translating of the Bible from the beginning of time, through the centuries, to the Revised Standard Version published September 30 of this year.

The congregation saw grandfather telling the stories of Cain and Abel, and Noah and the Flood to his son and his grandson as they sat around the campfire. They watched as Isaiah preached, as Mark wrote what Peter dictated, as Jerome translated in his cell by candle-light. They saw Tyndale's Bibles burned, a bishop and scholar presenting a book to King James, and Luther Weigle conferring with modern scholars at a table. The display of Bibles ranging from Hebrew, Greek, German and modern foreign translations, to modern English translations and old family Bibles,, was thus made more meaningful.

The program was concluded with refreshments and a pleasant social period. The evening provided an opportunity for worship, education and fellowship for the whole family.

Mrs. Jeanne Carley,
Minister's Assistant.

Oakland Church Bible Class Reaches Twenty-Fifth Milestone

Ninety-two members and guests of the I. W. Johnson Bible Class, of Oakland Christian Church, Chuckatuck, Va. assembled at Planter's Club, near Driver, Va., on October 14, at 7 p. m., to observe the Silver Anniversary of the class.

The occasion was featured by a fine program and a delicious ham and fried chicken dinner.

C. C. Johnson, class president, presided, welcomed the guests, and presented the speaker. The blessing on the meal was asked by Malbon E. Joyner, a member of the class.

Dr. I. W. Johnson, accompanied at the piano by Mrs. Johnson, sang the "Holy City" and reviewed the history of the class. Dr. H. S. Hardcastle, pastor, pointed "The Way for the Future."

The program was climaxed by an address by Dr. Murray Kantor, Rabbi of the Agudath Achim Synagogue, in Suffolk, Va.

Mrs. O. W. Newman sang "It Is No Secret What God Can Do." Benediction was pronounced by Dr. N. G. Newman.

The guest table was centered with a birthday cake, with silver trimmings, bearing the twenty-five candles and the dates 1927-1952. To preserve the memory of the occasion the class presented to itself a silver offering plate, appropriately inscribed, to be used in its class room. Dr. Johnson made the presentation.

Mrs. E. L. Bowden, with fitting words, presented to Mrs. J. Rollie Gayle, on behalf of the class, a silver pitcher. Mrs. Gayle has served the class as teacher for more than eighteen years, and as assistant teacher for the remainder of the life of the class.

Mrs. Thurman Knight,
Reporter.

Southern Convention Dates to Remember

SEPTEMBER-OCTOBER—ELON COLLEGE PERIOD

October 21-22—Eastern North Carolina Annual Conference
Mount Auburn Church (Near Manson)

October 29-30—Eastern Virginia Annual Conference
South Norfolk Church

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5 -6—Western North Carolina Annual Conference
Seagrove Christian Church, Seagrove, N. C.

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

Eastern Virginia Conference to Meet in South Norfolk

The one hundred thirty-second annual session of the Eastern Virginia Conference will meet with the South Norfolk Congregational Christian Church Wednesday and Thursday, October 29 and 30, 1952. The tentative program follows:

PROGRAM.

Wednesday—Morning Session.

10:00 Call to Order by President Jesse H. Dollar.
Hymn—Led by Rev. T. Fred Wright.
Prayer—Rev. C. C. Thomas.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
Welcome—Mr. R. D. Holland of the South Norfolk Church.
Response—Rev. H. E. Crutchfield.
Appointment of Special Committees.

10:30 Report of Executive Committee—Rev. J. H. Lightbourne, Jr.
Report of Committee on Ministerial Education—Dr. H. S. Hardcastle.
Address—Dr. W. T. Scott, Superintendent, The Southern Convention.
Report of Committee on Christian Education—Rev. W. A. Grissom.
Address—Dr. L. E. Smith, President of Elon College.

12:00 Report of Committee on Stewardship.
Address: "Our Stewardship to the Southern Convention"—Dr. W. M. Stevens, President of The Southern Convention.
The Benediction—Rev. O. D. Poythress.

12:30 Adjournment for Lunch.

* * *

Wednesday—Afternoon Session.

2:00 Hymn—Led by Rev. Johnson Griffin.
Prayer—Rev. John Gallo.
Report of the Christian Missionary Association—Rev. H. E. Crutchfield, President.
Report of Committee on Apportionments—Hon. Shirley T. Holland.
Report of Treasurer—Mr. G. Chapman White.
Report of Committee on Superannuation—Mr. J. T. Kernodle.
Report of Historian—Dr. N. G. Newman.

3:00 Report of Committee on Evangelism—Rev. Melvin Dollar.
Report of Committee on Foreign Missions—Dr. Duane N. Vore.
Address—Miss Pattie Lee Coghill, Educational Secretary, The Southern Convention.

4:00 Report of Committee on Home Missions—Rev. R. E. Brittle.
Address—Mr. William K. Newman, Secretary, The Board of Home Missions.
Film.
The Benediction—Rev. Clyde Fields.

* * *

Wednesday—Evening Session.

7:30 Worship Service—Minister and Choir of South Norfolk Congregational Christian Church.
Sermon: "The Light of the World"—Dr. D. J. Bowden, Dean of Elon College.
The Sacrament of the Lord's Supper—Rev. A. Lanson Granger, Jr., and Dr. Duane N. Vore.

* * *

Thursday—Morning Session.

9:30 Hymn—Led by Rev. J. E. Neese.
Prayer—Rev. R. E. Tally.
Report of Laymen's Fellowship—Mr. G. C. Mann.
Report of Woman's Missionary Conference—Mrs. Garland Spratley.

10:00 Report of Committee on Social Action—Rev. A. Lanson Granger, Jr.
Address—Rev. C. Emerson Smith of the Virginia Council of Churches.
Report of Sunday School Convention—Mr. Floyd A. Turner.
The Christian Orphanage—Dr. John G. Truitt, Superintendent.
Report of Finance Committee.
The Benediction—Rev. J. E. McCauley.

12:30 Adjournment.

* * *

Thursday—Afternoon Session.

1:30 Hymn—Led by Rev. E. T. Farrell.
Prayer—Dr. N. G. Newman.
Report of The Youth Fellowship—Miss Rebecca Mann, President.
Report of Committee on Religious Literature—Dr. Roy C. Helfenstein.
Miscellaneous Business:
Report of Committee on Place—Mrs. R. E. Brittle.
Report of Committee on Resolutions.
The Memorial Service — Dr. I. W. Johnson.
Final Adjournment.

Conference Notice

Those desiring overnight accommodation at the meeting of the Eastern Virginia Conference should notify the pastor, Rev. O. D. Poythress, 1214 Guerriere St., South Norfolk 6, Va., immediately.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor .... Robert Lee House
Managing Editor .... John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

Our Guest Editor This Week is
REV. W. MILLARD STEVENS, D. D.
Pastor of The Christian Temple
Norfolk, Virginia

THE CONVENTION

The Southern Convention of Congregational Christian Churches is the instrument of the five Conferences in North Carolina and Virginia for the expression of their common life and concern. The Convention provides opportunities for the pooling of the energies, resources and desires of all the churches in these five conferences for the effective development of life in every area of concern. These include: Missions, Christian Education in the local church, Higher Christian Education through Elon College, the care of children through the orphanage, Social Action, Rural Church Life, Pilgrim Fellowship, Laymen's Work, assistance for retired ministers, the Woman's Convention, and many other concerns.

A Convention Office for the promotion and coordination of these activities is maintained at Elon College, North Carolina. This office is under the direction of the Convention Superintendent. The superintendent is called to his position by the Convention in session each two years and works under the direction of the Executive Board of the Convention. The superintendent has no authority over any church or person within the church, except that of his own influence, earned by his own abilities. He councils with churches and pastors when so requested to do on problems relative to their life and work, but has no authority to resolve these problems except as he can help find a solution by common agreement. The only human authority which exists in our churches is in the local congregation. The superintendent is at all times a ready and willing servant of all the churches, conferences and boards of the Convention.

The superintendent helps churches in every way that he can to find suitable pastors, and is in position to provide churches with information about available pastors. However, he does not choose pastors for churches. Each church must choose its own pastor, within the accepted rules of the conference, and must accept responsibility for its choice. Pastors in like manner have the responsibility of choice in relationship to the place of their ministry. Their standing as ministers is in the conferences and not in the Convention.

The Convention office and the superintendent are vital parts of our church life. They are doing an essential job and doing it well. We must support them with our good will and appreciation. They are made possible through the Convention fund in our apportionments. The payment of this part of our apportionment is necessary, if the Convention office is to serve its purpose.

THE CONFERENCES

Within the bounds of the Southern Convention there are five Conferences. These conferences meet each year for the purpose of assembling reports from the churches and planning the work of their area for the next year. These conference sessions are very important in the lives of our churches. They mark the end of a year's work for the churches and the beginning of a new year's endeavor. They provide a time when we give an account of our stewardship and make new and worthy resolves for a more effective stewardship for the future.

These conferences all meet at one time or another during October and November of each year. We hope you will have the opportunity of attending your conference session this year. It will be a great inspiration to see so many people present and to know that all of them are interested in the work of the church. Carry that inspiration back to your church. You will be a better Christian and churchman for it, and your church will be a stronger part of our great fellowship for it.

In behalf of the Convention, I extend Christian greetings to all the conferences as they gather for their annual sessions. Let us strengthen the tie that binds us in common devotion and concern.

Christian Attitudes

A Series of Meditations

By REV. HENRY E. ROBINSON

Minister, First Christian Church, Burlington North Carolina

III.—Toward Things

I once had the opportunity of watching a surgeon perform an operation on a serious head injury that had broken the skull. The pieces of bone had to be removed and a silver plate set in place. At the side of the surgeon was a semicircular glass-top table laden with instruments. A nurse who had worked with the doctor many times and trained in what one might call a sign language passed the tools back and forth at only a gesture or a glance. Great caution had to be exercised as one slip of an instrument would cause damage to the brain. Many other objects were close-by which could be summoned if needed. X-ray, anesthesia equipment, sterilizers, sutures, tape, bandages, drugs, and a host of other related items. In fact the whole hospital with its kitchens, boiler room, laundry, laboratory, and all the rest was a part of the physical objects playing a part in this battle to save a life. Important and indispensible as they were, these objects were not ends in themselves, they were useful means toward a higher end, namely, the saving of a life in the service of man.

Another time I saw a costly Stradivarius violin. The component parts were rather common articles: wood, glue, gut, and horsehair. These ordinary objects had fallen into the hands of a superior craftsman and a violin of rare quality resulted. But even this priceless instrument was of little value without the artist who had perfected his talents, and the composer who had given the world a deathless melody.

In these illustrations it is easy to see how things are secondary to higher purposes and values. But in a society where things have usurped so great a place it is not easy to keep the material subservient to the spiritual. We amass our possessions in terms of money, homes, stocks, factories, farms, cars, jewels, and clothing and forget what is really important and who is master. When we fail to make things means toward the higher end, the forces of evil, seeing our blindness, move in and make our possessions means toward the evil end.

A dollar is but a harmless object without moral qualities. The moral qualities are vested in him who possesses the dollar. The possessor may use that dollar and buy poison to take a life, or he may take the same dollar and buy penicillin to save a life.

One is not on the highway very long these days without realizing the tremendous part the automobile plays in modern life. The automobile can be used to promote business, wholesome recreation, fellowship, or even at times to save life itself. On the other hand it can sponsor crime, lust, illict traffic, and kill by the hundreds, when misused. What one of us has not been saddened by the death of kindred or friend due to traffic fatality?

REV. HENRY E. ROBINSON.

Our time becomes absorbed by material possessions either in the acquiring of them or in the maintaining of them. Unless we are exceedingly careful our time and our loyalties are won by material objects and they become our masters rather than the servants they should be.

The temptation to let things rule in Jesus' day was not as great as it is today because life was more simple and attractive possessions were not nearly so numerous. Yet Jesus himself was tempted to misuse things and in turn cautioned his followers often to beware of putting one's trust in possessions. He said: ''Lay not up for yourselves treasures on earth where moth and rust corrupt and thieves break through and steal, but lay up for yourselves treasures in heaven where moth and rust do not corrupt, nor thieves break through and steal.'' He told the parable of the rich fool whose goods exceeded his barns so he ordered new barns erected that his goods could be laid by and his soul take its ease. But his soul was required of him and his possessions had no power to save his soul in the hour of its need.

We look about and observe the prosperity of the wicked and the happiness of the rich. We grow envious and covetous and impatient. We begin to doubt the words of the psalmist when he spoke of the righteous man: ''And whatsoever he doeth shall prosper.'' ''But the way of the ungodly shall perish.'' In our hasty judgement we forget the element of time. Moth and rust corrupt slowly. Withhold your estimate for fifty years or until evil has had full time to set its processes of degeneration in operation. The later picture may be wholly different from the rosy present. It may be that we have come into the story at the moment of feasting and dancing. Wait a little while and the scene may change to that of swine and the husks which they did eat.

A certain man of wealth came to his minister heavy of heart. His only son had brought shame and disgrace to his name. ''What more could I do for him?'' said the father. The minister replied, ''You have given your son cars, travel, spending money unlimited, the pick of the nation's schools. Yes, you have given him everything but God.'' This father tried to make things take the place of prayer, worship, Bible study, fellowship, fatherly companionship and all those pursuits which must inevitably come. When the things of the world are substituted for the things of the spirit only heartache and disillusionment can result.

The kingdoms of this world are spread before us in exchange for our deepest loyalties. In this temptation, which is probably the greatest in our generation, we must as Christians remember the words of Jesus when he said: ''Thou shalt worship the Lord thy God and him only shalt thou serve.''

There are nettles everywhere, but smooth, green grasses are more common still; the blue of heaven is larger than the cloud.—*E. B. Browning.*

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

Virginia Valley Conference Holds Great Session

The 104th annual session of the Virginia Valley Central Conference was held at the Leaksville Church, near Luray, Virginia, on October 15 and 16. The churches were well represented by delegates. It was a great session. Mr. K. B. Dofflemyer, president; Mr. Clarence A. Phillips, secretary, and Mr. O. W. Andes, treasurer, all consecrated laymen, performed their duties with honor and credit to their Church.

The program was built around the theme, "Let Us Rise Up and Build." It included addresses by President L. E. Smith of Elon College; Mr. William K. Newman, area director of the Church Building Loan Fund Campaign; Dr. John G. Truitt, superintendent of the Christian Orphanage; Rev. Gladwyn Childs, missionary to Africa, and Superintendent Scott.

Reports were presented as follows: Home Missions, Mr. R. O. Rothgeb; Foreign Missions, Rev. R. E. Newton; Ministry, Rev. R. A. Whitten; Sunday School Convention, Rev. S. E. Madren; Stewardship, Rev. E. J. Rohart; Evangelism, Rev. S. E. Madren; Religious Literature, Mrs. B. F. Frank; Apportionments, Mr. E. A. Showalter.

The session of the Christian Missionary Association was presided over by Rev. S. E. Madren.

A highlight in the session was the receiving of several fine young ministers into conference membership: Rev. Ralph . Galt, pastor of the Shenrock Parish, who came by transfer from Iowa; Rev. Henry M. Harman, pastor of Timber Ridge and pastor-at-large in the Valley Conference, who came by transfer from the Washington (D.C.) Association; and Paige Painter, a senior at Elon College and a member of the Leaksville Church, who was licensed by the conference. Paige is the son of Mr. and Mrs. N. F. Painter, leaders in the Leaksville Church.

An impressive ordination service was held for James W. Madren, son of Rev. and Mrs. S. E. Madren. The beautiful charge given to this young minister by his father will not soon be forgotten.

The conference was pleased to have members of the West Virginia Conference present for the session. Present were Rev. James Thomas, pastor of Oak Dale Christian Church, Rig, W. Va., and four of his laymen, Earl Barr, James Barr, Robert Barr and Bennie Evans. By unanimous vote of the conference, Mr. Thomas was given associate membership in the conference, along with the Oak Dale Church. It is hoped that this fellowship may result in the strengthening of this good church and our West Virginia Christian Conference.

W. T. S.

A Letter from Timothy Chang

Columbus 10, Ohio,
October 11, 1952.

Dear Friends of the So. Convention:

Some of you might think that I had left the United States and gone back to China, or somewhere else, as some of you thought last year. Actually, I am still here, except outside the Southern Convention territory!

As I remember, four years ago, I arrived in North Carolina from China, I felt everything strange to me, but I soon realized that you were very kind to me in all ways, especially Dr. and Mrs. Scott. All of you have given me great encouragement. All of your kindnesses to me have made me feel that North Carolina and Virginia are my home states in the U. S. A. That was why you could find me at Elon—Dr. Scott's home, or at Chapel Hill—Mr. Jackson's home, during my holidays or short vacations.

Last month when Bill Scott, Jr., drove me to catch the bus at Greensboro, I had a terrible feeling, just like I had four years ago when I left Foochow, because I was leaving North Carolina and Virginia for a while and I could not see you all so often as during the past four years. I could not even say what I wanted to say to Bill, except "Thanks a lot," because my feelings had stopped my words! Anyway, I assure you that "I shall return" to North Carolina and Virginia to see you sometime soon, at least before I leave this country.

In these four years, my work and study have given me a great confidence and direction for my future work as God cares. I shall never forget that which *you* have done for me in your advice, encouragement, help and love. I am sorry that I couldn't say "goodbye" to everyone of you personally before I left you. This is one way that I am able to express my thanks to all of you, and I hope you still pray for my work at the present and in the future.

I arrived here in Columbus on September 23 and registered on the 29th. I am living in a room with 15 other students, mostly graduate students—two from Japan, two from Hawaii, one from Burma, one from Equador, another Chinese besides myself, two Negroes from Alabama and Cleveland, one from North Carolina, one from Oklahoma, and the rest from Ohio. There is a study room beside the bedroom. We have a good time together with this combination. Sometimes we talk about some subjects, and each has something to say differently because of different backgrounds. When we talk about religion, it is more interesting (and serious) because most of them are not Christians, even the few American students. But we enjoy our discussions. I always think now that there no such word as "war" used in the international language, if all people lived closely like we do. We leave out the word "prejudice" and emphasize the words, "We are all children of God."

I attended the First Congregational Church in Columbus on the first Sunday I was here, when Dr. Douglas Horton was the guest speaker. I went to Plymouth Congregational Church last Sunday. I also attended the United Student Fellowship here several times. A great program has been planned for the entire quarter, meeting twice a week, Friday night for parties and fun, and Sunday nights for supper meeting, songs, speeches and discussions. Last Sunday evening the film, "More for Peace" was shown after supper. I am engaged to speak in the E. & R. Church in Columbus next Sunday morning and evening.

I can tell you on and on about my new adventures, but I think I better stop here and thank The Christian Sun for this space here for me.

God bless you all.

Your friend,
Timothy S. Chang.

I do not believe in the word Fate. It is the refuge of every self-confessed failure—*Soutar*.

News of Elon College

President L. E. Smith, Elon College, N. C.

Superintendent Scott and President Smith attended the annual session of the Virginia Valley Central Conference at Leaksville Church on October 15-16. A good session was reported.

* * *

The student body has recovered from the Homecoming and the loss of the football game to East Carolina College and is down to good hard work again. The football team has been practicing daily. The contest with the football team of Little Creek, Norfolk, Virginia, on last Saturday evening at the Burlington Stadium, was a close one, but a good game. It added another to our victories.

* * *

Encouraging reports are made by Dr. Bowden from his "round the Convention" travels contacting pastors and church officials in interest of the Sustaining Fund. Dr. Bowden is optimistic. He feels that we will reach or pass the half-way mark of $1 per member from members of the Southern Convention for the college. It is hoped that every pastor and church will make sure that their obligations are met.

* * *

Elon College is operating on the quarter system. The first quarter is a little more than half gone. Counselors are busy with individual students in an effort to improve the grades of those who are falling below the passing mark. The counseling system at the college is working more smoothly and more efficiently this year than before. The new quarter begins December 1. Additional students may register at that time.

* * * * *

The Virginia Valley Central Conference

The annual session of the Valley Conference for years had met in August until this year. By vote the conference adjourned to meet in October at the Leaksville Church. It was my privilege to attend the first day session of the conference on October 15. The Leaksville Church has certainly improved since my last visit. The sanctuary has been redecorated and provides a very attractive and worshipful appearance. Sunday school rooms have been added, which adds to the convenience and efficiency of the church. A full basement has been built under the church and attractively furnished for social occasions. A most bountiful luncheon was served to the guests and visitors and a delicious meal it was!

Mr. K. B. Dofflemyer is president of the conference, and Mr. Clarence Phillips is secretary. I arrived during the opening moments of the conference, was introduced as the president of Elon College and given the privilege of the floor for an address immediately.

During the time allotted, I emphasized the contribution of Elon College to the church during its sixty-two years of service. The greater majority of our ministers have had college training, if not advantages of the seminary, since the founding of the college as compared with the training of our ministers prior to the founding of Elon College. Trained leadership means a better, more efficient leadership.

As a result, the membership of our church in the South has steadily increased year after year until today our membership has been more than tripled since 1890. I also called attention to the Two and One Half Million Dollar Campaign for the college which is now in progress, and emphasized the necessity of every local church and every individual church member contributing to the fund. If everyone will contribute what he can, we shall raise the entire amount.

In a conference with the ministers and officials of the conference at the noon hour, it was decided that the campaign in the Valley of Virginia should be made the first two weeks in January. The hope was expressed by the group that Dr. W. Millard Stevens, general chairman; Dr. Duane Vore, chairman for the State of Virginia, and Mr. George D. Colclough, chairman for the State of North Carolina, would be able to come for the first two days of the campaign to assist in the organization and give personal guidance. Personally I trust that these officials may find it possible to go.

* * * * *

Apportionment Giving

The annual conferences are meeting during the next few weeks. A total of $15,000 was apportioned for the college to be paid by the churches as a part of their apportionment. The Valley Conference, the first to meet, was held last week. The total received to date amounts to $10,554.75, which is a little more than two-thirds of the amount apportioned. Appeals to the churches and Sunday schools have been made weekly through The Christian Sun. The Convention Office has received these payments and disbursed the same to the college. It has been the hope and prayer of many of us that the entire amount apportioned would be paid this year, particularly since expenses are so high and the entire amount is needed so badly.

If your church has not paid its apportionment in full, won't you please make a special effort to do so before the annual conferences close and the final reports are in?

Previously Reported		$ 9,804.14
Eastern N. C. Conference:		
Amelia	$ 22.00	
Hope Mills	28.00	
Mt. Auburn	71.92	
Mt. Herman	17.00	
New Hope	5.00	
Southern Pines	63.00	
Wake Chapel	126.27	
Eastern Va. Conference:		
Barret's	20.00	
Eure	50.00	
Mt. Carmel	41.60	
Oak Grove	26.00	
Spring Hill	17.69	
Union (So)	9.00	
N. C. and Va. Conference:		
Haw River	107.00	
Liberty S. S.	55.00	
Western N. C. Conference:		
Brown's Chapel	8.00	
Providence Chapel	1.00	
Virginia Valley Conference:		
Mt. Olivet (R)	16.13	
Timber Ridge	66.00	
		750.61
		$10,554.75

* * * * *

A Memorial

The Virginia Valley Woman's Missionary Conference gave a copy of the new Revised Standard Version of the Bible to Elon College as a memorial to Mrs. O. J. Sours, a faithful and loyal member of Leaksville Church and of the Woman's Missionary Society. Mrs. Sours passed away some time ago.

Mrs. Sours' co-laborers in the church and in the missionary societies chose to memorialize her name and her good work in this manner. The Bible was presented to President L. E. Smith during the annual session of the Virginia Valley Conference, on October 15, by Mrs. J. E. Bryant, on

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions
MRS. F. C. LESTER, *Editor*
840 Sunset Avenue. Asheboro, N. C.

"Unto These Hills"

By GLADYS YATES, *Chairman*
The Thank Offering Committee

In the mountains of Western North Carolina there is presented each summer a dramatic production called "Unto These Hills." We might let our minds use these words as a focal point in connection with our 1952 Thank Offering.

The Psalmist of old gave us the beautiful words of the 121st Psalm, which begins: "I will lift up mine eyes unto the hills, from whence cometh my help." What could be more fitting than this as our theme for our project: Church Extension in Carroll County, Virginia.

Many years ago our Southern Convention undertook, as a missionary project, the establishing of a church or churches in Carroll County. From this beginning have come the Rocky Ford and Elk Spur churches. Down through the years they have kept the fires burning, although at times they have burned but dimly. But the spark has never died.

The Thank Offering Program.

The season of the year has come when the thoughts of the Women in the Southern Convention turn toward the Thank Offering program. We are asked to present our program on Sunday, November 2, 1952, if it is at all possible, and to receive our offerings at that time. If that date does not fit the program of your group, we suggest that it be done at the earliest possible date after that., and that you will forward your offering to the treasurer of your Woman's Conference.

Ere now, each society has received, or should have received, the Thank Offering program. If you have not, please write Mrs. W. B. Williams, president, 1253 24th Street, Newport News, Virginia.

The Committee on the Thank Offering programs, endeavoring to give the women's group real "down-to-earth" materials, wrote to leaders in the convention and former pastors and teachers who had served the Carroll County area for first hand information. This is given you in the program as it was received, with the earnest hope that it can be used to make the entire program vital and alive. Use it as it best suits your needs.

A Wonderful Dream.

The story of the Carroll County Mission is full of dreams and romance. It is the story of a people who have seen the vision and who are determined to make it a "dream-come-true." They have done much to make their churches vital and active. Now they have need of us and they have asked us to aid them in their work of church extension. They have seen the need or relocating the Rocky Ford church building. They have given of their substance, but they need further help from their friends—from you and me. Through our Thank Offerings we can help write the pages of a wonderful and inspiring story—a story of the extension of the work of our Lord and Saviour, Jesus Christ.

I hope this fall will find us going "Unto These Hills" in spirit, even though, in body, we may be far away.

I would like to close this simple message with these words by Edith M. Chamberlain:

"I lift up mine eyes unto the hills,"
For there in the highest solitudes apart,
Resting amid the silence of the majestic hills
The awakened spirit brings peace to the weary heart.

One is never alone, for there
Is the companionship of God above;
And the murmuring trees around
Bring their message of beauty and love.

There, too, a lonely brook
Is wandering toward the seas
And the sole of its tinkling music
Is wafted through the trees.

"I lift up mine eyes unto the hills,"
And their strength will carry me on
For in the heart of the mountains
A higher hope is born.

While the trees are softly crooning
The sun sinks in the scarlet west,
And through the growing shodows
A shining star bids us rest.

* * * * *

Report of the Eastern Virginia Missionary Conference

By MRS. GARLAND SPRATLEY,
Conference President.

The fortieth annual session of the Woman's Missionary Conference of Eastern Virginia Congregational Christian Churches met on October 2, 1952, at ten o'clock in the Christian Temple, Norfolk, with an attendance of about 350. The theme for the day was "Building with Love and Gratitude." The service of devotion was led by Mrs. J. F. Morgan, who used as her topic, "The House We Are Building."

Information from the district superintendents and departmental leaders indicated well-made plans for the year had been faithfully executed.

Miss Pattie Lee Coghill presented the literature for the year. Mrs. W. B. Williams, president of the Woman's Missionary Convention, addressed the conference on "Together, We Build."

The treasurer reported $9,199.88, which included $650 for Life Membership and Memorial Certificates to be used for Franklinton Center.

We had as our speakers for the conference, Dr. W. W. Sloan, who has recently returned from Africa; Dr. W. T. Scott, and Rev. James Madren, who spoke on the projected program in Carroll County (object of our 1952 Thank Offering); Dr. L. E. Smith, president of Elon College, who presented and spoke on the current campaign by the college; Dr. John G. Truitt, superintendent of the orphanage, who thanked the women for coupons and requested more for the orphanage.

Mrs. W. B. Williams told of the campaign of the Building Society to be launched in March, 1953.

The following recommendations were adopted:

1. That $50 be appropriated to the Virginia Council of Churches.
2. That the goal for 1952-53 be set for $9,000.
3. That special emphasis be placed on the work of the Carroll County Missions.
4. That each local society endeavor to show the feature film, "More for Peace."

The reports were mimeographed in booklets and distributed, making possible a longer usefulness.

The officers for the year 1952-53 were installed by Mrs. R. T. Bradford. (The list of officers was given on this page last week.)

All in all, it was a great conference, and we look forward with enthusiasm to the year which lies ahead.

* * * * *

No More Women's Packets

Every woman's packet has been sold, so writes Miss Pattie Lee Coghill. However, if ordered soon, the following materials from the packet

(Continued on page 9.)

Missions at Home and Abroad

"Victoria of the Hills"

By Dr. J. O. Atkinson.

The message arriving April 22, stating that Victoria Edwards (our "Victoria of the Hills") had died April 21, and would be buried in the afternoon of April 22, brought a pang of grief and deep regret to the heart of your writer, the Mission Secretary. "Victoria of the Hills," feeble of frame for years, but ever strong and serene of soul, had managed to sing her song of love for her hills and in fact, of love and life itself, we are persuaded, into the hearts of hundreds, maybe thousands, of Christian Sun readers. repeatedly, for ten or twelve years, physicians had said she couldn't live long, but her invincible courage and strength of spirit refused to succumb; in fact survived the last wasted ounce of her exhausted body!

How she did love life and all that was strong and blessed and beautiful in life! One wonders if the creed of Arnold Walter had not long since become her creed, "I would be strong for there is much to suffer; I would be brave, for there is much to dare; I would be a friend to all—the foe, the friendless; I would be humble for I know my weakness; I would look up and laugh—and love— and live." Whatever her creed, both Christian Sun readers, and her pastors and those who knew her best, know that her deeds were golden and the melody of her life charmed and soothed all who caught the inspiration of it through her writings and her service.

One who had been her pastor for years testifies that she was the backbone and the life of our Elk Spur Church, for, though exceedingly limited in physical endurance, she was never asked to do anything for church or Sunday school or community betterment, and refused. He reply always was, said her pastor, "I feel unworthy, but I will do my best."

Here, indeed, is the life, and here, indeed, is the testimony that should help all who read these words, "I feel unworthy, but I will do my best."

Victoria Irene Edwards was the daughter of Deacon Washington Edwards and wife of our Elk Spur Church. She was born on August 19, 1903, and, as already stated, passed from the mountain peak (for she lived right on top of the Blue Ridge Mountains of Virginia) to the still higher life on April 21, 1938.

When we opened our first school in Carroll County, in an abandoned storehouse at Elk Spur, in 1920, with the then Miss Iola Hedgepeth as the teacher, Victoria was one of the first to register. There was no school at that time in her vicinity, nor Sunday school, nor church, and her father's house lodged and boarded our first teacher and the one who blazed the way for opening a Sunday school and later planting a church in that community. We have there now a substantial house of worship, with its day and Sunday school rooms, and close by is the parsonage.

Miss Victoria advanced rapidly in her studies, early in her career accepting Jesus Christ as her guide, redeemer and teacher. Then she became obsessed with the one idea, that of fully equipping herself for teaching and helping uplift, in the name of her Lord, her beloved mountain neighbors and friends. When prepared she came to Burlington to enter high school, paying her board and keep by services in the home before and after school hours. She did the same in the home of Brother Garrison, not far from Windsor, Virginia. She was too diligent in her studies and broke down by keeping hours that were too long for physical endurance, and was sent home to recuperate. She was then sent to a State sanatorium in which she spent some years and then returned to her home on top of the mountains she loved so dearly, to fight her battle with life, and then finally to keep her rendezvous with death. Well, we shall miss her writings in The Christian Sun, but shall be richer for the inspiration that her musical pen brought us. Her church and Sunday school have lost one whose place it will, indeed, be difficult to fill.

The highest tribute her church and Sunday school can pay to her memory is to see to it that the work she did there shall not be in vain, and the life she lived shall not be fruitless through the years that are to come.

One could write on about such a life, but let us content ourselves now by adapting to our use words from Gray's Elegy:

Large was her bounty, and her soul sincere;
Heaven did a recompense as largely send;
She gave to mis'ry all she had, a tear;
She gain'd from Heav'n ('twas all she
  wish'd) a friend.

No further seek her merits to disclose,
Or draw her frailties from their dread abode;
(There they alike in buoyant hope repose),
The bosom of her Father and her God.

The Christian Sun,
April 28, 1938.

N. B.—"Victoria of the Hills," a product of our Carroll County Mission, is an example of the character and ability of other youth in our Elk Spur and Rocky Ford Churches. The Rocky Ford Church needs a new building. The Thank Offering of our women in The Southern Convention is to be dedicated this year to Carroll County. We need $5,000. It is our hope that our people will respond liberally to this great need. Give to the women's Thank Offering.

W. T. S.

Note.—Upon request, we will reprint some of the writings of "Victoria of the Hills" in subsequent issues of The Sun. M. E.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

may still be secured at the prices indicated:

Year Book—20c
Friendship Press Catalog—free
Home Mission Study Book, "These Rights We Hold"—$1.25
Foreign Mission Study Book, "Africans on Safari"—$1.25
Our Work in Africa, "Africa On the March"—25c
Sample Luncheon Mat, showing our work in Africa—1c
Letter from Miss Corinne Nordquest—Free
Bible Study Book, "Christ in You"—40c
"Universal Declaration of Human Rights"—Free
"Adventures in Reading"—2c

The following books are also available now, but in limited quantities. Please order at once, as the office has them only for a short time on consignment. They, with prices, are:

"Adult Guide on Africa"—50c
"Adult Guide on Home Missions and Human Rights"—50c
"This Is Africa" (pictorial booklet)—50c
"Kembo" (Beginners' book)—50c
"Gray Eyes Family" (primary, home missions)—$1.25
"Mpengo of the Congo" (primary, foreign)—$1.25
"Yakima Boy" (junior, home missions)—$1.25
"Nyanga's Two Villages" (junior, foreign)—$1.25
Guides for four books above—50c each

Please direct orders for the above materials to Miss Ruth Dunn, Southern Convention Office, Elon College, N. C.

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

"When the World Wanted to Play"

"I'm tired of washing dishes, of dusting and making the beds. I'm not going to help you today, Mother," said Nell. "Mary and Margaret do not do any work at home and have so much more time to play than I have. I'm going to play with them today."

"All right," said mother, "you try your own way for the day. I want none but willing workers about me."

Nell picked up her doll and her skates and gaily ran out to join Mary and Margaret, who always could play. They skated and had lots of fun until Nell fell down and hurt her knee. She started to run to the house so mother could bandage it just as she always had, but stopped when she remembered she wasn't helping mother today. It would have felt better but—

"Oh, well," she thought, "it soon will stop hurting if I just go on and forget it." Turning to Mary and Margaret, she said, "Let's play dolls now."

Nell's doll had pretty dresses that her mother had helped make for it, but the other girls had only dresses that they could make. "Mother has no time to sew for our dolls," said Mary, She always has too much else to do."

Nell thought how tired their mother always looked and wondered if she could not have looked better and had more time for them if they helped her sometimes as she helped her mother. But she didn't say anything, because she was not helping her mother now.

They had a good time, but Nell had grown tired of her play long before the day was over. Of course, she wouldn't say she was not having as much fun as she thought she was going to have, since she had been the one who had thought playing all of the time would please her best.

That night when she told he mother good night, she felt a little bit sorry that mother looked tired, but she went on to bed without telling her so, and after falling asleep she had a dream—

The little moon fairies said:

"We're tired of oiling our lamp and hanging it out each night. Little Nell is playing all of the time, why

(Continued on page 15.)

No Magnifying Glasses

By Lucia Mallory.

Issued by the National Kindergarten Association.

"Mother, Tom and Freda went off to town without me!" There was a stormy look on the face of my small niece as she spoke those words. She had come running through the yard and across the porch to the living room, where her mother, my sister Doris, and I sat sewing.

"They looked everywhere for you before they left, Joan," her mother replied soberly. "I'm sorry you were not here to go with them."

"But they knew I wanted to go!" Joan protested. "I was just across the road at Maida Swanson's house looking at some new puppies. I was coming right back. They could have waited for me. They always treat me like that, and it isn't fair!"

The little girl was starting to walk away to sulk by herself, when her mother's firm voice recalled her. "Wait a minute, please, Joan! Let's do some clear thinking. Didn't you hear us talking about the trip into town at breakfast time?"

"Yes, Mother," Joan answered reluctantly.

"Do you remember why Tom was going?" Doris persisted.

"Daddy needed something to mend his tractor. He wanted Tom to hurry," Joan admitted.

"The clouds seem to promise rain today," Doris explained. "Your father hopes his tractor can be fixed in time to get some work done with it before a storm comes. What did Tom tell you and Freda about being ready to go with him?"

"Tom said he'd start just as soon as he had fed his calves," Joan replied. "I was going to watch for him with Freda, but when Maida came to tell me about the puppies I went over to see them. They were so cunning, I guess I looked at them too long."

"I'm sorry you did not remember to note the time, but there will be other days for you to go into town. Perhaps your Aunt Lucia and I will go one afternoon while she is visiting us, and we'll take you with us. I wonder if Aunt Lucia might enjoy seeing the colored pictures we took on our week-end trip to Payette Lakes last fall. Would you like to fetch them and show them to her?"

"Oh, yes, Mother, I'd like to show Aunt Lucia those pretty trees." My small niece's face brightened as she skipped out of the room.

"You really will enjoy seeing the pictures of the tamarack trees in their autumn coloring, Lucia," my sister told me. "They were like huge yellow candles in a great outdoor cathedral. It will make Joan happy to show those beautiful pictures to you as it did to look upon the actual tamaracks."

"You want Joan to recall something pleasant instead of dwelling on her hurt feelings and being sorry for herself, don't you?" I questioned.

"Yes," my sister agreed. "But I needed first to help her to understand that she herself was responsible for her disappointment. Even if Tom and Freda had been at falt, I would not want her to magnify the hurt. Too many people seem to apply magnifying glasses to every trivial real or fancied slight. They make themselves and everybody around them needlessly unhappy."

As a smiling little girl came back into the room with the treasured pictures, I wished that all children who were apt to indulge in the habit of self-pity could be guided away from that childish folly in as successful a way as Joan had been guided.

Reidsville Cradle Roll Opens Mite Boxes

The Cradle Roll Department of the Reidsville Church held it annual party on Saturday afternoon, September 20, on the lawn of the church. Forty-five, including the parents of some of the children, were present. Upon their arrival, the children played outdoor games and were then served ice cream and cake.

The highlight of the party was the opening of the children's mite boxes and the awarding of prizes to those who had saved the most money. The first prize in the Nursery Department went to Tymesia Somers, three-year-old daughter of Mr. and Mrs. John Somers, who had $35.30 in her mite box. Second prize went to Kenneth Yount, four-year-old son of Mr. and MMrs. Larry Yount. First prize in the Beginners' Department went to Steven Maynard, five-year-old son of Mr. and Mrs. W. E. Maynard.

Approximately one hundred dollars was received from all the mite boxes.

Mrs. Frances Maynard,
Reporter.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Attendance Record Broken at Last Virginia Valley Rally

Over one hundred young people of the Valley Conference crowded the Palmyra Church to overflowing at their fall rally on October 12. Both afternoon and evening services were well-attended.

Rev. H. V. Harman, new pastor of Timber Ridge Church and also pastor-at-large for the Valley, addressed the group in the afternoon on the topic, "We Went to Europe." Rev. and Mrs. Harman visited Europe in the summer of 1950.

The speaker for the evening service was Rev. William James Simmons, a Negro minister from Roanoke, Virginia. His subject was "Setting Your Life to Music."

* * * * *

Hines Chapel Young People Conduct Worship Service

The pastor of the church, Rev. Julius Rice, was absent on Sunday, September 7, 1952, and the young people conducted the Sunday morning worship service. The order of service which was carried out was as follows:

Call to Worship; Prayer; Hymn, "Dear Lord and Father of Mankind";Scripture Lesson and Poem; Hymn, "Open My Eyes That I May See"; Offertory and Doxology; Special Music, "Saviour Like a Shepherd Lead Us"; another Poem, Meditation, and a Candle Lighting Service.

The entire service was well rendered, and it is hoped that the group may have the opportunity of conducting another service very soon.

* * * * *

Valley Conference Ordains One—Licenses One

In an impressive ceremony on October 16, at the Leaksville Church, Rev. James Madren was ordained an elder and Page Painter was licensed to preach the Gospel.

James Madren is the son of Rev. and Mrs. Silas Madren. He is a graduate of Elon College and has been serving churches for some time. He has recently accepted a call to serve churches in the Eastern Virginia Conference.

Page Painter of Luray, Virginia, is a senior at Elon College and has long been active in youth work. He has served as counselor at several camps and is now one of the Commission chairmen of the Southern Convention Youth Fellowship. He has been an outstanding student at Elon College, taking part in campus activities and playing on the varsity tennis team.

* * * * *

Norfolk Group Adopts "Little Sister" in India

When the young people of the First Church, Norfolk, Virginia, came home from the state-wide Rally in Richmond this year, they had a dream in their hearts. They had heard Miss Nicholson tell of her work in South India and wanted to do something to help a young person have the opportunity to go to school.

They contacted Miss Nicholson and were instructed as to what they were to do. Soon they sent a check to Miss Miriam Brown at the Lucy Perry Noble Institute, asking her to select a girl in her teens and put her in school. They were careful to specify that it be a girl who might not be able to go to school without their help. Miss Brown replied, telling the Norfolk young people that she had selected Panchavarnam, a thirteen-year-old girl from the famine area where there has been no rain for four years. She stated that Panchavarnam is in the first grade and is doing very well. She also sent a picture of the "little sister" to her friends here.

The Norfolk young people will pack a box for her for Christmas. It is a wonderful feeling to reach out a hand to help someone else!

Edward Bryant,
President.

* * * * *

Relax With Max

The Valley of Virginia was the scene of a fine church conference last week, and I was fortunate enough to be there. Congratulations from all the young people to James Madren, who was ordained, and to Page Painter, who was licensed to preach. May God bless them.

* * *

From indications shown at the Valley Conference, Dr. L. E. Smith will never be a magician. As most of you know, the fundamental trick of the magician is to pull a rabbit out of a hat. Well, Dr. Smith was unable to find the right hat—and this can be fatal to a magician. He finally found his hat after walking out of the church with Dr. Scott's hat and several hats of unknown ownership. I'm certainly glad he returned Dr. Scott's hat because he needs it more than some of us do.

* * *

The story goes that when Rev. R. A. Whitten was sick during the summer, his wife urged him to partake of the wonder medicine, Hadacol, which was known for its ability to perform wonders. At first, he refused, but finally consented. The next morning, when Mrs. Whitten called him for breakfast, he murmured, "Aw gee, I don't wanna go to school."

Twentieth Anniversary Services at Winston-Salem Church

On Sunday, October 19, the United Congregational Christian Church of Winston-Salem, North Carolina, observed it twentieth anniversary, with Dr. W. T. Scott as guest speaker and Mrs. Scott as guest soloist. Approximately 115 people gathered for the morning service, with about 75 staying for picnic lunch in the basement of the church.

The Winston-Salem Church was organized on October 9, 1932, with W. T. Scott as minister. Mr. Scott had been working in Winston-Salem for a year, and had things in readiness for the new church. Twenty charter members were enrolled on October 9, and others joined later.

Charter members joining October 9, 1932, who attended the anniversary services were: Russell Klapp, Mrs. W. L. Padgett, Dr. and Mrs. W. T. Scott, Mrs. W. P. Strader and W. C. Stout (who came a Sunday early for the services, but is counted in this list). Others attending the special services who were charter members joining later than October 9, were: Mr. and Mrs. S. L. Mauldin, Mrs. Maynie Neale, and Mrs. S. R. Peebles.

Taking part in the anniversary services were: the present minister, W. J. Andes; the present church choir composed of 15 members; Mrs. Jesse H. Meredith of our Reidsville church; Mrs. J. H. Haney, organist and member of the St. Timothy's Episcopal Church, now using our church plant while theirs is under construction, and the Rev. John Drake, rector of St. Timothy's Church.

W. J. Andes,
Minister.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus' Power and Human Need

Lesson V—November 2, 1952.

Memory Selection: *"He took our infirmities and bore our diseases."* —Matthew 8:17.

Lesson: Matthew 8:5-17.

Devotional Reading: Isaiah 54:4-9.

Human Need and Helplessness.

Just before Matthew records the story of the healing of the centurion's servant, he tells the story of Christ's healing of the leper. Leprosy was a dramatic symbol of the loathsomeness of sin, and the healing of the man was a demonstration of the power of Christ to cleanse from sin. The story of the centurion's servant who had the palsy or paralysis, which is a symbol of helplessness, is a demonstration of Christ's power to help, and to meet, human need. In short Matthew shows Jesus in his dual capacity as Healer and Helper.

That man with the palsy is a symbol of man in his helplessness without Christ. Science has done, and is doing some marvelous things, but apart from Christ, men are helpless. Science with all its vaunted power and resources cannot forgive sin, cleanse the heart, renew the spirit, or regenerate the life of man. Man is helpless to save himself. If he is without Christ he is without hope. Man needs a Saviour to save him from his sin. God would never have sent his Son into the world if man could have saved himself. A man can live after a fashion without Christ, but he cannot live at his best. And man needs more than reformation; he needs transformation. Only the Spirit of God can change the human heart. Only Christ can take away sin. Only in him can a man become a new creature or a new creation. We need Christ, all men need Christ.

Human Concern.

If the centurion's servant represents human need, the centurion represents an inspiring response to human need. He is an inspiring character. A man of war, a professional soldier, a captain of one hundred men as his name indicates, he was a human being with a warm heart and a great faith. Why should he, a "big shot," be concerned about a slave, one of his menial servants? Life was cheap in those days, he could get another servant easily enough, he had so many important things to do, why bother with the servant? But this centurion was a man who had compassion. He had a genuine concern for his servant. He cared, and he cared enough to do something about it. That is the first prerequisite for helping folks—we have got to care for folks, to have compassion and sympathy for them, to be concerned about them.

The centurion was also a man of faith. He believed that Jesus had the power to heal. He may have seen some of the miracles of Jesus. He may have heard about his mighty works. In any event, he felt sure that Christ could help, he had faith in our Lord. He went direct to him in behalf of his servant. Without faith, it is not only impossible to please God, but it is impossible to be helped or healed. Generally speaking, no man can be healed by any doctor, or by Christ himself, if he does not believe that he can be cured. Faith is one of the mightiest powers in the universe. This man had faith in Christ, faith in both his ability and his willingness to heal. How little faith some of us have in Christ at either or both of these points!

And the man had amazing humility. He did not feel worthy to have Christ come into his house. He knew what it was to obey—he was under authority. He knew what it was to be obeyed—he had authority. He believed that if Jesus spoke only the word, the thing would be done. His humility and his trust were so extraordinary that Jesus was surprised and said that he had "not found such faith anywhere in Israel." Concern or compassion, humility, faith or trust, these three constitute the basis on which God's healing and helping power become operative.

Divine Help.

Jesus spoke a word of warning and rebuke to his Jewish hearers. Using as a figure of speech the picture of a banquet to describe the joys of the Kingdom of Heaven—the Jews had thought that the Messianic age would be ushered in with a banquet to which they would be invited, and from which the Gentiles would be excluded. Jesus declared that many Jews would be excluded, while many Gentiles would be included. There is peril in privilege. No man enters the Kingdom by mumbling over a creed. Obedience to the will of Christ and not pious profession is the road which leads to the Kingdom of Heaven.

And then Jesus speaks words of comfort and encouragement to the centurion. "Go home," Jesus says. "Your faith, your simple trust in me, has been rewarded. As you have believed, so it has been done unto you." And when the centurion returned home—he did not ask for a written statement or an affidavit from Jesus, he took him at his word—he found that his servant had been healed and was up and about again. And when he inquired as to when this thing happened, he learned that it had happened at exactly the same hour when Jesus had told him that his servant would be healed!

Matthew includes another incident in the healing ministry of Jesus. By a touch of his hand, he healed Peter's mother-in-law of a fever. Here is a symbol of Christ's power to heal our feverishness and restlessness and anxiety and worry and temper and sense of haste. And strangely enough Jesus renewed Peter's mother-in-law so that there was no weakness and helplessness as a result of the fever. She got up and "ministered unto them." In countless homes today, hearts that have been soothed by the healing touch of Christ are rendering him service of grateful love. Indeed, gratitude for what Christ has done for us should find expression in what we do for Christ to others.

As the word spread, about these and other miracles of healing, great crowds came at evening, bringing with them loved ones and friends who were sick of body and, still worse, sick of mind and heart. And by his word of authority he cast out the spirits, and by his touch he healed their bodies. It was all the fulfillment of the prophet's words: "Himself took our infirmities, and bare our distresses." We do God and Christ wrong if we think of them sitting afar off on a throne, removed from human sorrow and sin, and unconcerned about them. God was and is in Christ in the world, taking upon himself our sorrows and sins and sufferings. He suffers with those who suffer and is nigh unto those who are of a broken heart. And as of old, there is healing in his touch and health in his fellowship.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

The Word of God in New Words

By FRANCES DUNLAP HERON

V.—For Use in Homes

"Bring the Book."

No matter how extensive a library an American family might have had at the turn of the century, that bedtime order from Father, settling down in his hickory rocker, meant but one thing: "Bring the King James Version of the Bible."

From the round walnut table or from the top of the folding bed, Janie or Jimmie fetched the Scriptures, often tattered from long and daily use.

Schoolbooks, magazines and sewing all were laid aside while Father "read a chapter," ordinarily in chronological sequence. Then the whole family knelt at their chairs to be led in prayer by the head of the house. The fact that an overnight visitor might not share the religious convictions of the host did not alter the routine,

This regular custom did much to knit family bonds, bring God into the home circle and hold up the Bible as the core of Christian living. The lapse of family worship in recent years is a cause for concern to any Christian leader. But an honest evaluation of the old-time method would reveal some weaknesses.

It is doubtful if hearing Father read from the Old Testament one of the "begat" chapters or the measurements of Moses' tabernacle, fostered in Janie or Jimmie any interest in reading the Bible for themselves. The Elizabethan language of the King James Version—"would fain," "an hungered," "aforetime," "lest haply," "set at naught," and "whence camest thou?"—intoned in Father's special scriptural voice, seemed to put God's word strictly in the adult classification.

In truth, there was much of it that Father himself did not try to understand. As for Mother, there were times when she had to be nudged to kneel for prayer. The children, having no personal part in the family devotions, grew up into a world of speed and struggle that left small opportunity for meditation. They failed to institute the family altar in their own homes. They turned religious education over to the church.

The last decade, however, has seen a reawakening of parents to the values of religious undergirding in the home itself. Today they are *asking* for helps for family worship and for their own understanding of the Bible. The church, finding that it could not do the job alone, is preparing church school lesson materials that include reading books and assignments for pupils and parents to work on together at home.

It seems providential that at this very moment of heightened interest, the *Revised Standard Version* of the Holy Bible should have made its appearance. . . . But . . . the final test of the success of the revision committee's task rests with the rank and file of church members. Only as it becomes the people's Bible will it have fulfilled its purpose.

The Old Testament grew out of the common people's experience with God. Jesus gave his message most often, not in a synagogue, but in the market place, along the road, on the hillside, wherever he found everyday men and women and children needing him.

The goal of the current revision committee was to preserve for modern readers that message of Jesus and that record of Old Testament faith in word and thought as nearly like the original as exhaustive research makes possible. With the unprecedented resources of ancient manuscripts and archeological findings, the scholars have been able to correct errors that crept into the text through centuries of copying and translating.

They have eliminated the archaic words and word endings that are so confusing to twentieth century readers, particularly children. More important, they have replaced with modern equivalents the more than three hundred words in the King James Version that have changed meaning since 1611 and, therefore, no longer convey the correct idea.

For example, the word "let" in the seventeenth century meant the same as "hinder" does today. Hence the reader of the King James Version is mislead by Pharaoh's angry question to Moses and Aaron (Exodus 5:4), "Wherefore do ye let the people from their works?" The Revised Standard Version makes it entirely clear: "Why do you take the people away from their work?"

From the literary standpoint, the first recommendation for the new volume is its physical appearance. Only one and a half inches thick, printed in easy-to-read type, bound in maroon cover stamped in gold leaf, it invites handling and reading. The mystery and somberness so often associated with the Bible in the past, may well be replaced by an attitude that here is a Book of and for Life.

Since almost all major Protestant denominations will be basing their church school lesson materials on references from the Revised Standard Version, parents who fulfill their role of supplementing the Sunday morning session with home assignments, will need the same version in their library.

Along with home study of the Bible goes family worship. . . . Often this is geared to the Sunday morning study. If the home-church task of religious education is to succeed both must use the same basic tool.

Whether it is in an adult's own private worship or in out-loud reading by different members of the family, the Revised Standard Version will prove its effectiveness. Those who fear that the classic majesty of the King James Version is an irreplaceable loss, will find a new kind of beauty — the beauty of simplicity, terseness and smooth-flowing understanding. . . . Throughout its pages the open-minded reader can find examples of simpler or clearer or more accurate translation such as these:

Paul's description of himself in Acts 22:3, which in KJV reads, "I am verily a man which am a Jew," becomes in RSV simply, "I am a Jew."

The many references to "Holy Ghost" in KJV, so unfortunate for children, are more undestandable as "Holy Spirit" in RSV. For instance, "whoever speaketh against the Holy Ghost, it shall not be forgiven him," gives way to "whoever speaks against the Holy Spirit will not be forgiven" (Matt. 12:32).

At the Last Supper Jesus' words to his disciples, recorded in KJV as "Drink ye all of it," take on proper meaning in RSV as "Drink of it, all of you" (Matt. 26:27).

These and other such changes, trivial though some may seem, add up to a Book that brings God into the life of today. Within its covers a family can find and comprehend the answers to their longings and needs.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you for a good report. Seventeen churches and several individuals have remembered us in this report. From now on to the end of the year, we hope many churches and people will think of these children and the work we are trying to do here for them.

Sunday fifteen of the children will present our program at Monticello and Hines Chapel churches. Those in the program this time are: Doris Leigh, Tommy Leigh, Hugh Black, Betty Ann Ward, Roy Black, Marlene Gregory, George Morningstar, Laverne Mecimore, Jo Ann Black, Billy Proctor, Nancy Watkins, Ella Gene Haith, Mattie O'Neill, Hubert Cook and Betty Lou Wilson.

We need two new matrons here at the orphanage—one will be retiring soon, and another has to resign to take care of the health of her son. To have two matrons leave us—and such good ones as they are—at one season is a major problem.

Maybe you can help solve this problem. Do you know someone with good health, good mind, good spirit, who would like to work with children. Give us their name and address or send them to see us. It would be good if they could drive an automobile, as they could serve their children much better by being able to take them places, chaparone them at times on trips such as basketball games. I have learned that in this day it is almost a necessity to be able, if the occasion demands it, to drive a car. Of course, this is not the main requirement, nor is it indeed a requirement at all. Good common sense, good health and ability to handle children are essential. Please help me find two matrons! The wages are good, and expenses of living are given, meaning room and board. Please be careful in your recommendations, but make them as soon as you can.

I have just returned from the Valley of Virginia Conference. It was a very good session. One of the most important items was the fact that James W. Madren was ordained and Page Painter was licensed to preach. I enjoyed so much seeing many old friends and meeting many other such good people. The spirit of the conference was great. It was presided over by laymen, the secretary is a layman, the treasurer is a layman, and a majority of the reports were made by laymen or women. This, however does not mean that the ministers were not on the job, too. They were. And a fine team of ministers they are! The Valley Conference is on the march.

Last night at our local P. T. A. meeting, several teachers came up to me to tell me how well our children were doing in school. They like to see children from the orphanage make good pupils—in fact they desire such good success for every child — but they seem especially pleased when orphan children "ring the bell." And they are grieved when one of our children is not measuring up. On the average, we are doing all right; but I want my children to be above the average in everything that is good.

Help us liberally, and let us do a good job here for these boys and girls.

Thank you.

John G. Truitt,
Superintendent.

REPORT FOR OCTOBER 16, 1952

Commodities for the Week

Miss Carolyn Brittle, Wakefield, Va., Clothing.

Mrs. J. E. Daniely, Chapel Hill, N. C., Clothing.

Mrs. J. L. Burford, Winston-Salem, N. C. Coat.

Bill Paul, Burlington, N. C. Sweaters.

* * *

#### Sunday School Monthly Offerings

Amount brought forward		$12,279.31
Eastern N. C. Conference:		
Auburn, S. S.	30.80	
Beulah	65.14	
Christian Light	50.00	
Christian Chapel	10.00	
		155.94
Eastern Va. Conference:		
Berea (Nans)	23.00	
Cypress Chapel	66.00	
Newport News, S. S.	14.55	
Oak Grove	5.00	
Spring Hill, S. S.	13.31	
		121.86
N. C. and Va. Conference:		
Bethel	6.69	
Burlington, S. S.	121.38	
Mt. Zion, S. S.	8.85	
Pleasant Grove	9.07	
		145.99
Western N. C. Conference:		
Brown's Chapel, S. S.	5.00	
Pleasant Union, S. S.	15.15	
		20.15
Virginia Valley Conference:		
Bethlehem, S. S.	22.00	
New Hope, S. S.	1.30	
		23.30
Total		$ 467.24
Grand Total		$12,746.55

Special Offerings

Amount brought forward		$19,814.87
Henry V. Harmon, High View, W. Va.	1.00	
Young People's Class of Reidsville Church, for Phyllis Morningstar	10.00	
National Bank of Burlington (interest)	27.00	
Mr. & Mrs. R. H. Coble of Burlington, N. C.	10.00	
Mr. & Mrs. William W. Tuck, Virgilina, Va., in memory of Dr. C. E. Newman	5.00	
Circle No. 1, Woman's Fellowship, Suffolk Church	5.00	
Mrs. J. E. Rawls, Suffolk, Va.	10.00	
Wentworth Christian Ch., Helen Watkins	20.00	
Special Gifts	131.00	
		219.00
Grand Total		$20,033.87
Total for the week		$ 686.24
Total for the year		$32,780.42

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) (City) (Date of Death)

....

(Survivor to be Written) (Address)

Name..

Address..

III.—Love As a Disciplinarian

Third of a Series of Short Sermons Based on the RSV of the Bible

By Dr. Roy L. Smith

As a man disciplines his son, the Lord your God disciplines you.—Deuteronomy 8:5.

As a man chasteneth his son, so the Lord thy God chasteneth thee.—KJV.

We have listened to so many sermons on the love of God, and have been assured so many times that God is a loving father, that we are in danger of forgetting that love can sometimes be very stern and strict.

The kindest and most loving father is not the one who indulges his child's whims, and grants his every wish. Instead, he is that one who sometimes resorts to strict disipline because nothing less will provide him with the training he will need if he is to miss the blows of life that are sure to fall.

He was a loving father who insisted that his son should know the multiplication tables precisely, be able to distinguish accurately between the edible and the poisonous fruits, and be instructed in the ways of the adder and the rattlesnake.

He was a loving father who walked beside his son, correcting his erring steps, teaching him how to co-ordinate his muscles, and holding him steadily to his exercises until he became a champion.

He was a loving father who, perceiving his son's talents, held him in college, refused him more than the necessary funds, and kept ever before him the great objective in a college education.

He was a loving father who, having struggled with doubts in the years of his youth, compelled his son to face the facts of life and find answers of his own for the inescapable questions which arise within the minds of all honest thinkers.

He was a loving father who, having found a working faith, shared it with his son and commended to him the strict disciplines by which it is kept strong and rewarding.

And because his son discovered that his father never laid a load upon him for the purpose of oppressing him, but always for the purpose of compelling him to grow strong, he began to say, "Oh Lord, only make plain the thing Thou art trying to produce in me, and I will co-operate." In that way he became his father's masterpiece.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

behalf of the Woman's Missionary Society, for the college. The college was instructed to place this Bible in the library for the convenience, inspiration and guidance of the students and others who might visit our library.

The college is most grateful for this expression of interest and to have this kind of memorial established. It wishes to publicly acknowledge this memorial and to express appreciation to the Woman's Missionary Society through its president, Mrs. Bryant.

"WHEN THE WORLD WANTED TO PLAY."

(Continued from page 10.)

can't we just play too?" So the moon didn't shine out.

The little stars said:

"We've been shining every night for years, and we're tired. Let's stop and play and not shine out tonight."

What a dark night that was, without any moon and stars!

The raindrops came along and said:

"We want to play, too, We've always been so busy making things grow that we haven't had time for play. Let's drop our work and join in the fun," and they didn't rain any more.

All along the street that had been shaded with lovely green trees, there were only old stumps with dead branches. In the flower beds around the house and out in the garden where lately blooming flowers of beautiful reds and pinks, purples and gold, had been, now there were withered stalks to show where they had grown.

What a strange place that was, without any green trees and growing flowers, and Nell didn't like it at all; the darkness frightened her. Suddenly waking, she called:

"Mother, oh mother, I'm afraid!"

"I am here, darling," said her mother, as she held Nell's hand in hers.

"Oh, mother! I thought you might have stopped mothering me, too" said Nell, as she told the dreadful dream.

Then she told of the day spent entirely at play and of how tired of play she had grown before night had come; and she cried:

"Mother, I'm sorry you were so tired tonight because I didn't help you today at all. I'll help you tomorrow, just see if I don't. I know now that play isn't fun if you play all the time. There is work to be done and if I don't do my share someone else must do more. I guess the moon and the rain, the stars and the flowers would like sometimes to play too, but they just keep on working, knowing that their jobs must be done, and nothing and nobody can do their parts for them. How bad it would be for us all if they did stop their work to play."—*Anonymous.*

* * * * *

"My Secret"

I used to be quite naughty,
Whenever mother said:
"Come, children, say 'Good night' now,
It's time to go to bed."
But since I learned a secret,
I like to go real well,
I'll share it if you promise
You'll never, never tell!

I run away to Dreamland,
When I'm supposed to rest,
And there I have such good times!
But what I like the best
Is playing with the faries—
That's where they live, you know,
In Dreamland! Do you wonder
I always love to go?

Mother and Daddy live here,
And Bob and Baby Bess;
If I should stay in Dreamland,
I'd miss them all, I guess.
So I come back each morning—
You see, it's just this way:
I like Dreamland at night time,
But home is best by day!

—*Edith Lillian Young, in Christian Herald.*

Christ Revealed

In every part of the Old Testament there are prophesies concerning the coming of Jesus Christ—predictions that were realized in remarkable detail. When we pass from the Old Testament to the Gospels, we are confronted with the historic Christ, the fulfillment of those things which had been predicted aforetime. It is well for us to remember that our faith rests upon the solid rock of historic fact. If we cannot rely upon the Gospel record, then nothing historical is reliable. As we pass to the Acts of the Apostles and the Epistles, we find the Christ of experience, and in the Revelation, we are face to face with Christ still—the Christ of glory. Thus, the whole record of sacred Scripture is concerned with, and sets forth, the Lord Jesus Christ.

—*Dr. Graham Scroggie.*

The Layman *and* Loyalty *to the* Church

From an Address by MR. NORMAN LANKFORD, Superintendent
Union Christian Sunday School, Franklin, Virginia

As a layman, what have I a right to expect of my church? And what has my church a right to expect of me?

There is a tendency in churches to strive for quantity at the expense of quality. Progress is too often measured by attendance figures and by the size and number of organizations. The business man knows that it is not the volume of sales but the net profit which determines his success; and as the business man, God takes not inventory of possessions, he counts hearts.

As a layman, I believe we should expect the church to determine its accomplishments in terms of net spiritual profit, not physical strength.

As a layman, I believe we have a right to expect the church to constantly keep us aware of our Christian obligations by teaching God's law for human conduct with fearless and aggressive persistence. No preacher should sugar-coat his preaching of the gospel.

What does our church have a right to expect of us?

First, and above all else, our church expects us to conduct our personal lives in such a way as to reflect the honesty of our profession of faith in Jesus Christ. We are an obstacle to the church, when we live in such a manner that others point to us as poor examples of churchmen.

Second, our church expects us to do our share of the church work. We do not relieve our obligations by hiring a minister. We must bear our part of the load. Some must be officers, some teachers, but to every last one of us it means supporting the church, both financially and spiritually.

The church expects us to openly admit that we are Christian churchmen. There is an urgent need for Christian Laymen. Their job is becoming bigger day by day, and the fate of mankind depends upon how soon Christians throughout the world are persuaded to act. Theirs is a great challenge and a great opportunity for true church workers. If this civilization ever improves, it will be through the work of the church.

The desire for material gain is causing many to think of self alone, is placing self above the good of neighbor or the welfare of country. The corruption in government is just one example of the selfishness of people in this leading Christian nation. We, as churchmen, should exercise our privileges as citizens to rid the country of such leadership and to help restore good government. We are not only neglecting our duty as citizens, but we are neglecting the work of the church. Our country was founded by men who sought freedom to worship, and they held their church in highest regard. Would they be proud to see how we today have become so busy with the affairs of the world, that even on Sunday the church is neglected?

What can we do about it? We can practice our Christianity in every-day life. We can influence others by being living examples. What our church expects of us is a great challenge. How can we meet that challenge? We as laymen can try to find our part and exert our strength in building Christian character into the everyday life of the world.

May God grant us the understanding and the power to succeed.

HISTORICAL
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, OCTOBER 30, 1952 NUMBER 43

Give as Christians that Others May Grow as Christians!

On the Campus at the Christian Orphanage

Our Goal for 1952 is $60,000.00

Beyond permanent improvements and current repairs, the Christian Orphanage must reach a goal of $60,000.00 by December 31, 1952. Superintendent Truitt needs your help and will greatly appreciate your contribution. All amounts are deductable in making out your income tax returns. "No one stands so straight as he who stoops to help a child."

Make Your Offering a Reason for "Thanksgiving"

News Flashes

The Christian Temple, Norfolk, has instituted an informal Coffee Hour following the Sunday morning service.

Rev. Erston M. Butterfield, assistant superintendent of the Ohio State Conference is succeeding Rev. David Shepherd as superintendent of the Alabama-Georgia Conference.

Rev. Clyde Koon, minister of the Salem Chapel and Belew Creek churches, is improving in health. some, being able to be out of the house some during these pretty days.

Rev. William V. Roosa is coming from a four-year pastorate at the First Congregational Church of Great Bend, Kansas, to serve as secretary of the American Friends' Service Committee, with offices in Greensboro, North Carolina.

Rev. John R. Lackey, minister of the Apple's Chapel Church, near Gibsonville, N. C., is the guest speaker for revival services at Pfafftown Community Congregational Church this week. The members at Pfafftown planned in a great way for these services. Special prayer lists were made, the week of visitation was carried on the preceding week, and special music was arranged.

Friends of Salem Chapel will be glad to know that much progress in the campaign to secure funds for the renovation of the church building is being made. The work is to be started immediately. This church is located near Winston-Salem, and has given much help to the work at Winston-Salem in years gone by in the transfer of members to that church when they moved to the city.

Layman's Sunday at Union Grove

Rev. Winfred Bray stepped aside and took a place in the pew on Laymen's Sunday. The congregation was pleased to have Mr. S. H. Pell of the Pleasant Ridge Church speak on this occasion. Another layman, Mr. Dalton Harper of the Asheboro Church, gave an interesting message on the subject, "What the Church Means to Me."

P. G. Wilson.

Dr. Charles E. Newman

Our Church has suffered a great loss in the death of our good friend and brother, Dr. Charles E. Newman. Dr. Newman was one of our most faithful pastors. He was a good preacher. He served well in any and all positions that he accepted in the church. Where ever he served, he made friends for Christ and strengthened the church that he pastored.

He centered the greater part of his public ministry at Virgilina, Virginia, and surrounding churches. This section of our church was strengthened because he lived and served, and they will never forget his faithful service. His personal interest in his people was a rich treasury to them.

DR. C. E. NEWMAN

It was my privilege to know Dr. Newman intimately and for a number of years. Shortly after arriving at Elon College as a student in 1906, I received an invitation from Dr. Newman to preach for him in Durham. Services were being held in the courthouse. From that time until his death, I was associated with him in special meetings in Henderson and in Virgilina on different occassions. His quiet, unassuming, conscientious, and consecrated life was a benediction to me, and meant much to my ministry.

After returning to Elon College in my present capacity, it was a pleasure and a privilege to recognize the service of Dr. Newman, the contribution that he had made and was making to the church and the Kingdom of God, by conferring upon him the degree of Doctor of Divinity, which he so richly deserved and bore with distinction and honor to his alma mater.

L. E. Smith.

The Virginia Valley Conference at Leaksville

The Valley Virginia Central Conference of the Congregational Christian Church held its one hundred and fourth annual session of conference at Leaksville Church, near Luray, Virginia. The conference is composed of twenty churches located in Rockingham, Shenandoah, Frederick, Page and Green counties. The conference was well represented by delegates from eighteen of the twenty churches.

Official and institutional representation from the Southern Convention was as follows: Dr. Wm. T. Scott, superintendent of the Convention, brought the official business from the Convention to conference. The major item was the "Convention Finance Plan," which this conference had the prestige of being the first to adopt. President L. E. Smith of Elon College, addressed the conference, using as his subject, "Let Us Rise Up and Build." Superintendent John G. Truitt of the Christian Orphanage, brought greetings. In his address on Wednesday evening, he left this thought, "Need a miracle be performed to show us the signs of our times?"

The guest speakers were Mr. William K. Newman, secretary of the Building Department of the Board of Home Missions, and Dr. Gladwyn Childs, head of the School of Missions in Angola, Africa. Mr. Newman

(Continued on page 11.)

Southern Convention Dates to Remember

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 5-6—Western North Carolina Annual Conference
Seagrove Christian Church, Seagrove, N. C.

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

North Carolina and Virginia Conference Meets with Bethlehem Church, Altamahaw, N. C.

The one hundred twenty-seventh annual session of the North Carolina and Virginia Conference will meet with Bethlehem Church, Altamahaw, N. C., on Tuesday and Wednesday, November 11-12, 1952. The tentative program is as follows:

Tuesday—Morning Session.

10:00 Conference Convened by President W. W. Snyder.

Hymn and Prayer—Rev. J. R. Lackey.

10:10 Roll Call of Ministers and Churches.

10:20 Presentation of Program—Rev. Mark W. Andes.

10:25 Report of Executive Committee—Rev. W. J. Andes.

10:30 Recognition of Visitors and new Pastors—Dr. Wm. T. Scott.

10:35 Report of Treasurer—Mr. Russell V. Powell.

10:40 "Problems of the Local Church"—Rev. H. E. Robinson.

11:25 Report of Committee on The Ministry—Dr. Stanley C. Harrell.

Address—Dr. Ferris E. Reynolds.

Licensing and Ordination of Candidates for the Ministry.

12:10 Announcements.

12:15 Adjournment for Lunch.

* * *

Tuesday—Afternoon Session.

1:30 Conference called to Order.

Hymn and Prayer—Rev. Julius Rice.

1:40 Committee on Stewardship—Rev. T. G. Humphries.

1:50 Committee on Apportionments—Dr. W. E. Wisseman.

Address—Dr. Stanley C. Harrell.

2:20 Elon College—Dr. L. E. Smith.

3:05 Conference Missionary Association—Rev. K. D. Register.

3:30 Home Missions Report—Rev. K. D. Register.

"The Church Building Society"—Mr. William Kincaid Newman.

4:10 "The Christian Orphanage"—Dr. J. G. Truitt.

4:35 Report of Committee on Nominations—Mr. George D. Colclough.

Miscellaneous Business.

4:45 Adjournment.

* * *

Dinner at 6 o'Clock

* * *

Tuesday—Evening Session.

7:00 Picture Slides on Church Building Society.

7:30 Worship Service—Rev. G. C. Crutchfield.

Address: "Strong Encouragement"—Dr. Ray Gibbons, Director of the Council for Social Action.

Benediction.

Wednesday—Morning Session.

9:30 Conference called to Order.

Hymn and Prayer—Rev. O. H. White.

Reading of Minutes.

Enrollment.

9:45 Report of Conference Historian—Dr. Stanley C. Harrell.

Report of Committee on Christian Education—Rev. H. P. Bozarth.

Report on Young People's Work—Mr. Curtis Young.

Report on Woman's Work—Mrs. W. J. Andes.

Report of Committee on Evangelism—Rev. M. V. Welch.

Report of Committee on Religious Literature, Mrs. John G. Truitt.

11:20 Christian Rural Overseas Relief—Rev. Carl R. Key.

11:30 North Carolina Council of Churches—Rev. Morton R. Kurtz.

11:40 Address: "Good Stewards"—Dr. Ray Gibbons.

12:05 Miscellaneous Business.

12:15 Adjournment.

* * *

Wednesday—Afternoon Session.

1:30 Conference called to Order.

Hymn and Prayer—Rev. Bland A. Leebrick.

1:40 Laymen's Work—Mr. S. L. Mauldin.

1:50 Report of Committee on Memoirs—Mr. Walter L. Taylor.

Report of Committee on Social Action—Rev. Julius Rice.

Report of Committee on Foreign Missions—Rev. H. E. Robinson.

Report of Committee on Finance.

Report of Committee on Place.

Report of Committee on Resolutions—Mrs. Henry E. Robinson.

2:45 Miscellaneous Business.

Reading of Minutes.

Communion Service—Rev. H. E. Robinson.

Final Adjournment.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

Let Me Tell You *about the* Christian Orphanage

AN EDITORIAL BY DR. JOHN G. TRUITT

The Southern Convention of Congregational Christian Churches established in 1904 a child-care institution in the town of Elon College, North Carolina. It is operated by a board of trustees elected by the Convention. It stands near the center of the Convention geographically; and cares for some eighty boys and girls.

Christian Home Life

Every child is given loving care an attention. Each has his or her own personality. Each is from a background known and considered inthe efforts to give the child the very best advancement and training. The superintendent and his co-workers look on each child as a loving trusting friend, and each of them seek to lead the child toward his best development.

Special emphasis is made of Christian worship and training. The matrons and others on the Orphanage staff seek to live Christian lives, believing that our examples are paramount in the development of the child. Children are taught to love and worship God, to go to Sunday school and church, to pray and to show reverence and gratitude for all blessings. During the summer week the daily Bible school is enjoyed by these youngsters.

Education

The children go to a public school two blocks from the orphanage. We have children in each grade from the first through the twelfth. First and second grade children receive their lunches at the school cafeteria, at 20 cents per lunch. The children learn cooperation and obedience so that we are told by the school principal that our children are among the best. Their grades on the whole, although they do not have as much personal attention on their lessons in this large family, are as good as the average. Some students are outstanding. They make their way into all the activities of the school and are given a chance to make good in higher education or later avenues of earning a livelihood. Some of them continue their education and many have made good in their chosen professions.

Industry and Aspiration

Early the Orphanage child is taught to be clean, and to keep his room, house and surroundings clean. They are taught that cleanliness is next to godliness. They are taught to work. And they are given play and recreation. Chores are assigned boys and girls suitable to their age and ability. Chores in house-cleaning, sewing, laundering, and work about the dairy, poultry yards, gardens, is assigned them. Boys also help on the Orphanage farm. The splendid opportunities to learn to do things here is one of our best assets.

Children are taught to aspire to be somebody, to learn to earn honest livings by industry, and not to feel that life is a "hand-out." They are frequently rewarded for work well done, and patiently reprimanded when their work is neglected. Most of them desire to show their prowess by being able to excel in their chores. Not all, however, are deft with their hands. Some like a book or magazine. We try to be wise enough to understand that, and to guide each child along the way in which head and heart are urging his feet. The nearly half century record has justified such guidance.

A Visitor Would See

Were you to visit us, you would see a campus atop rolling hills, bedecked with great trees, and three main dormitories. There is a mown lawn, spacious and marked here and there with shrubbery and flowers. There are old paths and playing areas where the grass has been kept back by little feet across half a century. More than six hundred and sixty children have called this home. You would see fields on every side except the northern, fhere is Elon College. Several of our boys and girls have attended college and done well. The fields tnd pastures surrounding the orphanage on the other three sides are planted in gardens and dairy farm crops. You would notice the dairy barn and the accompanying dairy houses. Nearby are machinery sheds. Back a little are hog houses and pastures. Hardby is a poultry run and houses. To the east on an approaching highway is the home erected for the superintendent. You would be impressed with the permanent pastures in full view, the grain fields and the hay fields. In the distance are towering pines and oak forests, frequently the haunts of boys in search of Indiand, or huckleberries. And best of all, children you would see, children who will have a mental picture of these views and a heart picture of these buildings.

This, Too, Let Me Tell You

The late Charles D. Johnston, superintendent for more than thirty-two years, envisioned a chapel with a playroom on the ground floor. Out of the generosity of the Kirk Holt family of Burlington, North Carolina, that dream is about to be realized. The Holt Memorial Chapel will be a fitting memorial to a long-time president of the Board of Trustees, the late Mr. Kirk Holt, and his wife. We are deeply indebted to their children.

We are also urgetly in need of a dining-room, kitchen and coldstorage building. Our children and their matrons crowd our small dining-room, overcrowd our kitchen and lessen the possibility for receiving additional children.

Can You Find a Better Place to Invest Your Money Than in the Lives of Boys and Girls?

Here are Some of Our Christian Orphanage Boys and Girls—Future Citizens of Our Nation

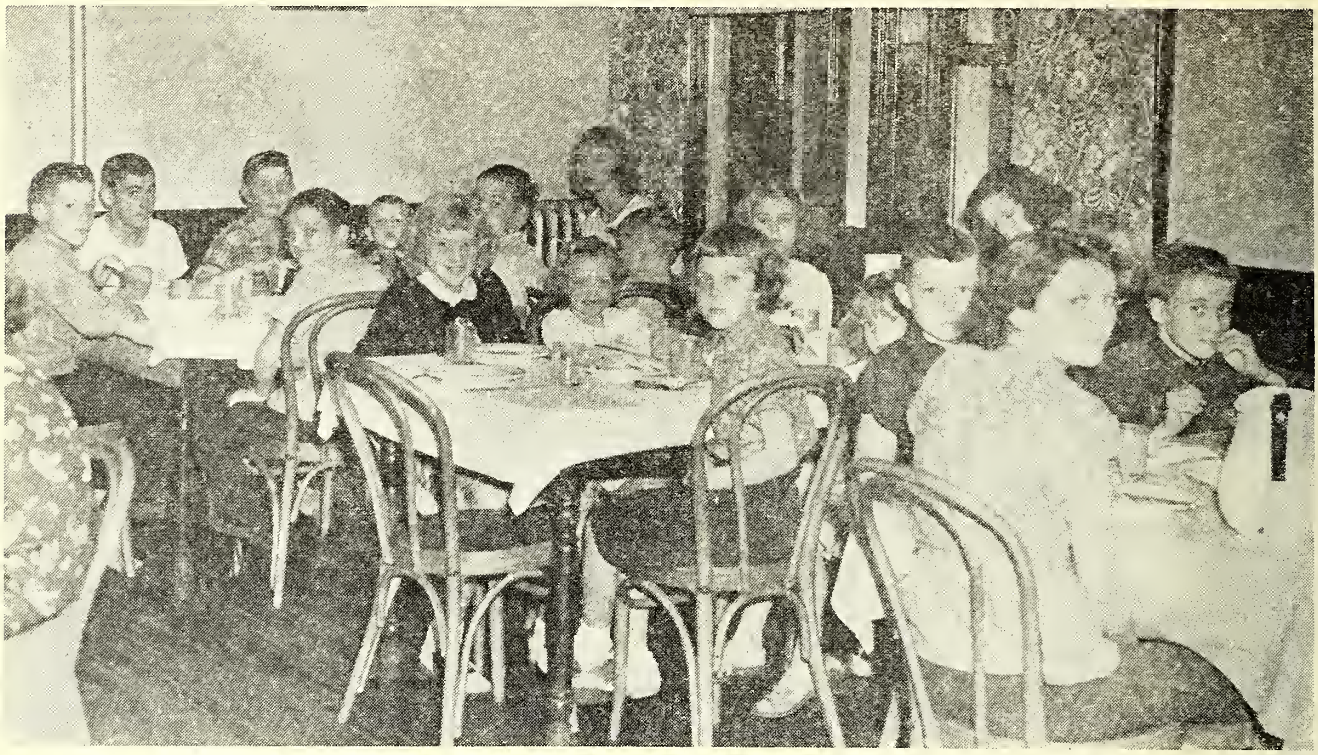
A Good Investment

By Dr. Wm. T. Scott
Superintendent of The Southern Convention

The Christian Orphanage is our Church's answer to the Scriptural command that "the strong bear the burdens of the weak." In this institution we are endeavoring, in Christ's name, to give a chance to unfortunate children who need our help. Surrounded by care and Christian training, eighty children at the orphanage will have a chance to develop and to grow into good men and women. Will we deny them that chance?

Dr. Truitt and his staff at the orphanage have a constant struggle on the limited resources provided to do the job which we have commissioned them to do. It will ease the anxieties of our servants at the orphanage if we will give them our generous support during November and December, the Orphanage Period. A generous "Thanksgiving Offering" to the orphanage this year will be a good investment in Christian care and training. Remember the Christian Orphanage in your prayers and by your gifts. It will be a good investment.

"Give Us This Day Our Daily Bread"



The Boys and Girls and Their Matrons Make a Happy Family at Meal Time

The Boys and Girls at the Christian Orphanage and Their Birthdays

Some of you folks may be surprized to know it, but the boys and girls at the Christian Orphanage have birthdays just like other boys and girls.

Some of them have been "adopted" by individuals or classes and are remembered on these most important occasions, but there are others who have not been so fortunate. Don't you think this would be a fine idea: pick the one whose birthday is nearest your own; then check with the superintendent to see if they have already been "adopted"; if they have not then they will be your boy or girl for one day in the year. It will be fine for them, *and fine for you, too!*

Here is a complete list, with the birthdays of each:

Girls.

Patsy Ann Allen	4- 6-36
Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4- 3-46
Jo Ann Arnold	7 30-41
Jo Ann Black	1-18-42
Virginia Black	1-15-35
Betty Jean Cook	6- 2-36
Brenda Crumpler	8-31-46
Jean Daughtrey	4-28-37
Sandra Ferrell	4- 5-45
Marlene Gregory	12-10-44
Angelee Haith	4-24-42
Ella Jean Haith	11- 1-40
Margaret Hayes	5- 2-39
Ann Kinch	1-17-35
Leverne Mecimore	4-20-43
Betty Leigh	11- 4-37
Doris Leigh	1- 3-36
Phyllis Morningstar	8-28-46
Betty Oakes	7- 4-44
Jeanette Oakes	3- 2-49
Marjorie Oakes	7-18-40
Ruby Oakes	4-23-42
Mattie O'Neil	2-10-40
Betty Jean Proctor	4- 7-40
Marie Proctor	12-22-38
Frances Rowland	11-16-41
Betty Jane Rowland	11- 4-44
Jo Ann Rowland	1-16-40
Peggy Rowland	1-16-40
Clara Spicer	1- 2-48
Dorothy Spicer	9-10-43
Janis Spicer	11-30-42
Jessie Spicer	6- 7-45
Helen Watkins	6-27-41
Nancy Watkins	2-18-40
Betty Ann Ward	8- 6-37
Doris Ward	1- 2-35
Rachel Wilkins	2-21-42
Betty Lou Wilson	2-17-39
Cecelia Wilson	2-26-41

Boys.

Raymond Arnold	7-14-43
Thurman Arnold	10- 8-39
Ben Black	12- 4-39
Hugh Black	5-12-36
Roy Black	12-18-37
Richard Bridges	9-30-42
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Jimmy Burgess	12-27-36
Hubert Cook	11- 7-39
James Crumpler	4-24-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45
Bobby Daughtrey	8-10-40
J. C. Davidson	10- 8-38
Kenneth Ferrell	2-23-43
David Haith	9- 5-35
Woodrow Haith	8-16-37
Raymond Harvell	1-31-41
W. C. Harvell	10-16-37
Frankie Hayes	9-29-42
Larry Jones	1- 8-44
Ray Kinch	10-22-37
Wayne Knight	6-22-38
Garland Mecimore	1-13-47
Dewey Morningstar	10- 4-44
George Morningstar	11-23-42
Alvis Oakes	2- 7-47
Jerry Patterson	4-30-45
Billy Proctor	10- 7-44
Larry Rowland	8- 3-40
Robert Rowland	11-20-38
M. B. Rowland	8-17-43
Charles Spicer	2-17-41
C. A. Ward	6-13-41
Charles Ward	11- 7-42
Jackie Wilkins	1-26-44
Douglas Wilson	2-12-35

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College News Items

Mrs. L. E. Smith, wife of President Smith, is visiting her nieces in New York City and will visit the ancestral museum located between New York City and Albany. This museum was established by the Brunk family during the early days of the settling of New York State.

* * *

Miss Virginia Groomes, voice instructor, gave the first of a series of faculty recitals in Whitley Auditorium on Thursday evening of last week at 8:15. Miss Groomes was accompanied by Mr. Jonathan Sweat, professor of piano. A delightful program of a very high order was given.

* * *

The *Maroon and Gold,* college newspaper, published by the students and supervised by Professor Luther Byrd of the Department of Journalism, is a college newspaper of the first rank. It has won first place in state competition for the past two years. This paper is commended to students and alumni alike.

* * *

The office force, with some faculty members, escorted President Smith to the Listening Room on Friday of last week, sang "Happy Birthday" and presented him with a birthday cake which was shared with all present. This was a thoughtful act on the part of the promoters and was much appreciated.

* * *

Dr. Rockwell Harmon Potter conducted a preaching mission at First Christian Church, Greensboro, during the past week. On Wednesday and Friday, Dr. Potter came to Elon College and spoke to faculty, students and friends at the chapel hour. His messages were enthusiastically received. We are always happy to have Dr. Potter speak at Elon College.

* * *

Elon College is in need of a trained nurse. All college expenses, plus her spending money, will be paid to a trained nurse desiring to complete college requirements for a Bachelor of Arts degree. If the reader should know of one who might be interested, please send her name and address to President L. E. Smith, Elon College, North Carolina.

The Elon College Band, directed by Jimmy Rhodes of Burlington, made its first appearance in new uniforms on Saturday evening, October 25, at the Elon Catawba annual football game. There was a fair attendance, though not what was anticipated. Elon College boys had not recovered from serious injuries sustained in the Little Creek game the week before, and Elon lost 0-12.

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Elon Contiunes to Steadily Move Forward

For these sixty years and more, Elon College has been steadily moving forward in the field of Christian higher education. It is useless to remind ourselves that at times the going has been hard, but the college, its associates, and friends, have refused to acknowledge defeat, but have pressed on with courage and the determination that have resulted in triumph. In new undertakings the college is ever mindful of the strength of the church and the contributions that the church has made to its program and needs. By the grace of God, it has been able to employ and maintain a splendid faculty—a faculty that has been an inspiration and a blessing to the students who have come in search of knowledge and for preparation for a more efficient life.

The type of education available on the Elon College campus at the beginning of the institution was needed by the church and society. It is the purpose of Elon College to give instruction in liberal arts and related subjects at the most effective level possible. At the same time, it is mindful and has always been sensitive to the need of religious content and spiritual significance in all of its instruction.

Elon College is ill content to give instruction without the religious emphasis. To be sure, highly trained men and women in literature and the sciences are needed today, but never before in the history of civilization have those elements in instruction that are indefinable apart from spiritual values been needed so badly as today. We need men and women with strong intellects, and efficiently trained; but of what value, if the individuals posessing such minds and achievements are void of principle and character.

Too many of our schools have allowed themselves to degenerate into mere machine institutions that barely rise above trade and technical schools, that are void of elements that go to build character and to mold manhood such as are essential to good living and good government. The products of our church colleges invariably take their stand on high moral planes and are the exponants of right training and Christian living.

Elon College builds its curriculum, employs its faculty, invites it students and proceeds in the business of instruction and training of minds with the determination to develop the whole life, that its graduates may make maximum contributions to an intelligent civilization and to the Church of Christ in which lies the hope of man and the hope of the world.

* * * * *

Apportionment Giving

By the time this article is read by CHRISTIAN SUN readers, all the annual conferences save the North Carolina and Virginia will have become history. This means that the conference year for practically all of our churches has come to a close.

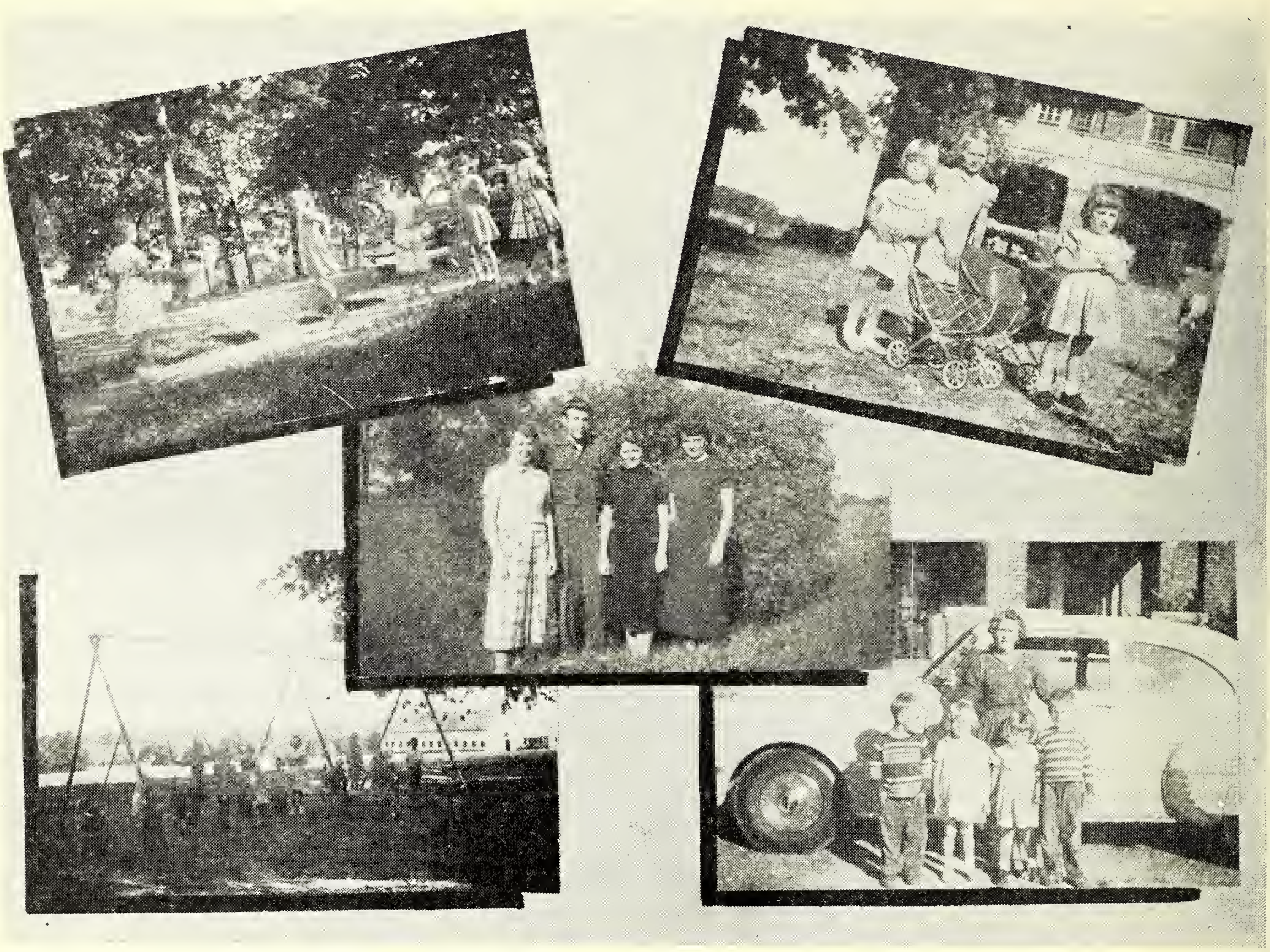
The College Budget is set up on a basis of $15,000 from the churches, and when this is not reached, the college is left in a rather serious situation financially. The Convention calls on the college for $900 for THE CHRISTIAN SUN, and for scholarships for all ministerial students and full-time Christian workers, which comes to a total of approximately $4,000 a year. These amounts must be paid in full by the college. It is assumed that these payments are made out of money received on apportionment. When the apportionment is not paid in full, the amount from the churches is reduced in proportion.

At present, we have $10,839.76, which leaves more than $4,000 to go. Our books for this fund are left open until January 1. It is the hope and prayer of all who are interested in Elon College that the conference fund may be paid in full. The college needs this money as never before.

Previously reported		$10,554.75
Eastern N. C. Conference:		
Mt. Carmel	$ 21.00	
New Elam	40.00	
Pleasant Hill	39.00	
Plymouth	21.00	
Pope's Chapel	13.00	
N. C. and Va. Conference:		

(Continued on page 10.)

Your Gifts Help Provide the Means for Study and Recreation



Pictures Portraying Life on the Campus at the Christian Orphanage

Invest in People

By Rev. F. C. Lester, D. D.

President, W. N. C. Conference

The money God enables us to earn is a sacred trust. We must invest it wisely—as we do our lives.

Certain economists advise investment in real estate. When money is devalued, and stocks and bonds are depreciated, the land remains. But land has value because it serves the needs of people. Without people, land has no value.

The president of a good bank once told me that he invested in people. Said he: "An honest person will pay what he owes. A crook can find ways of getting out of a signed obligation. We want to lend to people who are honest." His best collateral, he had decided, was honest people.

Ministers know that. And they invest their lives in helping to make good people. Very few of them accumulate much money; they are interested in transformed people, who are the "treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal."

It is not at all strange, then, that a minister should be in charge of an orphanage. He is accustomed to investing in life. He may help to run a farm, erect buildings, counsel with children, handle large funds, solicit support, write articles, make speeches, keep books, and do the work of a dozen men for less salary than certain laborers get for a forty-hour week, with no responsibility. Why? The answer is simple. The children of today become the men and women of tomorrow. They need their chance to become good people. Workers in our orphanage are investing their lives in boys and girls, not in houses and lands, banks and bonds.

Those of us who are members of churches do well to assist them by making an investment of money that will bring a harvest of useful living. Yes, there are many claims on our ability to share, but we must never forget that money sent to our orphanage is an investment in people—a direct investment in people.

Conference Notice

All delegates and visitors planning to attend the North Carolina and Virginia Conference, being held this year November 11-12, at the Bethlehem Congregational Christian Church, Altamahaw, N. C., and who wish entertainment are urged to notify the pastor, Rev. G. C. Crutchfield, as early as possible.

How to Reach Bethlehem.

Coming from Danville and Reidsville, follow 87 out of Reidsville to Altamahaw, and follow signs.

Coming from Greensboro, Summerfield and Winston-Salem,, come by way of Monticello, follow highway 150 to Osseola, and follow the hard surface road east to Altamahaw and follow signs.

Coming from Roxboro, follow 49 by way of Union Ridge.

The Christian Orphanage Has Developed an Outstanding Dairy Herd and Excellent Pastures

The Opportunity Afforded by Our Orphanage

By Rev. Fred P. Register
President, Eastern North Carolina Conference.

I suppose it is indicative of our secular culture, but a great many of us tend to think too often of what does it offer me. This is true in a limited sense for Christians.

We are all confronted with real needs in our communities. I have been exposed to some also. A few years ago a family of five children was brought to my attention. Some of these children were living with their father, a very cruel man to say the least. The other children were scattered anywhere the father could leave them for a day, a week or a month. Neighbors were complaining about the condition in which these children were living; but no one had any real solution to offer.

I visited the Welfare Department and discovered that there was no possible way short of a lawsuit to help these children, because of the contrariness of the father — and even then it was doubtful if the law suit could be won. Yet here was a case of real physical need. Yes, and mental and spiritual, too. The church is supposed to minister to needs.

I shared my problem with the Christian Orphanage, and in a short while three of the older children were well taken care of as citizens of our church home; and in less than two years, all were comfortably located in this home which is made possible by our church.

The Christian Orphanage is worthy of our support, because it gives us an opportunity to make ample provision for real needs that are thrust upon us.

The Orphanage Renders a Service

By Rev. Walstein W. Snyder
President, N. C. and Va. Conference

About two months ago there came to me a request from a mother for help in meeting the needs of her children. The mother alone was trying to take care of six children as well as work at public work in order to have an income. After I had made some investigation and felt there was a very real need, I went to see Dr. Truitt and asked him if our orphanage could help out in the situation. Dr. Truitt visited the home and found there an opportunity for our orphanage to be of service. One month later, five of the six children were in the orphanage. The mother kept the oldest child with her. Today, these five children are receiving adequate care. They are assured of sufficient food, clothing and shelter. They are also now receiving the proper training that children must have if they are to grow up Christian citizens. Knowing this situation as I do, I know the Christian Orphanage has rendered a real and needed service.

When we see our orphanage rendering a service like this, we cannot help but feel that it should have our full support. When you see an institution like the orphanage meeting the needs of those that must have help to live a normal life, it makes you want to do all you can to help it operate efficiently Let us all give our full support to the Christian Orphanage.

The Dairy Furnishes Milk to Keep Boys and Girls Healthy and Happy

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Hallowe'en is coming soon,
A witch will ride a broom;
The cats are scary—everyone.
Hallowe'en is so much fun
—Miss Kennedy's Second
Grade, Southern Pines.

* * *

Be you witch, goblin, cat, spook, clown or gypsy, this is wishing you a jolly and safe Hallowe'en. Is your community one in which the storekeepers allow you to paint on their windows and give prizes for the most bewitching or bedeviling?

Do some of you work to make money? Do some of you work to make your church and Sunday school contributions? A few weeks ago a letter came to me telling that Roy Vann Brinkley, who attends Cypress Chapel Church was picking up peanuts left by the picker and selling them to make money for his pledge to the church. He had made a pledge the year before, and this year he wanted to increase his pledge. He did just that and has been working hard to make the additional money. Congratulations to his family and church for helping him be that kind of a boy!

We would be happy to hear from some of you and to know your projects and work that help contribute to your church. The Sanford Church spire was paid for by a brother and sister. The Junior Choir of the Church of Wide Fellowship sells salted peanuts to make money for a new piano in their choir room. Let us know what your projects are.

JUNE JOY HOUSE.

* * * * *

What the Parent-Teacher Association Does for the Child

By ANNIE L. GAETZ.

Issued by the National Kindergarten Association.

Back of every great movement, behind every worthy project, is some one person, someone with a vision and the courage to make that vision a reality. The idea of a Parent-Teacher Association was born in the heart of Mrs. Theodore W. Birney, and for the first few years of her organization's existence, it was guided and fostered only by mothers.

Then the fathers began to realize that they, too, were parents, sharing equally with the mothers the responsibility of the education and upbringing of their children. When fathers and mothers and teachers joined hands in one great movement, the influence of the Association began to be widespread, and today, after nearly fifty years of activity, organized groups of Parents and Teachers may be found functioning harmoniously in all progressive countries of the world. The movement is one of the most significant of modern times.

The aim and object of the Association is the cooperation of teacher and parent for the benefit of the child. It is a non-political, non-commercial, non-sectarian movement, seeking to discover methods and principles which will enable parents, teachers, and other citizens to work together for the improvement of all conditions which affect child life. It seeks, also, to strengthen and encourage the work of the teacher by enlisting the cooperation of the parents.

An improved understanding between parents and teachers tends toward an improved understanding between teachers and pupils. The knowledge that she has the moral support of the parents is an incentive to give of her best.

The Association offers an opportunity for the discussion of the problems which confront teachers and pupils, broadening the viewpoint of both the teacher and the parent, and benefiting the child through the cooperation which is thus developed. Unless the teacher has such cooperation, the questions of home study, proper food, sufficient sleep, social diversions, and the use of leisure are beyond the school's control.

The time has come when parents are beginning to realize that they must be trained for their most important and exacting task—that of, without the benumbing effect of dictatorial measures, guiding the thoughts and actions of their children.

It is now acknowledged that the complete activity of the child begins at birth, and guidance must began at that time. It is not safe to wait until a child is six before you begin with him a program for right living. If you do wait it will not be easy to repair the damages done during those years of neglect and mismanagement.

Though the discussions of such subjects as home influencing and child development, aided by the findings on those subjects by noted educators, parents are being assisted in the great task that is theirs—that of bringing up the future leaders of our land.

Then, too, at the Parent-Teacher meetings there are descussions of that part of their children's education gained from the streets together with the wider social forces repesented by playmates, including the gang; from sports, organized or unorganized; from motion pictures, radio, and television; and later from the dance halls and the automobile. The educator in home or school who fails to recognize these forces fails utterly in the understanding of his or her duty and opportunity.

Only by the close association and agreement of parents, teachers, and other citizens can the ideal community be created and maintained and education carried on as a unit in home, school, and community. When this is done, with open minds and hearts will parents and teachers, working together, help the child to develop, through a sympathetic, well-rounded education, into a really good and loyal citizen of the country.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Apple's Chapel	34.41	
Hebron	49.00	
Va. Valley Conference:		
Leaksville	49.00	
Mayland S. S.	5.60	
Mt. Olivet (G) S. S.	13.00	
		285.01
Total to date		$10,839.76

* * * * *

The Staley-Atkinson-Newman Memorial Fund

This fund was established by the church to materially strengthen the Department of Religion at Elon College. The amount authorized was $100,000. After the churches had paid $70,000, Elon College advanced sufficient funds to make the total amount sought, with the understanding and instruction that if and when the churches paid their allotments for this fund, these payments were to reimburse the current funds of the college for the amount advanced.

For the past two years these payments have come in rather slowly. This is to be expected, since a greater majority of our churches in the

(Continued on page 11.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Greetings from Hartford Friends

Last week I visited the Hartford Seminary Foundation, of Hartford, Connecticut, and there enjoyed seeing some of the students who are studying there. We have four former Elon students there this year. They are: Miss Dorothy Foltz, who is a member of the Leaksville Church in the Virginia Valley, and has served as director of Religious Education at Elon College and Burlington, North Carolina; William Tolley, who is past-president of the North Carolina and Virginia Youth Fellowship; Warren Matthews, who is past-president of the Southern Convention Youth Fellowship; and Paul Varga, who is a member of Bethlehem (Disputanta) Church in the Eastern Virginia Conference, and was student-minister at Hopewell, Virginia, two summers ago.

While at Hartford, I visited in the home of Dr. and Mrs. Allan Gleason, Jr., who are members of the Holland, Virginia, Church, and are leaders in campus life at Hartford. Dr. Gleason is Librarian and Professor of Linguistics and Phonetics, and Mrs. Gleason is director of the Nursery School. They always make students from the Southern Convention feel at home in their home, and they gave a party for us while I was there.

They all send their greetings and best wishes to the people of the Southern Convention. Hats off to these people who are continuing their education at Hartford and to Dr. and Mrs. Gleason who give you a "home away from home"!

Ruth H. Dunn.

* * * * *

Spoon's Chapel

Our young people are looking forward to a good, new church year. They are planning to present a play at the church on November 2.

Recently they have elected new officers, which are as follows: Shelby Jean Luck, president; Martha Luck, vice-president; Geneva Luck, secretary; Evelean Keeling, assistant secretary; Edith Stout, counselor; Betty Luck, song leader. The Program Committee are Arlene Scott, Ernest Scott, Edith Stout and Lydia Stout.

Reyax With Max

I would like to share with you the following letter which I received recently:

Dear Max:

In reading over a lot of papers which had accumulated in the office while I was on a trip for almost a month, to Nebraska and Minnesota, I was very happy to read your column on page 13, of one of the September issues of The Christian Sun, and to see that you are plugging for the Laymen's Fellowship.

Will you please accept not only my appreciation, but the appreciation of all the laymen of the Southern Convention for the interest and time you have taken not only in Laymen's Fellowship work, but also the work of the entire church. . . .

Most sincerely yours,

Walter A. Graham.

Mr. Walter A. Graham is the didector of our National Laymen's Fellowship, so naturally I was happily surprised to get this letter from him. The article to which he refers was one urging the young men to join their local Laymen's Fellowship. We in the Southern Convention should feel proud that this national leader thinks about us. Let's not disappoint him. Furthermore, boys, let's not miss the fun and fellowship to be had.

* * *

Tramp: "Lady, could you do a little sewing for me, please?"

Lady: "Why, I guess so. What do you want me to sew?"

Tramp: "Just sew a new suit on this button, please."

* * *

Junk Man: "Have you any old bottles you'd like to sell?"

Old Lady: "Do I look like the kind of person who would drink beer?"

Junk Man: "Do you have any old vinegar bottles you'd like to sell?"

* * *

Diamonds are chunks of coal that stuck to their job.

NEWS OF ELON COLLEGE.

(Continued from page 10.)

Southern Convention had paid their allotments in full.

Payments have been received since our last report from the churches as follows:

Isle of Wight Church ....$	50.00
F. Ervin Hyde	25.00
Miss Georgia Bradley for Mt. Zion Church	100.00
Graham Providence Memorial.	20.00
Portsmouth, First	330.00

This makes a total received of $95,448.96. This is very good, and we move along toward the eventual completion of this fund by the churches. If there are other churches due an amount on their allotments, it would be of great assistance to the college at this particular time if they would make payment. We have come along successfully thus far; why not get together and complete this fund?

THE VIRGINIA VALLEY CONFERENCE.

(Continueed from page 2.)

spoke of the need for increased giving for church building, due to inflation and the great shifts in population, and the increased evangelistic needs. Dr. Childs stated that the one big job of the church in Africa is to win the people from paganism and to keep materialism from encroaching upon them. The great work of the missionary is to teach leaders for the church.

One of the most impressive services of the conference was the ordination of James Madren, son of Rev. S. E. Madren, and the licensure of Page Painter, son of Noah F. Painter of Luray.

Two new ministers were welcomed into the conferenec: Rev. Henry V. Harman who comes from the Washington Association, and Rev. Ralph M. Galt who comes from the Iowa Conference.

The Woman's Missionary Society presented a copy of the Revised Standard Version of the Bible, as a token of remembrance of the late Mrs. O. J. Sours, to the Elon College Library. It was accepted on behalf of the college by President Smith.

Conference officers re-elected for the coming year are: K. B. Dofflemyer, president; Rev. R. E. Newton, vice-president; Clarence A. Phillips, secretary; Rev. E. J. Rohart, assistant secretary, and O. W. Andes, treasurer.

Clarence A. Phillips.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Compassion of Jesus

Lesson VI—November 9, 1952.

Memory Selection: *"When he saw the crowds, he had compassion for them, because they wre harassed and helpless, like sheep without a shepherd."*—Matthew 9:36.

Lesson: Matthew 9:1-9, 35-38.

Devotional Reading: Ezekiel 34:11-16.

Healing of Body and Mind.

The man was a pathetic figure. He was suffering from paralysis—he was not able to walk a step. That was bad enough. But there was something that was worse—he was suffering from pangs of conscience and the pain of guilt. His paralysis had been caused by his own sins. That made his physical suffering the more acute and burdensome. To be sick of body is bad; to be sick of mind and heart is worse. To be sick of body and mind and heart—well that is unbearable.

Through the help of some friends, this man was brought to Jesus. They were concerned primarily, one suspects, in getting him healed of his bodily ills. This may have been the man's chief concern, too. There are many people who are more concerned about their physical well-being than about being spiritually whole. Imagine, then, the surprise of the men, all five of them, when Jesus said to the man sick of the palsy, "Son, be of good cheer; thy sins are forgiven thee." It was good psychology; for these words, directed to the mind and heart of the sick man, gave him encouragement and hope. He was ashamed of himself, perhaps despairing of himself. Jesus awakened and quickened faith and hope and expectancy.

There were some other folks who were also surprised. The scribes were scandalized. The idea of such a thing—a man having the audacity to tell another man that his sins were forgiven! Only God could forgive sins. It was blasphemy, blatant blasphemy!! Jesus knew what they were thinking, their thoughts were plainly written on their faces. So he replies, "Well, which is easier to say, Thy sins are forgiven, or to say, Arise and walk? Just to show you that I have power or authority on earth to forgive sins, I will have this man to get up and to take up his bed and walk." "Get up and walk," he said to the paralytic; and the fellow got up and walked away, carrying his bed!

There are many lessons here, but the topic for today is "The Compassion of Jesus." The word compassion comes from two Latin words, *con*, which means "with," and *patio* which means "to bear" or "to suffer." Compassion is the capacity and the willingness to bear with, or to suffer with another. It was a characteristic and basic quality of the life of Jesus. Back of what he said and what he did, was his great compassion for men. He cared for them, he was concerned about them, he suffered for them, he loved them. The man who lacks compassion, lacks one of the basic qualities of the Christian life. And the Cross of Christ was a symbol of God taking upon himself, in the Person of his Son, the sorrows and sins and sufferings of the world. We do not have a High Priest who cannot be touched with a feeling of our infirmities.

Friendship for the Outcaste.

Scandal No. One for the scribes and Pharisees was the incident of the healing of the paralytic and the words of forgiveness to the man. Scandal No. Two came immediately thereafter. As Jesus walked along the seashore, he saw Matthew, or Levi, sitting in the office of the Collector of Internal Revenue. Matthew was a publican. That is all that has to be said from the standpoint of the scribes and the Pharisees. That made him a renegade to both his race and his religion, and marked him as a man hated and an outcaste. He was socially ostracized. And here was this Man Jesus, calling this outcaste, a socially unacceptable publican as one of his intimate followers!! That was too much. Those old fellows "blew their tops" sure enough.

But it was all an expression of the compassion of Jesus. He felt for that lonely, lowly, lost man. "Follow me," said Jesus; and the words found an answering response in the publican's heart. He arose and followed Jesus. Thus did Jesus demonstrate that if you treat a man like a man, he will react like a man. Thus did he challenge the Church to fulfill its mission to the lowly and the lonely and the lost, to the discriminated-against and to the disinherited. Some churches, sometimes go after the rich and respectable; and they are not interested in the people that live on the other side of the tracks. God knows that these people need Christ too. But if the church would keep faith with its Founder, it will have compassion for the underprivileged and the outcaste.

It is a matter of history, of course, that this ostracized and overlooked publican had unsuspected capacity and posibilities, and he became not only a faithful and fruitful disciple and apostle of the Master, but the author of what is known as the Gospel of Matthew! One can never tell. God does not see as men see; he sees the man within the man, the man that can be.

Compassion for the Multitudes.

How do you feel, Mr. Preacher, when you go into your pulpit and see a large congregation before you? Do you swell up with pride that so many people have come to hear you? Or do you fill up with compassion because you see the people as sheep that are weak and wandering and wayward and worldly? Is there anything about them, even if they are well-dressed and if they did come in fine cars, that tugs at your heart, and causes you to be moved with compassion for them? Can you enter sympathetically and compassionately into their fears and hungers and sorrows and burdens and sin and suffering? The same questions can be put to the teacher of a Sunday school class, or the social service worker, or for that matter to the individual Christian. Can you move through a city and remain unmoved by what you see in terms of human need? Can you look upon the needs of people round the world and not do anything to share with them what has been so generously given to you?

One of the greatest needs in the world today is compassion, a concern for others, a concern that is so deep and dynamic that we have to do something about it. One suspects that one reason why so many people are indifferent toward the Church is because they do not think that the Church cares. "Compassion is the basic emotion of the Kingdom of God; it is the hope of the world; it is the call to the ministry of every

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

SOCIETY REPORTS

Bethlehem—Eastern Virginia

The Woman's Home and Foreign Missionary Society of the Bethlehem Congregational Christian Church has completed a very successful year, both financially and spiritually. All three groups of this society have contributed to both T. B. and Red Cross. We have visited the community shut-ins and carried flowers, fruit and other gifts.

We sent friendly service gifts to the migrants, including health gifts, clothing and toys.

We have had our home and foreign mission studies and also our Bible study. Family Life Night was observed by our church as a whole, with a supper followed by a very inspiring program given by the young people. A movie was also shown.

The societies were fortunate in gaining four new members during the year. We regret the loss of one of our faithful members.

We have met all of our requirements for the past year, and with the help of God plan to make the coming year even more successful.

MRS. W. E. HORSLEY,
Secretary.

* * *

Elon College

The Elon College Missionary Society completed its year's work on Monday, September 15. We have met all requirments for the Standard of Excellence, have held full number of meetings, observed special days and occasions, received life memberships and thank offering, and reviewed both mission books. The Willing Workers and Cradle Roll have also done a most commendable work. The society has also voted to restore the Junior and Young People's departments next year.

These things may be of interest: Since we have acquired a new parish house, there are definite needs for which our women are accepting responsibility in addition to our usual mission work. Our constitution is being revised to care specifically for these changes. It provides for more general meetings. In addition to the previous quartedly business meetings, we will unitedly care for our book reviews, our Thank Offering, Community Service and Friendly Service responsibilities. That these special business meetings may not prove burdensome, we are having but ten circle meetings—from September to June.

Miss Angie Crew was our guest in April. While she was here, the day circles were invited to hear her at an informal tea at the home of Mrs. L. E. Smith. After dinner the evening circles enjoyed hearing her.

It is always a privilege to hear an author review his own work. This year, Dr. Truman Douglass, author of "Mission to America," was our guest for a luncheon meeting to which other missionary societies of both our church and other denominations were invited. Also Dr. Samuel McPheeters Glasgow was with us for an evening service and reviewed "Applied Christianity," his commentary on the Book of James. Those who heard him will not forget his vivid, spiritual interpretations. Our own Dr. Sloan gave us an insight into "We Americans," with moving pictures of our work in Mexico and South America.

Altogether we have had a good year and are looking forward to a better one.

MRS. L. E. SMITH,
President.

* * *

Damascus—E. N. C.

The Damascus Women's Missionary Society, Route 3, Chapel Hill, North Carolina, has had a very good year. We had twelve monthly meetings. We have used the packet program material along with our own planned devotionals.

At our Christmas meeting, instead of exchanging gifts we started a fund to buy a carpet for our church. This fund has grown to almost one hundred dollars.

For Family Life Week, we had a community song service on Sunday night. We used the planned program, ofter which we enjoyed gospel singing by six groups, three of them being family groups.

Our friendly service projects were Franklinton and North Carolina migrants.

Our society is still young, but we are gaining steadily. We did not quite reach our achievement goal this year, but we are looking toward a better and a more successful year ahead.

MRS. JEROME CRABTREE,
President.

* * *

Rosemont

The Woman's Missionary Society of Rosemont Congregational Christian Church has had a variety of very interesting and inspiring meetings under the able leadership of the president, Mrs. Elmo Spencer.

We have been so fortunate in having Mrs. I. W. Johnson teach the study of the Epistle of James, according to the suggested outline given by the Board of Woman's Work.

Mrs. J. F. Morgan reviewed our mission study book, "We Americans: South and North." We had speakers at some of our other meetings, among them Mrs. Nathan Bray and Rev. Douglass Newman from the Methodist Church.

While our average attendance stays about the same, we are hoping that this year we can show an increase in both attendance and interest in this very necessary phase of the work of the church.

MRS. M. K. HASSELL,
Secretary.

* * *

Cypress Chapel

The Woman's Missionary Society of Cypress Chapel Christian Church has had a very successful year. We would like to tell you everything we have done, but space will not permit. We have a small group, but it is filled with enthusiasm and determination.

During the past year, we have tried to follow the theme, "A Highway for Our God." Our programs have been well planned in advance and given each month.

Our spiritual life leader, Mrs. G. C. Mann, taught the Bible Study on the Book of James. The study was inspiring and instructive.

We observed World Community Day with Bethlehem (Nansemond). The Thank Offering service was also observed. World Day of Prayer was observed at the church with Liberty Spring and Bethlehem joining in the observance.

An enjoyable Christmas party was held and all members exchanged gifts. We also remembered the sick and the shut-ins.

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I wish you could have seen how seriously happy—by that I mean too happy to jump up and down like girls often do—Margie Hayes was when Mrs. Stadler, our sewing matron, fitted a very pretty coat on her. She felt of it and admired it, and looked in wonderment and joy as if she couldn't believe it. It had to be shortened, but could she wear it up to the main building to show her matron. When she was told that she could, she came on by the office to let us see how beautiful it was. Margie is a good girl; and I am real glad for her. Each autumn this friend makes some girl happy with a real coat. Last fall it was Doris Ward, a senior this year, who got the coat. Doris was present when this one was fitted yesterday. I asked her what had happened to the one she received last fall; and she told me that she had it now, as good as new, and how much she had appreciated it.

One wonders if the donor of these coats cannot remember with warm delight the first beautiful teen-ager coat she had. She works in a lovely department store where she sees beautiful coats, and thinks how much one of the girls would enjoy having one. She must be happy to think of some girl without a mother and father to look after them, in a "home" getting a thrill out of wearing a beautiful coat. As I say, you should have seen Margie yesterday, when she was told it was hers, her very own. "You must keep it nice for Sunday." "Oh! I will, I will," she earnestly replied. A lot of young people today cannot realize what that coat means, but some older ones can understand. All of us could do something about making a child happy here, and most of us will. Do not forget us, and when you remember us, remember also that everything is costing us more all the way around.

Our children enjoyed presenting their program at Hines' Chapel and Monticello churches this past Sunday. They get much fun out of seeing the country, as well as seeing the churches and the congregations. it is a very worthwhile experience for them, and any church which invites them has had a share in their educational experiences.

Thank you for the good report this week. We hope it will begin climbing each week toward the final goal. To make that goal, we must have $26,350.93. That means that we must all remember the Orphanage in our benevolent giving. I am sure that all who read The Christian Sun will do so. The only thing is that so few people see our church paper compared to the entire membership of the Convention. It is perfectly legitimate in the Convention financial plan for churches to go beyond their apportionment with special offerings for the Orphanage in November and December.

Those two new matrons are still needed. That is a very real necessity. If you know of someone whom you can recommend, please let us know at once.

John G. Truitt,
Superintendent.

REPORT FOR OCTOBER 23, 1952

Commodities for the Week.

Mrs. F. E. Ratzell, Asheville, N. C., Coat.

Lamm Clothing Co., Burlington, N. C., Clothing.

Mrs. Irvin Foltz, Luray, Va., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$12,746.55
Eastern N. C. Conference:		
Amelia	22.00	
Moore Union	12.00	
Pleasant Union	75.00	
Southern Pines	18.00	
Wentworth	92.00	
		219.00
Eastern Va. Conference:		
Christian Temple	10.00	
Rosemont, for Jo Ann Arnold	20.00	
Oak Grove	9.00	
Union (So.)	9.00	
Union (Surry), S. S.	24.00	
		72.00
N. C. and Va. Conference:		
Haw River	69.00	
Hopedale	46.81	
Salem Chapel	3.00	
		119.31
Western N. C. Conference:		
Providence Chapel	1.00	
Randleman	35.00	
Zion	25.00	
		61.00
Virginia Valley Conference:		
Mt. Olivet (R), S. S.	10.50	
		10.50
Total		$ 481.81
Grand Total		$13,228.36

Special Offerings.

Amount brought forward		$20,033.87
Mr. & Mrs. A. Glendon Johnson, Alexandria, Va. in memory of James A. Weathers	5.00	
Philathea Class, Reidsville Church	10.00	
Mrs. Bernard W. Godwin, Suffolk, Va., in memory of John C. Bradford	10.00	
First Cong. Christian Church, Roanoke, Ala.	5.34	
G. A. Maynard, Mebane, N. C.	100.00	
Mrs. T. W. Chandler, Virgilina, Va., in memory of Dr. C. E. Newman	10.00	
Mr. J. T. Forbes, Brown Summit, N. C.	60.00	
Mr. & Mrs. Nelson Jackson, Tryon, N. C., in memory of Miss Mattie Mae Avent	10.00	
Mrs C. A. Pugh, Winchester, Va.	10.00	
Mrs. Ashby Foltz, Luray, Va.	5.00	
Special Gifts	161.50	
		$ 386.84
Grand Total		$20,420.71
Total for the week		$ 868.65
Total for the year		$33,649.07

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

The Eastern North Carolina Conference

By W. T. Scott, *Superintendent*

The one hundred twenty-seventh annual session of the Eastern North Carolina Conference was held at the Mount Auburn Church, near Manson, North Carolina, Tuesday and Wednesday, October 21-22. It was well attended, reports from the various churches were most encouraging, a strong program was planned and executed, and in our opinion this was one of the most successful sessions held in years.

The session was well presided over by President Fred P. Register. Rev. Emory M. Carter was on hand to discharge faithfully his duties as secretary, which position he has held for 25 years. Mr. W. J. Ballentine, a prominent layman from our Wake Chapel Church and long time treasurer of the conference, was there to perform his important duties.

All of the pastors of the conference were present except three, one of these being Dr. Robert Lee House, who was kept away because of illness. Only three churches failed to make reports, and the majority of the churches paid in full the apportionment items. Churches having "paid in full" their apportionments at the time of the conference session were:

Amelia, Antioch, Bethlehem, Beulah, Chapel Hill, Damascus, Fuller's Chapel, Good Hope, Henderson, Hope Mills, Lebanon, Lee's Chapel, Liberty (Vance), Martha's Chapel, Moore Union, Morrisville, Mount Auburn, Mount Carmel, Mount Gilead, New Hope, Niagara, Oak Level, Pleasant Hill, Plymouth, Pope's Chapel, Sanford, Shallow Well, Southern Pines, Turner's Chapel, Wake Chapel, Youngsville, and our newest church—Fayetteville.

This is a splendid record, the best in years. This is a total of thirty-four churches "paid in full" out of forty-eight churches in the conference. We believe some of the other fourteen will send in remittances which will pay "in full" their apportionments. Only one church in the conference failed to make any remittance for the work of our benevolence program.

Rev. William A Rich, host pastor, welcomed the conference, and he and his people proved their welcome by providing generously for the temporal needs of all present.

Outstanding on the program were the following presentations: The claims of the Christian Ministry in an address by Dr H. S. Hardcastle of the Eastern Virginia Conference, who spoke on "Concerning the Ministry"; the needs of Elon College, presented by President L. E. Smith, Mr. I. H. Vickery and Mr. S. H. Basnight; the Church Building Loan Fund Campaign, need and program, presented by Rev. Eric T. Braund of Greenbelt, Md.; our financial and stewardship responsibilities, by Rev. W. C. Farrell, chairman of the Stewardship Committee, and Dr. Stanley C. Harrell, chairman of the Convention Finance Committee, who addressed the conference on "The Larger Faith"; the Conference Sermon by Rev. W. A. Grissom, and the observance of Holy Communion, which was in charge of Revs. W. L. Wood and W. A. Rich; and the program of our Young People, by Miss Bettie Burt Hight and Miss Coghill.

The conference voted unanimously to approve the increased apportionments, designed to make possible the employment of a Stewardship-Evangelism Secretary, and likewise the conference's participation in the Church Building Loan Fund Campaign was unanimously approved.

Two new ministers were welcomed: Rev. W. L. Parker, pastor of The United Church, Raliegh, and Rev. W. A. Grissom, new pastor of Liberty (Vance).

Devotional services were conducted by Revs R. T. Grissom, George M. Tally, and W. L. Parker.

Reports were presented by the committee chairmen, as follows: Education and Standing of Ministry, Dr. Will B. O'Neill; Christian Education, Miss Coghill for Dr. Robert Lee House; Home Missions, Rev. Carl Wallace; Foreign Missions, Rev. R. L. Jackson; Religious Literature, Mrs. R. L. House; Ministerial Relief, Mr. I. H. Vickery.

Dr. John G. Truitt, superintendent of the Christian Orphanage, told of the work and needs of the orphanage. The report of the North Carolina Council of Churches was given by Rev. M. R. Kurtz, executive director, and Rev. Carl R. Key reported on CROP. Rev. Frank Apple, the president of the Christian Missionary Association, presided at a session of the association, and upon vote, it was decided to assist our new church at Fayetteville with funds of the association.

One familiar figure was missed at this session—the late Deacon J. A. Kimball. Brother Kimball, through out his long and useful life, represented Auburn Church in many sessions of the conference.

SUNDAY SCHOOL LESSON

(Continued from page 12.)

man, whether he be preacher or publican or private citizen."

Ask God to give thee skill in comfort's art,
That thou mayest consecrated be, and set
apart,
Unto a life of sympathy.
For heavy is the weight of ill in every heart;
And comforters are needed much,
Of Christ-like touch.

LUCY LARCOM.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

In February, Rev. E. T. Farrell, pastor of our church, gave a most interesting review of our mission study book, "Mission to America." Our foreign mission book, "We Americans: North and South," was taught by Mrs. Roy Brinkley in such an interesting manner that we all enjoyed it.

As our Friendly Service gifts we sent a large package to Franklin Institute at Franklinton, N. C., and another to the migrants, at Richmond, Va.

With the help and inspiration of our pastor, we observed Family Life Week by visiting the shut-ins and having a program and song service with them. This was followed on Friday night with a covered dish supper. All families of the church were invited. This week was one of the high-lights of the year.

A life membership has been purchased for Mrs. Otelia Harrell.

We have a very active Cradle Roll under the leadership of Mrs. E. T. Farrell. At the end of the year a party was given for them and an offering taken.

Our group joins with you in our prayers for our missionaries and our work in the coming year:

Mrs. J. W. Jones,
President.

Goal $60,000 **THE CHRISTIAN ORPHANAGE** Goal $60,000

CHRISTIAN ORPHANAGE

The orphanage offers you an opportuntiy to invest in human life!

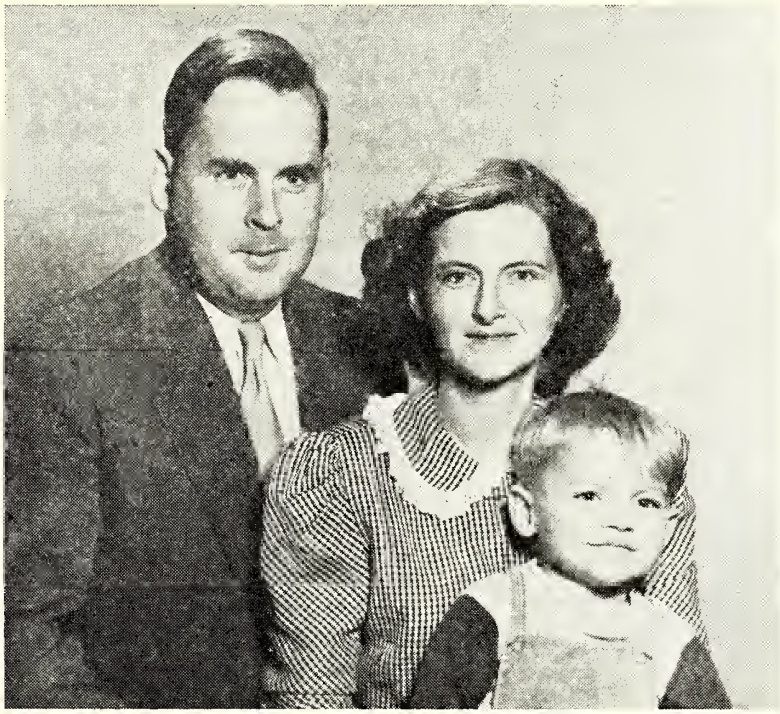
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, NOVEMBER 6, 1952 NUMBER 44

New Corroll County Mission Leaders



Rev. and Mrs. Wolfe and Kenneth

Rev. and Mrs. William R. Wolfe began their work in our Carroll County Mission on November 1. They come from Pleasant Hill, Tenn.

Mr. Wolfe was born and reared near Pittsburgh, Pa.; and is a graduate of Duke University. Mrs. Wolfe is a graduate of Dennison University. Both received their B. D. degrees from Yale Divinity School, and both are ordained ministers of our denomination. They have one son, Kenneth, born in 1950.

The Woman's Thank Offering is to be used for helping to erect a new church building at Rocky Ford. The sum of $5,000.00 is needed, and the support of the Thank Offering this year will be a great help to Mr. and Mrs. Wolfe in their new work. Elk Spur and Rocky Ford churches will prosper under their leadership.

News Flashes

Dr. Duane Vore announces that Dr. John G. Truitt will return to his former pulpit in Suffolk and assist in the act of re-dedication of the sanctuary and the presentation on behalf of the trustees to the people of the church.

Miss Lucy Eldredge, who was at one time director of Religious Education of the Southern Convention with headquarters in Richmond, was a visitor to the office of publication for a short while last week. We were delighted to have her visit us.

Rev. L. M. Presnell, pastor of our Liberty, North Carolina, church reports a most enjoyable service on Laymen's Sunday, October 26. Mr. Lester York was in charge of the program, and Mr. Jack Shoffner was the speaker, using for his subject, "Laymen's Place in the Church."

Our church in Asheville, North Carolina, has installed a new Baldwin organ, which was used for the first time last Sunday. Mr. Arthur Borgensen was the organist. Extensive repairs and improvements have been made on the church property recently. Rev. Frank E. Ratzell received seven new members on Worldwide Communion Sunday.

Miss Pattie Lee Coghill served as dean and also taught in the interdenominational Christian Workers' School being held at the Braddock Street Methodist Church in Winchester, Virginia, last week. She will be a group leader in the Annual Youth Conference of the Virginia Council of Churches to be held at the Second Baptist Church, Richmond, Friday evening of this week through Sunday.

North Carolina and Virginia C. M. A. Needs Your Help

We have contacted the minister or a lay leader in every church in our conference urging them to see that a Conference Missionary Association representative was appointed in their church. We hope that this has already been done. This person is to go to bat for the C. M. A., in his or her local church, trying to get as many memberships as possible. We hope that these people will put in a good word any time or anywhere they can. Anything that you may be able to do for this cause will be greatly appreciated.

Our goal this year is $1,000.00. We really need this amount now to meet, in part at least, pressing needs about us. We are completely dependent upon free will donations through individual and group memberships to keep the C. M. A. going. We are counting on you to help meet our goal.

Send your membership dues to Mrs. W. E. Briggs, 1402 Richardson Drive, Reidsville, N. C., or see her at conference when we meet at Bethlehem, November 11-12. You will hear of some of the things we are trying to do during conference.

KENNETH REGISTER,
President.

Pleasant Ridge Laymen Conduct Church Service

Sunday, October 26, was observed as Laymen's Sunday in the Pleasant Ridge Church, with four laymen giving addresses and other laymen conducting the entire service. Laymen's Sunday was postponed one Sunday so as to correspond with the regular preaching Sunday.

The four speakers were: Hubert Beane, from our Asheboro Church, who spoke on the topic, "Men—at Work"; H. V. Cox, Jr., Harry Smith and Earl Lowdermilk, members of Pleasant Ridge, who spoke on the topics, "Men—at Play," "Men—at Church," and "Men—at Home," respectively. Others participating in the service included Harry Stewart, who pronounced the invocation; Theodore Cox, who led the morning's prayer; J. C. Newell, who pronounced the benediction, and Lawrence Cox, who played the piano. The choir also was composed wholly of laymen.

Attendance was good for this very impressive Laymen's Day service.

MAX VESTAL.

News of Liberty Spring Church

The Laymen's Fellowship of the Liberty Spring Christian Church, near Suffolk, Virginia, conducted the regular morning worship service on Sunday, October 19, under the direction of its chairman, Joseph Savage. The responsive reading was led by W. L. Wilkins, the scripture lesson was read by Charlie E. Nichols, and R. E. Rogers led in prayer. The Men's Chorus, composed of J. R. Lawrence, William T. Harrell, J. E. Harrell, Jr., Dale Lawrence, Joseph Bryant, Jerry Perry and Dr. Jesse H. Dollar, rendered special music, and Parke C. Brinkley delivered the laymen's message. Mr. Brinkley, who is the Commissioner of Agriculture of Virginia, is a deacon of our church.

On Friday, October 24, at 7 p. m., the laymen held their annual Ladies' Night Banquet in the Fellowship Hall of the church. Seventy laymen and guests were present for the occasion which featured an excellent program and a delicious turkey dinner with "all the trimmings." Charlie E. Nichols served as toastmaster and kept things moving along smoothly. The guests were welcomed by N. W. Byrd, with Mrs. William Tucker responding for the ladies. The invocation was given by Wesley Harrell. The speaker of the evening was S. Womack Lee. Mr. Lee, who is the itinerant instructor on Farm Training, was introduced by Joseph Savage. He spoke on the topic, "Successful Farming." At the close of his address, William T. Harrell, accompanied at the piano by Mrs. Wilkins, sang a musical selection. The program committee of the Laymen's Fellowship and the ladies of Circles One and Four of the Woman's Auxiliary were largely responsible for the wonderful evening which everyone present enjoyed.

The newly installed officers of our wide-awake Laymen's Fellowship are: Joseph Savage, chairman; N. W. Byrd, vice-chairman; Emmett Arline, secretary; Johnnie Morgan, treasurer, and Mrs. L. W. Wilkins, pianist.

(Continued on page 3.)

Southern Convention Dates to Remember

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

November 11-12—North Carolina and Virginia Annual Conference
Bethlehem Church, Altamahaw

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

Greensboro Planning for Another Training School

An enthusiastic group of people representing practically all of the churches of the Greensboro area met at First Church, Greensboro, on Sunday afternoon, October 26 to plan for another Leadership Training School. It was decided to hold a four-day session of leadership education, featuring a workshop or laboratory type of meeting. The following courses and teachers were selected: A Workshop on "Methods of Teaching the Bible," Miss Leila Anderson of the National Division of Christian Education; a Workshop for "Leaders of Young People," Rev. John Graves, Minister of Religious Education, First Church, Burlington; a Workshop for "Church Officers and Workers," Dr. W. E. Wisseman, pastor of First Church, Greensboro; and a class on "The Congregational Christian Church," Dr. Wm. T. Scott, superintendent of the Southern Convention.

The school will begin with registration at 2·30 on Sunday afternoon, January 4, and will continue each evening from Monday through Wednesday, from 7:30 to 9:30 p. m., at the First Church, Greensboro. Rev. Harold Hipps, recreational leader of The Methodist Church, will meet with the entire group between the two sessions each evening.

The following officers were elected: Mr. Martin T. Garren, dean, First Church, Greensboro; Mrs. Hugh Nelson, secretary, Pleasant Ridge; Mr. R. W. Iseley, treasurer, Hines Chapel . Rev. W. J. Andes, Winston-Salem, and Mr. Paul Huffines, Apple's Chapel will serve as additional members of the Finance Committee, of which the treasurer will be chairman.

Pattie Lee Coghill.

NEWS OF LIBERTY SPRING.

(Continued from page 2.)

The local projects of the Fellowship are the beautifying of the church lawn and the restoration of the historic spring from which the church derived its name.

Liberty Spring Church has received 24 members during the year, but our net gain is fifteen. We now have 357 members.

Our budget for the new church year has been oversubscribed. Most of our members made weekly pledges instead of yearly pledges.

The Youth Fellowship is doing a good job.

Our Woman's Auxiliary has been divided into four circles. Each circle meets monthly and the auxiliary quarterly. We believe this reorganization of the auxiliary will revitalize our women's work in the church.

Our Sunday school made a good investment when it purchased a Tri-Purpose projector for teaching purposes. Film strips are being used each Sunday morning in some department. The first six weeks, of the quarter, "Events in the Ministry of Christ" will be shown, and the second six weeks, "Life and Ministry of Christ in Original Art" will be used. Mrs. V. L. Christopher is our Visual Aid chairman, and Mrs. C. E. Nichols is her assistant.

The Board of Deacons and their families recently enjoyed a buffet luncheon at the home of Deacon and Mrs. G. O. O'Berry, in Harrellsville, N. C. The regular meeting of the board was held immediately following the luncheon.

Under the leadership of our pastor, Dr. Jesse H. Dollar, along with the 125 members holding official responsibility, this should be the beginning of the best year ever.

Mrs. Wm. T. Harrell,
Reporter.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

"Building--With Love and Gratitude"

A GUEST EDITORIAL

By MRS. W. B. WILLIAMS, President
The Woman's Missionary Convention
Southern Convention

When a woman becomes a member of the women's organization of a Congregational Christian Church, she becomes a member of the National Fellowship of Congregational Christian Women, a member of the General Department of United Church women, and a member of the women's division of the World Council of Churches, which links her with the world-wide Christian family.

When a woman becomes a member of the women's organization of a Congregational Christian Church she is automatically caught up in a movement which numbers more than 600,000 Congregational Christian women and which boasts a proud record of distinguished achievement down through the years.

If we ended our thoughts with the above two paragraphs, we would think that this organization of Congregational Christian women was such a large body that we as individuals could not possibly fit into the total pattern. But we must remember that we tend to think in parts, not wholes, and we work with vision and great purpose only as we see each part in relationship to the whole.

Our Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches has a very vital part as a unit in the total program of the National Fellowship. Our three Women's Conferences make up the Woman's Convention. The conferences are composed of the fifteen districts, and the districts are made up from the various sicieties in our one hundred and ninety-seven churches. The thousands of women in our churches like you and me, in the every-day walks of life, make up these societies. So, when we get right down to business, we find that each individual is a very important part of this whole great Fellowship of Women.

Quoting from our National Manual, we find these words: "Unto us as church women are entrusted the most precious things in the world. It is ours to cherish and to nourish all that is best in human life and experience. The church is our bulwark; God is our source of strength and inspiration. And yet, in a most marvelous way, he is dependent upon us to do his work in the world—dependent upon our human hearts and minds and hands. In the brief moment of time in which we are privileged to live in this challenging world, what a task is ours to perform, what a high service to discharge."

There is an old adage that says, "Man's work is from sun to sun; woman's work is never done." So it is today—woman's work is never done. As organizations of church women, it is our purpose "to cultivate the spirit of Christ, beginning within our own lives and reaching out into home and community and the uttermost parts of the earth." To answer the call to service is no easy task. The work is one of enlarging proportions and unending limits.

Our theme for this year is "Building—With Love and Gratitude." As we go about our duties we, as church women, will be building, and we MUST build with love and gratitude, in the home, the church, the community and finally in the uttermost parts of the world. For what truly grateful heart, with love for God and man, can fail to know deep happiness that expersses itself in Christian word and deed!

What a challenge is ours! If we have the true faith Paul speaks of in his letter to the Collossians, and this deep happiness comes to us and we give it outward expression, we build for ourselves, as well as for others, an inner peace that must needs be translated into peace for the entire world. If the whole will of our Lord and Master is to be done, this will include human rights for our fellow-man in America, and a deeper understanding of the needs of our brother in Africa, and our responsibility to him; as well as the re-vitalizing of our own church program in Carroll County.

These are some of the things which will be among our concerns for the coming year, and "it is to such a mission that we as church women re-dedicate ourselves to spend our time, our talent and our treasure in mutual endeavor with our own denomination and with the body of Christ in our nation and throughout the wide reaches of the world."

Christian Attitudes

A Series of Meditations

By REV. HENRY E. ROBINSON

Minister, First Christian Church, Burlington, North Carolina

IV.—"Toward the Community"

On a certain trip I used to make to the South I would be on the look-out for the first Spanish moss which hung like lace upon the trees and added atmosphere and a lazy beauty to that part of the country. Something of that beauty rather disappeared for when I discovered that Spanish moss was a parasite which drew its life from the host tree and would eventually stunt or kill the tree.

Spanish moss need give us little concern. The trees will somehow survive and reproduce as they have through the centuries. But Spanish moss is a good illustration of a type of citizen which is all too abundant in the community, who draws his life from the life of the whole without contributing effort, or inspiration, or material gift toward the growth and progress of the group of which he is a part.

In the history of man, never has community loyalty and community responsibility been so vital. Never have men been so interdependent. We literally draw our life from the community. A little while ago I drank a cup of coffee for my breakfast. It was grown by our neighbors in South America. It was transported by the marine industry. It was processed, packed and distributed by food marketers. I added sugar from Cuba and cream from some dairy perhaps many miles away. I brewed the coffee in an electric perculator the parts of which had been assembled from many sections of the world. For heat, I depended on current that was generated by some great electric plant also miles distant. In as simple a thing as drinking a cup of coffee I have acknowledged my dependence upon many men in many lands. If this is true of a cup of coffee, which I might easily do without, how much more is it true of my home, my car, my radio, my clothes, my food which is so important to living?

A Christian, out of nothing more than fair play, must feel deeply the desire to make his contribution to the life of the community. Surely a Christian has nothing in common with Spanish moss. A Christian must take the role of sunshine, rain, air and the essential elements of the soil which sponsor growth and bring a harvest. Christians have the example of their Lord and Master, whose footsteps could be traced by deeds of help and healing. He made the world richer for his presence. He plainly stated that he came to serve and to bring the abundant life. He punctuated his words with deeds of sacrifice, even the giving of his life when that became necessary.

REV. H. E. ROBINSON

If we are so dependent upon one another for the material things of life, should we not realize how deeply our close-knit society is affected by the moral standards which we hold? It is said that personal cleanliness is nowhere so important as on shipboard where five hundred men live close together. Disease could spread rapidly and exhaust the efficiency of the crew. The world is living closer together than it ever has before. Only a few years ago, what happened in some distant corner or isle of the world was of little moment to the rest of the world. Today, what happens in Korea and Formosa reaches into our family circles for our sons and into our incomes for our very livelihood.

There are always those who excuse themselves because their actions can have no effect upon distant scenes halfway around the world. But what about the world in which we are the center? In that world our actions are tremendously important. The greatest contribution you can make toward a better world is to make a better world right where you are. Maybe it's to lift the burden of loneliness from the heart of a friend, maybe it is bringing someone into the fellowship of the church, maybe it is putting your shoulder to the wheel of a worthy cause that has bogged down in the slough of indifference. Each of us has his own sphere of influence, his own circle of friends who watch our actions and follow our example. Each of us has a daily task to perform. The way we do it will have its effect on people and situations. Most of us live in a family where our attitudes and actions make the greatest difference of all. In these relationships we can be self-giving, thoughtful, sacrificial. We can make this little world of ours more Christian, and by that amount we make the greater community—the world itself—that much more like the Master we seek to serve.

To earn a living, live in comfort, protect our old age, maintain our health, pay our taxes, obey the law, stay out of the courts, live at peace with our neighbors is not enough. There is nothing in any or all of these pursuits which is distinctively Christion. Instead, they are aimed at self-preservation, at promoting the interest of one's own welfare. The Christian must look beyond himself to the welfare of others. Only this attitude toward the community will bring growth in human relationships and a satisfaction in living so earnestly sought by the life of the soul.

Annual Virginia Youth Conference Meeting in Richmond

The Youth Conference of the Virginia Council of Churches will be held on Friday evening, November 7, and through noon of the 9th, at the Second Baptist Church of Richmond, Adams and Franklin Streets.

An excellent program has been prepared, consisting of Addresses, devotional services and group discussions.

The opening address on Friday evening will be by Dr. Roland P. Riddick, his theme being "Common Concerns of Christian Youth." The discussion groups will meet at 10:20 on Saturday morning. The topics for discussion will include: Christian Faith, Christian Witness, Christian Outreach, Christian Citizenship and Christian Fellowship.

Our Churches Report . . .

Eleven Laymen Conduct Sanford Church Service

One of the largest congregations of the year was present on Laymen's Sunday, when a picked team of eleven men occupied the chancel of the Congregational Christian Church in Sanford, North Carolina, and conducted the service of worship with dignity and discernment.

Let it be said that the large congregation was no accident, it did not just happen. Under the dynamic leadership of A. H. McIver, there was launched a well organized campaign, designed and directed with the express purpose of securing the attendance of men of the community. Almost every well-known method was employed to attract the attention of the men of the neighborhood, starting with the bulletin board at the church, which carried the announcement: "Men Wanted to Worship at This Church on Sunday, Laymen's Day," and going out in ever-widening circles through the use of letters, personal solicitation, telephone calls, paid advertisements and articles in the local daily, and by spot announcements over the two local radio stations, it was made apparent that a service of unusual proportions was being scheduled and that men were especially invited. Our efforts were well rewarded and the expense justified by the large number of men present at the service.

With but little deviation, the service followed the accustomed pattern. A. H. McIver was the presiding "minister," W. J. Willitt read the scripture lesson, and Dewey Tillman led in the responsive reading. A quartet comprising Paul L. Wicker, Sr., Emory Matthews, Truby Proctor, Jr., and Clarence Dickens, sang most effectively, "There Were Ninety and Nine."

Adoptin the theme, "Rise Up, O Men of God," suggested by the national organization known as United Church Men, and in co-operation with The Laymen's Movement for a Christian World, four of our fine young men gave of their best to bring to the rest of us the message of the Master as they found it within the four stanzas of Dr. William P. Merrill's stirring hymn of that name.

Beginning with Burke Buchanan's treatment of the leading thought expressed in the first stanza, "Have Done with Lesser Things," the messages progressed stanza by stanza. Rex Thomas spoke on, "Bring in the Day of Brotherhood," Raymond C. Pigford on "The Church for You Doth Wait," and V. C. McIver on "Tred Where His Feet Have Trod." With the ending of the spoken word, we were moved very deeply by the beautiful tenor voice of Emory Matthews in a rendition of "I Walked Today Where Jesus Walked."

We are sold on the idea of Laymen's Sunday. It holds immeasureable potentialities which should be released in the interests of the kingdom of Christ. One thing it has shown us, is that there is stored up great man-power waiting to be harnessed to the tasks of the Church.

The total experiences of the day were most rewarding. We came away with a deep sense of pride in the quality of leadership which we had really discovered for the first time in the men of our church. One knows the church has been blessed when he hears the man on the street repeat again and again an expression used by one of the speakers, "What kind of a church would my church be, if every member were just like me?"

Will B. O'Neill,
Pastor.

Reidsville Church Begins New Church Year

The Reidsville, N. C., Congregational Christian Church began its new church year on the first of October. At the annual business meeting of the church, the pastor, the Rev. Tucker G. Humphries, reporting upon the state of the church, told his membership that the spirit of the church was excellent, that there was high enthusiasm and interest for the things of God. Seventy new members were added to the fellowship of the church, and 42 had been baptized.

Reports were received at this meeting from all classes and organizations of the church. One in particular, worthy of note and of interest to all was that presented by Mr. Charlie McKinney, general superintendent of the Sunday school. His report showed a Sunday school enrollment for the year of 435, plus 40 teachers and officers, with a total attendance in Sunday school for the year of 18,567, or an average attendance of 357 per Sunday, plus 37 officers and teachers, 92½ per cent of the membership.

For the first three Sundays of October the average attendance has been 456. In deed there is interest and high enthusiasm for the things of God in the church.

Reporter.

Liberty (Vance) Enjoys Many Improvements

With the beginning of a new conference year and the coming of our new pastor, Rev. W. A. Grissom, we feel that Liberty Church is making much progress.

The greatest thrill the church anticipated was the repairing of the church building and the parsonage. Before Mr. Grissom and his fine family moved in, a much needed repair job was done in the parsonage, which included moving some walls and cutting new doors, floors repaired, cabinets built in the kitchen and linolium laid where needed. An oil circulator was installed, and the entire inside of the parsonage was painted, making the parsonage a really beautiful home and one of which we are justly proud.

At present, the church building is undergoing repairs. These include a new roof, painting inside and out, and a few minor jobs elsewhere. The church feels that the money used for this purpose is money well spent.

At the recent quarterly conference, when new officers for the church were elected, two new deacons were voted in, bringing the total number of deacons to twelve.

The work of the care-taker is well done, and we feel that we have one of the best kept churches and church grounds and cemetery to be found in any rural section of the state.

Much improvement has been made in our choir, and it still tries each time to improve on the last effort.

The work of the Sunday school is good, and our average attendance is still up.

The Missionary Society is now doing good work. At its last meeting, it was voted to give a memorial in memory of Dr. Charles E. Newman, who served the church for nine years.

The work of the Young People is excellent since the coming of our new pastor. There have been as many as fifty young people at the Sunday night service of the Pilgrim Fellowship. The young people of the Henderson Church and our young people

(Continued on page 8.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Twenty-One Years of Service

As I come to write this article for The Christian Sun, I am reminded that tomorrow, Saturday, November 1, twenty-one years ago, I arrived on the campus of Elon College to endeavor to take over the reins of leadership and discover, if possible, the problems involved.

There were problems; to find solutions was the responsibility. Many and devious have been the ways—some dark and foreboding, and others more plain and inviting; but whether complicated or understandable, there has been a degree of satisfaction and a bit of joy. It is always a satisfaction to see dark ways clear up and to have the experience of burdens being lifted. Success during these twenty-one years has not been as marked as we all had hoped, but nevertheless we have come a long way toward the goals desired by the most devoted and the most ambitious.

We dislike to think about unpleasant things, and yet there are certain conditions and certain personal experiences of the years past that cannot be easily forgotten. I am sure that one of the happiest moments of my twenty-one years of service for Elon College and one of the most unforgettable experiences happened on the morning of January 23, 1943, at 10:30 in the morning in the vaults of Virginia Trust Company, Richmond, Virginia, when I turned over to the president of the company, Mr. Walker Scott, a check for $10,000, which completed the payment of the obligation that we had with the Virginia Trust Company, assumed in the fall of 1935, in the amount of $142,000. This paid in full all the financial claims against the college.

From that day to the present, we have been able to operate the college out of the red and to meet obligations as was necessary.

Elon College is today entering into an era fraught with responsibilities and dangers, and yet with opportunities unparalelled in its history. Elon College, together with other church-related colleges, is facing circumstances that will require money running into considerable figures. The requirements of the college, however, will not and shall not be beyond the ability of the church, alumni and friends. The church and the alumni must lead the way. They are the college's beneficiaries, and shall continue to be so. If these two groups will give generous support to the college, neighbors and friends will cast in their bits, and the totals will be sufficient. More and more, Elon College must become an institution of the church. The church needs the college, and the college needs the church.

It is encouraging to note that more of our own young people are enrolled in Elon College today than in previous years. With the continued help of our pastors and our alumni, more and more of our church young people will come to Elon College for training and guidance. To be sure, they may get equal educational advantages elsewhere. They may also receive religious instruction and spiritual guidance on other campuses; but one thing is certain, they cannot receive contact with their own church elsewhere as they are privileged to receive it on their own college campus. We need to be guided in religion, but we also need to be instructed and guided in the affairs of the church of our homes and our hearts.

I trust that in the immediate future and in the long years to come, it may be said of our church that it loves its college, supports its college, and gives of its wisdom that the college may be guided rightly in its efforts to prepare the necessary leadership for tomorrow.

* * * * *

Apportionment Giving

Apportioned	$ 15,000.00
Paid	11,594.32
Balance	$ 3,405.68

Amounts reported below are included in the above totals. I am sure that the churches will want to see this balance paid, that our college may not be embarrassed in its current operations.

Previously reported		$10,839.76
Eastern N. C. Conference:		
Fayetteville	4.00	
N. C. and Va. Conference:		
Gibsonville	11.80	
Greensboro, First	396.38	
Happy Home	75.33	
New Lebanon	49.05	
Reidsville	158.00	
Salem Chapel	36.00	
Western N. C. Conference:		
Antioch (R)	10.00	
Ether	5.00	
Sophia	9.00	
		754.56
		$11,405.68

Elon College Freshman Reports on Work Camp Experiment in Puerto Rico

Puerto Rico is called the "Key to the Caribean." It is 3,435 square miles in area, and has a population of 1,543,913. It was to this small island that I traveled this past summer. I attended an Ecumenical Religious Work Camp sponsored by the World Council of Churches. The purpose of the work camp was to give life, socially and economically, to a small, rural mountain community named Jerusalem.

The campers consisted of one boy from the Dominican Republic, sight Puerto Ricans and three girls from this country. Everyone, of course, spoke Spanish except the three Americans. We all helped one another to learn both languages, though, and before the summer ended, we got along very well.

Our living quarters consisted of an abandoned three-room house, like those in which the peasants live, a mile and a half up the mountain. The kitchen was an old shed four feet off the ground behind the house. There was no furniture, electricity, running water, or refrigeration, in either the house or the shed, and the walls were charcoal black with soot from the primitive cooking.

Our first few days were spent in building furniture, cleaning, arranging a system of rain barrels for water, constructing a porch with a roof of palm leaves, and digging ditches so that the rain would not wash us off the mountain. Cooking was our main problem at first, because we had to prepare our food as the peasants do. There was a sandbox on legs in the kitchen, topped off with three large stones between which we built fires and on top of which we cooked. Eventually, we acquired a little two-burner oil stove, but it was never quite adequate for preparing meals for fifteen people.

Our daily diet consisted of Puerto Rican rice and beans, *cafe con leche,* bananas, cocoanuts, pineapples, oat-

(Continued on page 11.)

Missions at Home and Abroad

Ed Riggs Finds the Days All Too Short for What He Has to Do

Kilanjunai P. O.,
Ramudd District,
South India,
Septt. 29, 1952.

Dear Friends:

The end-of-the-month letter gives a good excuse to pause and take stock of the events and achievements of the month. The first thing I realize as I look through the record is that I will have to turn in another monthly report to the United States Information Service that the filmstrips on health which they loaned be on a special long-term basis so that I can show them frequently have not been shown at all again this month. It serves to emphasize how I have not been able to start any of the health education work that I originally had in mind here, because of the day-to-day pressure of emergency patients coming in all the time. I still have my one or two regular days set aside for patients here in Kilanjunai, and my three out-clinics in various directions from here, which are supposed to be for leprosy only, but which are attended by quite a crowd of other patients too.

I am trying not to encourage "ordinary" patients, and am turning down all except the most urgent surgery, even the kind that is within my powers, so as to save the time I would spend in operating. But it seems as if all my mornings and evenings on all the days, and a good chunk of the weekends, are spent in taking care of various kinds of urgent cases—the kind that one simply cannot turn bruskly away for the sake of getting time for a long-range program. Of course, the other Mission Doctors have a fine chance to say, "I told you so," because that predicament is exactly the reason they haven't accomplished more health education and long-range programs themselves. And of course, too, this experience is exactly what I need to determine what the people are getting and whether a preventive program would be possible or not.

I get cancers now and then, and other types of surgical cases which cannot feasibly be "prevented" under present conditions in this country. Another tragic example is one young leprosy patient who suddenly developed a mental disease and became "raving mad." I know exactly how to treat him, with insulin shock therapy, but there apparently isn't enough reliable insulin in all of South India to do the job. There is only one mental hospital in all of Madras State. Admission there is by commitment; that is, I could certify that he was showing homicidal or suicidal tendencies and the (Government) District Medical Officer would take him off my hands. But while waiting for a vacancy in the asylum he would have to lodge him in the district jail; and there he surely would die before his chance came. His relatives preferred to take him home and tie him up there, where he could at least die in a little more friendly surroundings.

I have been equally frustrated by TB patients. With no x-rays available and so few able to afford streptomycin, and no chance to use the preventive BCG vaccine, there didn't seem to be much I could do there except hand out advice which they would not understand or have the spirit to follow. But I suddenly discovered, quite by accident, that the new "miracle" drug for TB has arrived in India, and at least one drug store in Madura is selling it in large quantities, showing the articles in *Time* and *Life* as proof of its efficacy. It is cheap enough to be within the range of a great many sufferers, and will undoubtedly produce an initial improvement in symptoms in most, so that the patients will feel at last that something is being done for them, and will be more inclined to be cooperative. But what then? I don't even know the present status of medical opinion in America on the subject, but I suspect that I would be in plenty of hot water treating patients freely and indiscriminately without any sort of control over them. Knowing obout the new drug and knowing that it is cheap, gives a tremendous boost to the prospects of being able to do something for TB, but it will take a little figuring to decide just what the right thing to do will be.

With the rains failing again after the auspicious start a month ago, it will be quite a trick giving the proper advice about the diet to correct the most prevalent disease—malnutrition. We have just received some relief supplies of powdered milk, powdered eggs, and Multipurpose Food (a mixture of soy beans and vitamins). The last two, I am mixing together with powdered gram (the Indian equivalent of beans) and multivitamin tablets to form a high-protein "cocktail" to dispense to the most obvious malnutrition cases. I have a feeling that all the patients should be getting it, because their under-nutrition overshadows all the other disease pictures. The "Meals-for Millions" Foundation in Los Angeles comes through with a thought-provoking suggestion, that for food-short areas such as this, where there will never be any reasonable hope for supplying the population with a well-balanced diet in the traditional sense, why not decide to permanently supplement the cereal grains with an artificial concentrate like Multipurpose Food (but produced in India, of course), and teach the whole population to eat a daily ration of this powder mixed with their rice or millet, in hopes that their strength and pep can be raised so that, even if they couldn't grow food, they could at least produce something salable to pay for it. That would hardly be a job for me to tackle, but I must admit that the gifts of Multipurpose Food which are sent from time to time, and which the Governments of India and the United States are still transporting and importing free by special arrangement, sseem to be about the most practical way at the moment of giving help.

LIBERTY (VANCE).

(Continued from page 6.)

meet jointly once a month, alternating the meetings at each church, with the host church serving supper for the group. A memiograph machine has been purchased, and the young people, with the help of the very efficient wife of our pastor, are preparing and printing the church bulletins. The Pilgrim Fellowship organization observed "Work Day for Christ," and realized a collection of $25.00.

As a whole, Liberty Church is moving ahead. The people are ready and willing to do, and it seems now that we have just what is needed, a hard working young minister and his very accomplished young wife, both pushing and pulling at the same time, and always ready to say, "Let's go!"

Mrs. Fletcher Fuller,
Reporter.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Miss Lucy Steele to Present Study at Franklin

Miss Lucy Steele, the pride and joy of the Southern Presbyterians, who has delighted the women of the Southern Convention with her Bible teaching at the School of Missions for the past two years, is to be at our church in Franklin, Virginia, on Sunday, November 16, to present the Bible study for the year.

This is a wonderful opportunity for the women of our churches in Eastern Virginia to hear a wonderful leader present the study of Collossians, for the Franklin Society has invited women from all the other churches to join with them for this occasion. Mrs. E. P. Jones of the Franklin Society suggests that the visitors bring sandwiches with them for supper. The Franklin women will provide coffee.

The Bible study will be given in two sessions. The first will begin at four o'clock in the afternoon. Then there will be an evening session following the supper and fellowship period.

We certainly urge all who possibly can to share in this Bible study. And we shall hope to have a report of the meeting for this page!

* * * * *

"Where Is My Article"

The above question may well be asked by many of you who sent in reports from your societies for the Woman's Page in The Sun at the close of your year's work. Never fear, those articles are safely at rest on my desk, and will appear on this page in due order—I even have them all marked with the date I received them so I can keep them coming in the right sequence!

However, at the same time of year these reports come flooding in, we have items of current interest which must be presented—the fall women's conferences, the thank offering, meetings like the one above, and timely articles like the one published below, which some of you will want to use in women's society or Sunday school, or at your club meeting for a Thanksgiving meditation.

We want the reports, but we feel that the other items must be printed first. And we would like it if you would remember this year to send in articles concerning activities as they occur rather than waiting until the end of the year to "tell all."

(Greensboro, First, how about a write-up of your "dried flower" show?)

* * * * *

Quarterly Letter at Sanford

When on a recent visit to the Sanford parsonage, Mrs. Will B. O'Neill showed me a letter sent to each woman in the church by their new society president, Mrs. Ralph Cline. It is a good idea to pass on to you who are society leaders, for she intends to send such a letter at the beginning of each quarter—and you might like to do the same.

The letter told of the theme for the year, "Building—With Love and Gratitude," and of the Bible study for the year—Colossians. It also told of plans for a covered dish supper for the circles meeting together each quarter. Special events listed for the first quarter included the women's conference, the thank offering and World Community Day.

This is a good way to keep every woman in your society posted on coming events, and to have an active, wide-awake group. Congratulations, Mrs. Cline, and keep up the good work!

* * * * *

A Thought for Thanksgiving

All good gifts around us
  Are sent from heaven above;
Then thank the Lord, O thank the Lord
  For all his love,

Is there a man or woman, schoolboy or school-girl in our country today who has not thrilled to the story of the first Thanksgiving—the story of how our Pilgrim forefathers realized, at summer's end and when the harvest was gathered, that Divine Providence had seen them safely through another year. True, it was a year of hardship; a year of work and toil, of dangers and distress; but now the realization that they are a little more firmly established in their new homes and in a new land, and a little better prepared to meet the rigors of another New England winter, causes them to pause and to know that those things for which gratitude fills their hearts have not been wrought by the work of their hands alone. And so, the idea of a day for thanks was born—an idea which has been handed down from generation to generation, and now to us!

Thus, in this year 1952, we who have inherited this land for which our forefathers battled the dangers of the wilderness, the hunger and disease which plagued their families, and all of the other perils of those early years will do well to think on these things.

Today, we live in a land of plenty, a land of opportunity, a land where we can exercise our rights of freedom of speech and to worship as we please, in a nation founded on the ideals of liberty, freedom and justice for all men. However, in some parts of the world today there are people who are hungry and homeless, people who live in fear and subjection, people who are denied the freedom to speak and to worship as they desire; and so it might well be for us who enjoy so many good things to—in a moment of quietness with our Lord:

Count your blessings,
  Name them one by one;
Count your many blessings,
  See what God hath done.

(Moment of silent meditation.)

The Psalmist, David, in Psalm 103, exhorts us to "Bless the Lord . . . and forget not all his benefits." So might we, with a song of thanksgiving in our hearts, read again these words of the Psalmist, as he reminds us of the manifold mercies of God:

(Psalm 103, from your own Bible.)

"We Plow the Fields and Scatter."

(This poem may be found in your hymnal.)

May we pray:

"O God, Thou who art so gracious and so merciful to us, thy children, we do thank thee for all of the good things of life.

"We realize that oft times we are not worthy of these abundant gifts of thine; but, O God, we pray that thou wilt help us to grow in the ways of thy kingdom; guide our lives in the paths that lead us to become more worthy of thy precious love.

"Help us to so live that we may make every day a *thanks giving* day. 'No gifts have we to offer, for all thy love imparts' except as our lives and service for the upbuilding of thy

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Children:

Some of your parents who were at the Eastern North Carolina Conference Women's meeting saw the salt and cornstarch figures that Mrs. Carl R. Key had on display. They were made by her son, Paul, and several of them were from one of the African mission study books.

Sunday, the Key family was with the House family for dinner, and a pleasant afternoon together. Paul brought out the box with his figures, and we looked at them with great interest. It is a cheap, easy modeling material, and is certainly durable and lasting.

Mrs. Key's recepe goes like this:

Mix one cup of salt with one-half cup of cornstarch. Add half a cup of boiling water, stirring constantly until mixture forms a ball. Put in a drop of oil of clove or wintergreen to keep it sweet. Cool and model into desired shapes. Bake in a slow oven at least an hour or until hard. Paint if desired.

The oil is optional, if you plan to use all of the mixture at once and bake the same day it will not be necessary. You may use a variety of paints: water, shocard, flat, oil or enamel. If you want to make interesting Christmas figures, you may add a cup of micca snow after cooking or sprinkle with sparkle.

The slow baking insures a very hard product and a very sturdy one. We tried dropping articles made this way and they withstood some heavy falls. The girls in our family made beads of varying shapes and ran toothpick through before baking, and have strung the various colors and shapes.

For a different type of recipe of the same ingredients see the 1952 *McCall's Needlework and Crafts Annual* which came out the first of October. It has a slightly different receipt but gives the same results. You may add water or salt if the mixture becomes too thin or two thick.

Once we rolled some of it like dough and cut out shapes. If you push a looped string into the dough before baking, it will make light cord pulls or tree ornaments. There are many possibilities, and we hope you find some interesting things to make. One final word about large figures—add pipestem cleaners or toothpicks to help hold the shape.

A class or department project might be to make an African village or African animals as Paul Key did, or to model, color and display a Christmas creche or manger scene.

JUNE JOY HOUSE.

* * * * *

"At Mother's Knee"

By LELIA MUNSELL.

Issued by the National Kindergarten Association.

A sweet picture hangs on my memory wall. I was visiting in the home of a young mother. After supper, on Saturday, she gathered her children arround her. The four-year-old daughter leaned against her knee; the two older doys lay stretched on the flore. Together they studied the Sunday-school lessons. She asked questions, they asked questions; it was the regular week-end ritual.

Did those children grow up into fine men and women? They did. "Train up a child in the way he should go: and when he is old he will not depart from it" is as true now as when it was first said. Of course, a child usually requires more help than he gains from the study of his Sunday-school lesson; but that study is a long step in the right direction.

The time periods of home influence may be divided roughly into two: young childhood, to twelve; youth and adolescence, from twelve on through the teens. However, we face the same two tasks for both periods. We must teach children to be glad of the ever-presence of God and must make that presence as comprehensible to them as possible by developing a spirit of reverence and trust; and we must stride to guide the children gradually into the understanding of religious principles, until they see their truth clearly and, therefore, accept them naturally, as a part of their pattern of life.

We cannot begin this work too early. It meant a real effort for Mrs. Joyce to get three-year-old Harold to cradle role each Sunday. "Does it pay?" she echoed my question. "Oh, yes. My baby has the most beautiful faith in God. He trusts Him just as he trusts his daddy and me."

A friend said, "I had a letter from Thelma today that made me very happy. When my children were tiny they always knelt at my knee at night and repeated the prayers I had taught them. As they grew older they knelt by their own beds and made their own prayers. Like Daniel, we never failed to pray and give thanks to God. Thelma wrote: 'Mother, not one of us can get away from the habit of bedside prayer that you taught us. No matter how tired we are we still say our prayers before we tumble into bed.' " This mother's three talented daughters were entertaining together in a musical organization, giving performances every night. She had reason to be grateful and happy, had she not?

Precept must be backed by example. Mark wes eleven. It was Decision Day in Sunday school and he, with the others, went to the front. Afterwards, he asked, "Mother, why didn't you come up?" A bit surprised, she answered, "Why everybody knows where I stand." "It wouldn't have hurt to tell them again," he responded. "You're right, Son," she admitted, humbly.

Don's father used this method. Don was reaching the questioning age. "What is the use of reading the Bible so much?" he asked. The paper that day carried the story of a well-known Federal judge who had taught a Sunday-school class for twenty-three years. Don's father marked such passages as these in the article: "Never yet has there appeared in my court, on a criminal charge, a man who had charted his course by the Bible."

"We are not afraid of the man who lives by the Bible. We know he will not kidnap our children, or hold us up on the highway, or break into our home in the night, or vote more than once on election day." Then he gave the article to Don and asked him to read it. Don's comment was, "I guess may be he ought to know."

Not only must we begin early, but we must keep at it. And we must never allow youth, with its impatience and half-formed judgments, to force us into an apologetic attitude for the Bible-directed way of life. Centuries ago Isaiah said, "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:" and that is still a sound pedagogical principle.

Youth at Work in the Church

MAX VESTAL. Box 792. Elon College. N. C.

Liberty Spring Fellowship Installs New Officers

The Youth Fellowship of the Liberty Spring Church, located in Nansemond County, Virginia, held an impressive installation service recently. The officers installed were as follows: Bobby Harrell, president; Martha Leigh Bryant, vice-president; Jane Moore, secretary; Mary Ann Bradshaw, treasurer; Dean Powell, pianist, Dr. Jesse H. Dollar is the Spiritual Life leader, and Mrs. Zack Perry and Miss Evelyn Riddick are directors.

On Wednesday, October 29, the Fellowship held a Halloween Party in the Fellowship Hall of the church. Each member brought a guest to the party. From all reports, everybody had a wonderful evening of fun, food and fellowship.

REPORTER.

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Albemarle Young People Elect New Officers

The Albemarle Young People elected new officers on Sunday, October 19, and an installation service was planned for October 26.

The officers are: Dug Harper, president; Harrie Williams, vice-president; Neal Whitley, secretary; Aris Hunsucker, assistant secretary, and Mallie Smith, treasurer. The counselors are Rev. T. D. Sutton, Madge Simmons, Foy Williams and Martin Deese. Joel McSwain was also made an honorary counselor for his faithfulness to the young people.

We are looking forward to a very successful year with our new officers, even though we have lost a lot of our young men to the armed services. We are looking forward to the November 30 Young People's Rally.

ARDELL SIMMONS,
Reporter.

* * * * *

Liberty (Vance) Youth Work for Christ

The Youth Fellowship of Liberty Congregational Christian Church, Route 1, Henderson, N. C., observed Saturday, October 25, as Work Day for Christ. It was a busy day for the youth of the church, with 28 of them participating in the activities. Sixteen young people, with their pastor, Rev. W. A. Grissom, picked cotton in a group and greatly enjoyed it. Others, who already had Saturday work, contributed part of their earnings of the day. Still others did odd jobs and contributed their earnings. It was a great day for the young people of the church—and when the money was counted, they had $25.00. The money was all brought in on Sunday evening and at the close of the regular program was dedicated to Christ's work.

This group highly recommends this project to the young people of every church. The spirit of the day was "doing things together for Christ."

MRS. W. A. GRISSOM.

* * * * *

Relax With Max

I've just been thinking what wonderful seasons Thanksgiving and Christmas are for young people to join the church. How many of you are planning to join the church, but have just put it off? Some of you young men will be going into the services without joining the church, if you aren't careful. You need the church, and the church needs you, whether you are at home or far away.

* * *

The six-year-old boy was called upon to give the blessing, but forgot his words. He stuttered for a minute. then stopped, remembering radio commercials. Then, in a clear voice, he said, "This food comes to you through the courtesy of God Almighty."

* * *

Employer—"What can you do boy?"

Boy—"Anything, Sir."

Employer—"Can you wheel a barrow full of smoke?"

Boy—"Certainly, Sir, if you will fill it."

* * *

Chris—"That's a queer pair of socks you have on—one red and the other green."

Terry—"And the funny thing about it is that I've got another pair at home just like this one."

* * *

People who sit around waiting for their ship to come in, usually find that it is hardship.

ELON COLLEGE FRESHMAN IN PUERTO RICO.

(Continued from page 7.)

meal, spam, powdered milk, plus native fruits. At first the food did not appeal to me, but I learned to enjoy even the powdered milk.

Washing clothes was an experience that was actually fun. We carried our laundry down to the mountain stream and were taught by the Puerto Rican women how to twist and pound clothes on the rocks. I really thought my clothes would never survive, but they always turned out sparkling clean. We also bathed and swam in the cold, clear water of the river.

After breakfast, we enjoyed worship services which gave us courage to overcome the inconveniences that we thought we were living through and made us realize the importance of our work. These services became very meaningful for us all. We read the Bible and sang hymns in both Spanish and English, and we had a great feeling of unity and closeness to God on our mountain top.

Upon finishing our devotions, we hiked down the mountain clad in dungarees, shirts and heavy shoes. Our job was to build a cobblestone road up the mountain to replace the donkey pass that had been there for many decades. By building the road we were trying to help the people to realize that something should be done to improve their community and thus their individual lives.

We worked every morning on the road, trying to accomplish our purpose. Little by little, we began to notice a change in the attitude of the people. Women began bringing us refreshments while we worked, the children helped us carry stones, and eventually the men started working on week-ends when there was no work in the sugarcane fields. Gradually we started making progress. Whenever rain prevented us from working on the road, we went to Yuquiyu, the Congregational Missionary Center, and helped by working in a clinic and by doing odd repair jobs.

We spent our afternoons in classes. Government agents, doctors and ministers spoke to us about the economic, social, religious and political problems of the island, soil conservation, and the Cooperative movement. The lectures were given in Spanish, but were translated into English for us. Through these study groups we learned the problems of the people, and we

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Commissions the Twelve

Lesson VII—November 16, 1952.

Memory Selection: *"He who finds his life will lose it, and he who loses his life for my sake will find it."*—Matthew 10:39.

Lesson: *Matthew* 10:1, 5-7, 24-27, 34-39.

Devotional Reading: John 15:8-20.

The Training of the Twelve.

"And he called his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." They were not technically trained men, they had no formal education, they had not been ordained by the religious leaders of that day. They were men of various temperaments and talents. They had their limitations and faults. They wore no halos about their heads. But they were the best he could get. And they had the one prerequisite of discipleship—they loved him and they were willing to follow him and to obey him. Because of that fact, he used them and blessed their efforts.

He gave them authority and power over unclean spirits and to heal the sick. There was to be verification of their mission, both for the disciples themselves and for those among whom they worked. It all was what might be called a "laboratory experiment." They were to learn by doing. He was training the Twelve for special work along approved, psychological lines. The time was coming when he would not be with them in the flesh. They would have to carry on his work. He would have them ready for it. That Sunday school and church is wise which is training leaders all the time to take the place of those who, sooner or later, will pass on leadership, or pass away. The wise minister or Sunday school superintendent delegates authority. People learn to do Christian service by doing it.

Limited Assignments.

"Go not into the way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel." That looks like narrowness and petty provincialism, doesn't it? Here was the Master, with good news for all men, and he was telling his disciples to share it only with the Jews! It was not selfishness, but spiritual strategy. Those men were not yet ready to come to grips with the Gentile world. They had not had the training or the experience which would be needed for that larger task. That was to come later, to be sure. And their experiences among the Jews would prepare them for their experiences among the Gentiles later. There are those of us who, in a burst of emotion, or the thrill of a great religious experience, would try to save the whole world. It is better to try to save the man who lives next to us. This assignment was something like a "training cruise" which midshipmen take after, or even before, graduation.

Preaching the Kingdom of Heaven.

"And as ye go, preach, saying, the kingdom of heaven is at hand." Preaching means proclaiming, or heralding "good news." This good news was that the kingdom of heaven was at hand. Fact is, it was already a present fact. But it was also a future event. The rule of God on earth, the doing of his will in every phase of life—that is the kingdom of heaven or the kingdom of God. At the beginning, the preaching was to be simple. Later, they were to tell about his kingship, his atoning work, his resurrection. But they were to make it simple on this first tour. They were to call men to repentance and to state the promises and the blessings of the kingdom. How much better it would be if ministers made their messages simpler, plainer, more direct! And Sunday school teachers might well do the same!

Danger Ahead!

The Master was honest with his disciples. He warned them that they would face hardship, danger, opposition, persecution, suffering, even death. They could not expect to fare better than their Master—"a disciple is not above his teacher, nor a servant above his lord." Because they were not of the world, the world would hate them. We usually make discipleship too easy. We do not make plain to young or new Christians that following Christ involves sacrifice, suffering, opposition, hardship and self denial. The Master wanted those men to count the cost and to be ready to pay the price of discipleship. But they need not be afraid. They would find strength for dark days in their fellowship with him, and through the spirit of God their Father. He that was with them was greater than those who were against them. They were to bear their witness. They were to proclaim publicly what he had told them privately and secretly. They were to teach others what he had taught them. They were not responsible for results; they were responsible for proclaiming the truth. For the rest, God would take care of that, and of them.

A Sword, Not Peace.

"I came not to send peace, but a sword!" These words were spoken by Jesus, the Prince of Peace! Did he mean that he had come to bring war? Certainly not. The swords of war never found any sanction whatever in the spirit of Jesus. War is a denial of everything he taught and worked for. What he was saying was that he does cause division. The struggle for the kingdom of God is a bitter struggle, but its warriors carry not swords in their hands, but crosses on their backs. "A man's foes shall be those of his own household," said Jesus. Strange, but true. Sometimes our best friends, and even the members of our own families, stand between us and Christ. For instance, many a parent discourages a son or a daughter from giving himself or herself to full-time Christian service. Many a parent gives no encouragement to children to attend Sunday school or church, and in some cases actually discourage such a practice. Husband and wife often keep the other from living at their best. In our efforts to live Christian lives and to serve the cause of Christ, we often find obstacles and opposition from those of our own household. To be sure, it is often unconscious, but that makes it no better.

Totalitarian Religion.

The religion of Jesus is totalitarian. It claims the allegiance of the whole man and to the whole life. There can be no rival of Christ in the heart. Jesus put it in startling and striking language when he said that unless a man loved him more than he loved father or mother or son or daughter, he was not worthy of him. Christ would be Sovereign of all of life. He demands first place in our lives.

Losing and Saving Life.

"He that loses his life for my sake will find it," or save it. Let one stop thinking about his own life, let him spend and be spent for Christ, let him forget self in thinking of and serving others, and he finds his life, finds it on higher levels, at more points, at greater depths, in richer measure.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

kingdom here on earth may lead others to thee and thy saving grace. So grant, O God, that we may *give* our thanks to thee by *living* our thanks to thee. Help us to so live our lives that in some small way others may see Christ in us as we go about our daily tasks; and that in knowing us, they will want to know more of our Lord and Saviour, who gives so abundantly the blessings which we enjoy.

"This prayer we make in the name of thy greatests Gift to the world—thy Son, our Lord and Saviour, Jesus Christ.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost.

"Amen."

* * * * *

Woman's Missionary Convention Treasurer's Report

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, for the third quarter, second year, biennium 1951-1953:

RECEIPTS

Eastern Virginia Conference:		
Women	$1,647.62	
Young People	563.77	
Juniors	135.44	
Cradle Roll	458.26	
		$ 2,805.09
Virginia Valley Central Conference:		
Women	$ 314.59	
Young People	99.20	
Juniors	10.85	
Cradle Roll	21.55	
		$ 446.19
North Carolina Conference:		
Women	$1,670.51	
Juniors	64.68	
Cradel Roll	130.53	
		$ 1,865.72
		$ 5,117.00

DISBURSEMENTS

Home Missions:		
General Fund	$1,775.57	
Young People	319.39	
Friendly Service, Migrants	15.00	
Cent-A-Meal Offering	72.64	
Franklinton Center	6.45	
		$ 2,189.06
Foreign Missions:		
General Fund	$1,805.56	
Young People	319.39	
Dr. & Mrs. Rigg's, India	35.00	
Thank Offering, Univ. of Japan	6.00	
Miss Oline Nicholson's Work in India	12.00	
		$ 2,177.94
George D. Colclough Treas. S. C. C.		$ 4,367.00
Mrs. Leathers Treas., 59 Life Memberships, 16 Memorials		750.00
Total Disbursements		$ 5,117.00

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

Oct. 26, 1952.

* * *

THANK OFFERING—1951-1952

JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY

NORTH CAROLINA CONFERENCE

Albemarle	17.33	
Apple's Chapel	43.00	
Asheboro	23.00	
Belew's Creek	6.75	
Bethel	9.69	
Beulah	10.20	
Burlington	174.45	
Chapel Hill	26.90	
Church of Wide Fellowship	36.54	
Concord	13.50	
Damascus	16.75	
Durham	81.07	
Elon College:		
Women	100.95	
Juniors	15.00	
Flint Hill (R)	4.00	
Fuller's Chapel	11.00	
Gibsonville	3.45	
Greensboro-First	61.35	
Greensboro-Palm Street	24.10	
Happy Home	38.65	
Haw River	20.00	
Hebron, Va.	10.00	
Henderson	33.60	
High Point	15.00	
Hines' Chapel	62.00	
Ingram, Va.	30.25	
Liberty, Vance	38.50	
Monticello	20.00	
Mount Auburn	24.50	
Mount Bethel	5.34	
Mount Zion	20.00	
New Hope	10.00	
Oak Level	10.00	
Pleasant Grove, N. C.	10.35	
Pleasant Grove, Va.	26.00	
Pleasant Ridge (R)	25.47	
Plymouth	6.45	
Raleigh	21.67	
Ramseur	5.00	
Reidsville	55.00	
Salem Chapel	7.20	
Sanford	16.33	
Shallow Ford	15.00	
Shallow Well	46.18	
Turner's Chapel	6.11	
Union Grove	11.50	
Union, N. C.	55.15	
Union, Va.	21.50	
Wake Chapel	25.00	
Winston-Salem	21.25	
Youngsville	10.00	
		$ 1,402.03

VIRGINIA VALLEY CONFERENCE

Antioch:		
Women	17.22	
Young People	17.22	
Bethel	17.06	
Leaksville	27.70	
Linville:		
Women	8.01	
Young People	8.01	
Newport	9.75	
New Hope	10.00	
Wood's Chapel	5.10	
Winchester	40.00	
		$ 160.07

EASTERN VIRGINIA CONFERENCE

Antioch:		
Women	10.96	
Juniors	1.50	
Berea (Nansemond)	50.00	
Begonia	10.88	
Bethlehem:		
Women	42.77	
Young People	20.00	
Juniors	10.00	
Burton's Grove:		
Young People	5.00	
Cypress Chapel	13.00	
Dendron	15.00	
Eure:		
Young People	1.00	
Franklin	100.00	
Holland	24.89	
Holy Neck:		
Women	44.00	
Young People	5.00	
Isle of Wight	15.00	
Johnson's Grove	15.00	
Liberty Springs:		
Women	51.00	
Young People	10.00	
Juniors	5.00	
Cradle Role	5.00	
Mt. Carmel	20.50	
Mt. Zion	10.00	
New Lebanon	3.00	
Newport News:		
Women	100.00	
Juniors	48.20	
Norfolk:		
Bay View	14.00	
Christian Temple	65.00	
First	25.00	
Little Creek	28.19	
Rosemont	58.85	
Second	12.30	
Oak Grove	15.00	
Oakland	50.00	
Portsmouth:		
First	18.28	
Shelton Memorial	11.00	
Shelton Memorial (Y. W.)	11.00	
Richmond, First	16.46	
South Norfolk:		
Women	34.00	
Juniors	5.00	
Spring Hill	9.15	
Suffolk	170.00	
Sunbury (Damascus)	8.80	
Union Southampton	12.63	
Wakefield	15.00	
Waverly	15.34	
Windsor	14.50	
		$ 1,246.20

SUMMARY

North Carolina	$ 1,402.03
Virginia Valley	160.07
Eastern Virginia	1,246.20
Total Thank Offering	$ 2,808.30

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Please receive for us the biggest Thanksgiving Offering your church and Sunday school have ever made. I have just this morning received our check from the Convention Office for a week's receipts—which will show in next week's Sun—and it was only $132.88. for a whole week! Only eight Sunday schools out of the 196 sent anything at all. What am I going to do? Please set a goal the *biggest ever* for your Thanksgiving Offering, and plan for it, and work for it, and see that you send us a big offering. We need $25,708.92 to come out even at the end of the year.

In 1951 there were 4,310 orphanage children cared for by the 28 orphanages in North Carolina. Of these, 2,214 were boys and 2,096 were girls. These 28 orphanages had a total number of employees of 693 or an average of 5 children to each employee. The Christian Orphanage has six matrons—only five right now—and the assistant superintendent, the dairyman, the secretary and the superintendent, and most of the time two colored farm helpers—a total, counting the two colored men, of 12. At the average, that would give us 60 children; we have 80. The average cost per day per child, not including capital investments, was $2.36; ours was only $1.76—thanks to loyal people for gifts of clothing and to our farm. To be sure there is a lot we do without, but in the long run, I suspect our results are as good as the others.

Yesterday afternoon four of my oldest boys and girls came into my office to upset a request that every child in the orphanage was to stay on the campus on Hallow'en night. "Dr. Truitt, you can't mean it. We have always joined others and gone to little parties, and about town, having our share of fun. Some of us have been invited to little home celebrations." How I was besieged by them. They had so much in their favor. Their arguments were good and were presented in a right and pleasant manner. I listened patiently and in fact proudly to the way in which they presented their case. But sometimes destructive pranks are reported on Hallow'en, and it is often reported, and sometimes may be correctly, that "orphanage children did it."

As nearly as possible, we wish to be respected and loved by everybody, and most especially by the good people of our community. In a previous conference with others on our staff, it was thought best to ask the children to remain on the campus. I was the spokesman. The issue was on as soon as the children came home from school. When the four had had their say, I told them it was my personal wish that they comply with the request; that I was glad to do anything I could for any child on the campus and only had their interest and the welfare of their home at heart; and that I needed their help and cooperation as wise leaders on our campus to make it agreeable with the others. They went out happy, I believe, and I was proud of them. I find these boys and girls worthwhile, and the work we are doing is inspiring.

We need your help now. Do not wait until you can give a big gift, but be glad to encourage us with what you can give; and help me to get every church and Sunday school to make their biggest ever Thanksgiving Offering.

John G. Truitt,
Superintendent.

REPORT FOR OCTOBER 30, 1952

Commodities for the Week.

Mrs. J. M. Whitley, Suffolk, Va., Clothing.

Mrs. E. L. Rawles, Holland, Va., Shoes.

Union Grove (W. N. C.) Clothing.

J. T. Kernodle, Richmond, Va., Thanksgiving envelopes.

Mrs. C. G. Harris, Elon College, N. C., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$13,228.36
Eastern N. C. Conference:		
Hayes Chapel	18.00	
Mt. Carmel	11.00	
Pleasant Hill	13.20	
Plymouth	21.00	
Pope's Chapel	15.00	
Wake Chapel	52.54	
		130.74
N. C. and Va. Conference:		
Monticello	24.00	
Reidsville, S. S.	139.00	
Salem Chapel	21.00	
Union (Va.)	54.00	
		238.00
Western N. C. Conference:		
Pleasant Cross, S. S.	8.00	
Spoon's Chapel	20.00	
		28.00
Virginia Valley Conference:		
Leaksville	49.00	
Mayland, S. S.	6.20	
Mt. Olivet (G), S. S.	1.30	
Newport, S. S.	21.47	
		77.97
Total		$ 474.71
Grand Total		$13,703.07

Special Offerings.

Amount brought forward		$20,420.71
Philathea Class, Suffolk Church (Harvell boys)	5.00	
New Hope Christian S. S., Roanoke, Ala.	5.30	
Special Gifts	85.00	
		$ 95.30
Grand Total		$20,516.01
Total for the week		$ 570.01
Total for the year		$34,219.08

Special Notice

"The Bible Through the Centuries," a film-strip to accompany the Pilgrim Series for the present quarter, is available in the Convention Office, and we would be glad to furnish it to anyone who would like to use it.

Pattie Lee Coghill.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

POE.

We, the members of the Woman's Missionary Society of the Ramseur Christian Church, wish to express its sorrow in the passing of a beloved member, Mrs. W. E. Poe.

She was granted a long and useful life. In her going our society has lost a very loyal and true friend. Her long life of service should inspire and draw us closer to God.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.

2. That we extend our deepest love and sympathy to her famly.

1. That we realize God doeth all things well and that our loss is her gain.

2. That we extend our deepest sympathy to her family and commend them to the great Comforter, who said "Let not your heart be troubled."

3. That a copy of these resolutions be sent to the family, a copy entered on the records of our church, and a copy sent to "The Christian Sun" for publication.

Mrs. CLAUDE CRAVEN,
Mrs. J. S. MANESS,
Mrs. E. A. COX,
Committee.

LANKFORD.

Whereas on August 19, 1952 God called to his final reward our beloved friend Mr. Elihu Laukford, for many years a member of Mt. Carmel Congregational Christian Church.

Therefore be it resolved;

1. That the church has lost a beloved and faithful dear friend.

2. That we extend our deepest sympathy to his love ones.

3. That a copy of these resolutious be sent to "The Christian Sun" for publication, a copy to the family and a copy be placed on the records of our church.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

DUCK.

Miss Sallie Duck departed this life on October 4, 1952. We the members of Mt. Carmel Christian Church wish to pay tribute to her memory;

Therefore be it resolved;

1. That God's way is always best.

2. That we extend to her loved ones our love and prayerful sympathy and commend them to the God of love and mercy.

3. That a copy of these resolutions be sent to the family, a copy be spread on the minutes of our Church, and a copy be sent to "The Christian Sun" for publidation.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

DREWERY.

We, the members of Mt. Carmel Christian Church wish to pay loving tribute to the memory of our beloved member Mrs. Ella Drewery who died June 29, 1952.

She was a woman of fine Christian character and we shall always cherish her memory.

Therefore be it resolved;

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

BOWDEN.

Whereas Almighty God has taken from our fold on September 8, 1952, our dear member, Mrs. Anna Carr Bowden, to the home on high, where all tears are wiped away and where the just shall forever reign and be rewarded according to their works.

Therefore be it resolved;

1. That we resign our will to the will of Him who doeth all things well.

2. That our deceased sister's association with us has been and will continue an example to us to live better lives and to perform more faithfully the work which the Master has called us to do.

3. That we extend to her sorrowing husband our heartfelt sympathy in this his sad hour of bereavement and trust that he will be comforted by the Great Healer of all sorrow.

4. That a copy of these resolutions be entered on the church record, a copy be sent to her husband and a copy be sent to "The Christian Sun" for publication.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

OLIVER.

We, the members of Bethlehem Congregational Christian Church, wish to pay tribute to the memory of Ernest Oliver, who departed this life June 2, 1952 after several months of illness.

Mr. Oliver spent his entire life in this community, where he was engaged in farming until health failed him.

He is survived by a daughter, Martha Oliver Britton and two sons, Ernest Oliver, Jr. and Willard Oliver, five grandchildren and a host of friends.

We, the church, wish to submit the following resolutions of respect:

1. That we bow in humble submission to the divine will of our Heavenly Father.

2. That we extend our love and sympathy to his family and pray God's blessings may comfort them.

3. That a copy of these resolutions be sent to the family, a copy be placed on our church records and one be sent to "The Christian Sun" for publication.

Mrs. J. E. HARRIS,
Mrs. EDGAR SAVAGE,
ALICE G. BRIDGES,
Committee.

BRACY.

On September 9, 1952 our Heavenly Father, in His infinite wisdom, called home Mr. Walter Bracy. He is survived by six children and a number of grandchildren, and a host of friends.

Mr. Bracy was unassuming and humble, but firm and steadfast in his devotions to Christian principles.

We, the members of Bethlehem Congregational Christian Church, offer the following resolutions:

1. That we bow in humble submission to our Heavenly Father.

2. That we extend our deepest sympathy to the family and commend them to God for comfort.

3. That a copy of these resolutions be sent to the family, a copy placed on our church records and one sent to "The Christian Sun" for publication.

ALICE G. BRIDGES,
Mrs. EDGAR SAVAGE,
Mrs. J. E. HARRIS,
Committee.

ELON COLLEGE FRESHMAN IN PUERTO RICO.

(Continued from page 11.)

thus understood and appreciated much more of the things around us.

Also included in these programs of study were tours and home visitations. We called on many families who lived far back in the mountains and discussed their troubles with them in an effort to find the necessary solutions. Our tours included trips to San Juan over the Fourth of July, to El Yunki, which is a tropical rain forest, to a sugar "central," or refinery, to a progressive prison farm, Luquillo Beach, and a three-day trip around the island, stopping at large cities and various denominational missionary centers.

We attended church services on six nights of the week at the small church on top of the mountain where we were living. The boys, who were our fellow campers, were all seminary students; so they took turns planning the services.

We ended our days with much happiness in our hearts and exhaustion aching in our bodies. We tumbled into bed, tied up our mosquito nets, and slept the sleep of contented people.

Being in Puerto Rico and living with persons of a different culture, race and tongue was indeed a grand experience for us. We helped break down the ill feeling of the Puerto Rican people toward the Americans and build up a feeling of Christianity and the spirit of God in each of us.

LOUISE BEMIS.

A Prayer for Christian Women

"O God, our Father and the Father of all mankind, we bow before Thee
To worship Thee, to await Thy guidance,
To renew our strength in the realization of Thy indwelling Spirit.
In many churches and many lands Christian women are waiting before Thee,
To know Thy will. In our common devotion to Thee
May we be united and strengthened in fellowship, one with the other.
Bestow Thy blessing on us all;
Use us as Thou wilt.
Give us vision, wisdom and strength to do our part
In keeping alight the lamp of faith that shall illumine the dark places of the earth.
Thou God of Truth, reveal to each of us new insight in Thy Purpose;
Thou God of Love, fill our hearts with love for all Thy children;
Thou God of Peace, purify our desires and the desires of all mankind
That peace, lasting and righteous, may prevail.
May Thy Kingdom come,
May Thy will be done,
In the name of Thy Son, whom Thou didst give to the world. Amen."

—From the Manual,
"The Followship of Congregational Christian Women."

HISTORICAL SOCIETY. 195[illegible]
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, NOVEMBER 13, 1952 NUMBER 45

"What I Believe"

By REV. JAMES W. MADREN

A STATEMENT OF FAITH

Made to the Committee on the Ministry of the Virginia
Valley Central Conference

I BELIEVE in One living and true God. He is God the Father, all-knowing and all-powerful, Creator and Preserver of all things and of all life. God is unchangeable, but our ideas about him change with growth. I believe God created everything good, and gave man the freedom of choice. Conflict with God's will brings evil. He rewards those who follow his will, and punishes those who deny him. God is Spirit. They that worship him must do so in spirit and in truth. He is Personal, Infinite and Perfect. I believe God gave life to man, and will guide man in developing that life. When our earthly task is finished, God will receive the soul unto himself.

I believe the Lord Jesus Christ is the Son of God, equal with God, perfect and full of truth. Jesus is our Mediator, between God and man, and one day will judge the world. Christ is the Head of the Church; and the followers of Jesus will make him the head of their lives. Jesus took upon himself the sins of the world. This includes all peoples in all lands and tongues. He died on the cross that we, through him, may live a life of peace with God and man, and obtain eternal life. I believe that only through Jesus Christ can one be saved; and only through him can we have real hippiness in this life.

I believe the Holy Spirit is the Comforter which Jesus promised the disciples. This Holy Comforter came on the Day of Pentecost. To me, the Holy Spirit is God within. He is an individual Guide, leading us into truth.

I believe the Holy Bible is God's written Word, made known to us through inspired men. It is the most sacred Book ever written. I believe the Bible to be "a sufficient rule of faith and practice."

I believe the Church is the Body of Christ. All who repent of their sins and believe in God through Jesus Christ are a part of this Church. I believe that each person is the "temple of God" to the extent that he lets God reign within.

I believe that all flesh is weak, and that no person is perfect in this life. Through disobedience, we are guilty of sins of omission as well as sins of commission. Therefore, we stand in daily need of forgiveness.

I believe in the Baptism of the Spirit. The baptism of water is an outward testimony of the confession made in the heart. I believe that the Baptism of the Holy Spirit, through the forgiving love and grace of Christ is the Baptism that transforms life.

News Flashes

Make your Thanksgiving Offering for the Christian Orphanage a worthy one. It is badly needed.

Lakeview Community Church, near Burlington, N. C., our newest church, under the leadership of Rev. John G. Truitt, Jr., continues its good progress. Plans are completed for the erection of the church's first unit on the spacious lots donated by Mr. C. R. Faucette of our Burlington, First Church.

The majority of our churches in the five conferences have paid in full all apportionments for the Conference Year 1951-52. These churches are to be commended. It is our hope that those who have not *paid in full* will send the balances to the Convention Office at Elon College, N. C., at once, so that they may be listed in *The Annual,* which will go to press very shortly.

Beverly Hills Community Church, Burlington, N. C., had a good day on Sunday, November 2. There were 130 in attendance at the morning sevice and approximately 100 at Sunday school. The junior choir of 30 voices rendered special music. The morning service was broadcast over WNFS, Burlington, Supt. Wm. T. Scott delivering the sermon. At this service, Elia Ann Snyder, the infant daughter of Rev. and Mrs. W. W. Snyder, was consecrated. Mr. Snyder and his Beverly Hills people are to be commended on the steady progress being made in this new work.

Young Pastor Receives Gift

Rev. Max Vestal, the young pastor of the Pleasant Ridge Congregational Christian Church received a very pleasant surprise last Sunday morning when Mr. Theodore Cox, the superintendent of the Sunday school, presented him with $108.50. This money had been given by the members of the church to help their pastor purchase a new car.

Max Vestal is a senior at Elon College, the efficient editor of our Young People's page, and has been pastor of the Pleasant Ridge Church since last July. He expressed his thanks to the congregation and promised to let them ride in his new automobile.

A Young Minister's Statement of Faith

When James W. Madren, the son of Rev. S. E. Madren, faithful minister of our Virginia Valley Conference, asked that conference for ordination, he was asked to write a statement setting forth what were his religious convictions.

Young Mr. Madren gave his answer in the statement, "What I believe," printed on the front page of this issue of THE SUN.

"One should have a relationship to God that would cause the individual to strive to live up to his deepest convictions," he thinks, and he explains why these convictions finally led him to accept the calling to the ministry of Jesus Christ:

"My Dad being a minister, and my growing up in a Christian home, caused me to know something of the joys as well as the tribulations of a minister. I wanted to help my fellowman in some way, but *not* as a minister. I decided to be a medical doctor, and I entered Elon College with the idea. In school, I discovered that I was more interested in Philosophy, Sociology and Religion than in any other classes. Then I thought of being a medical missionary to some foreign land. I saw so much in America that was foreign to God; and I wondered: 'How much more "foreign" could a foreign land be?' At once I dedicated my life to the ministry to help make the world a better place in which to live, and to teach Christian living to others. My faith in Christ led me into the ministry, and his love has kept me there."

Reidsville Church Honors Older "Young People"

A gay and happy party was held at the Congregational Christian Church in Reidsville on a recent Thursday evening for the older young people of the church. Sixty or more guests accepted the invitation of Mrs. John Briggs, president of the Women's Auxiliary of the church, and most of

(Continued on page 15.)

Standing Committees of the Eastern Virginia Conference

Executive—Jesse. H. Dollar, Duane N. Vore, James H. Lightbourne, Jr., H. S. Hardcastle, Thomas H. Britton.

Ministerial Education—H. S. Hardcastle, N. G. Newman, W. Millard Stevens, J. E. McCauley, I. W. Johnson.

Apportionments—S. T. Holland, J. P. Dalton, Floyd Turner, Ellis N. Clarke, G. C. White.

Home Missions—Mills E. Godwin, R. E. Brittle, H. E. Crutchfield, Mrs. I. W. Johnson, Mrs. G. C. Brittle.

Foreign Missions—Mrs. Russell T. Bradford, Duane N. Vore, Earl T. Farrell, Mrs. W. B. Williams, Mrs. Garland Spratley.

Evangelism—Melvin Dollar, O. D. Poythress, A. Lanson Granger, Mrs. Frank Lewis, Eugene Tally.

Christian Education—J. Everette Neese, Letcher Eley, C. E. Reynolds, Jr., Mrs. William T. Harrell, Miss Rebecca Mann.

Religious Literature—Mrs. A. C. Moore, Roy C. Helfenstein, Wm. P. Smith, Ernest Brickhouse, James Madren.

Stewardship—W. Millard Stevens, C. C. Thomas, W. B. Williams, Clyde Fields, T. Fred Wright.

Social Action—A. Lanson Granger, Roy C. Helfenstein, Johnson L. Griffin, G. C. Mann, J. Vaughan Beale.

Superannuation—Discontinued.

Program—The Executive Committee and Melvin Dollar, pastor of the host church.

Place—Mrs. W. V. Leathers.

Memoirs—I. W. Johnson, M. E. Taylor, John Gallo.

The first named person on each of the committees will serve as chairman

JESSE H. DOLLAR,
President.

Southern Convention Dates to Remember

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

December 9—Eastern Virginia Christian Missionary Association
Windsor Congregational Christian Church

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

The Eastern Virginia Conference Holds Successful Session

The 132nd annual session of the Eastern Virginia Conference held at the South Norfolk Church, October 29-30, was one of the most successful sessions held in recent years. The attendance was excellent, most churches being represented. Every pastor was present, except one who was kept away because of illness. The reports from the churches indicate a very good year in every area of church life. Only a very few churches failed to pay every item of the apportionment.

Significant actions included endorsement of the $2,500,000 campaign for Elon College, approval of the Church Building Society Loan Fund campaign of the denomination, approval of the convention's financial plan providing for the employment of a Stewardship and Evangelism Secretary. In order to assist in recruiting and training ministerial students, the conference voted to pool its Ministerial Educational Fund and the Scholorship Fund with those of the other conferences in the Convention. The conference reported a large class of ministerial students.

Dr. Jesse H. Dollar, president, dispatched the business of the conference in good order. James H. Lightbourne, Jr. was on hand to serve as the efficient secretary, and Rev. O. D. Poythress and the members of the South Norfolk Church provided most efficiently for the physical comforts of the delegates and pastors.

The various departmental and committee reports revealed interest and concern that the conference continue its good progress. By unanimous vote the conference authorized a committee from the Norfolk area to promote the organization of a new church in that growing metropolitan area.

Dr. D. J. Bowden, dean of Elon College, delivered the conference sermon on Tuesday night, and it was followed by the Communion service conducted by Revs. Lanson Granger and Duane N. Vore. The South Norfolk Church choir and pastor had charge of the worship service.

Addresses were given by Dr. W. M. Stevens, president of the convention; Dr. L. E. Smith, president of Elon College; Rev. James H. Hess, missionary to India for 30 years; Mr. W. K. Newman, secretary of the Church Building Society, New York; Rev C. Emerson Smith, Virginia Council of Churches; Superintendent John G. Truitt of the Christian Orphanage, and Superintendent Wm. T. Scott. The report of Dr. N. G. Newman, historian, was one of the highlights of the session. Miss Rebecca Mann, president of the Youth Fellowship, brought an interesting report from our youth. Mrs. Garland Spratley from the Women, Mr. G. C. Mann from the Laymen's Fellowship, and Mr. Floyd A. Turner from the Sunday School Convention, each brought encouraging reports of the work of these auxiliaries. The session closed with an impressive Memorial Service conducted by Dr. I. W. Jhonson.

Churches Well Represented at Western North Carolina Conference

The 82nd annual session of the Western N. C. Conference was held at the Seagrove Church, Seagrove, N. C., November 5 and 6. To see nearly every church represented by delegates, and all the pasters present was an inspiration. This conference has perhaps made greater progress during the past six or eight years than any in our Convention. This progress is due in no small measure to the leadership of Dr. F. C. Lester, president.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor .... **Robert Lee House**
Managing Editor .... **John T. Kernodle**

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S Desk

The Recruiting Work of the Church

A GUEST EDITORIAL

By **ROY C. HELFENSTEIN, M. A., D. D.**
Chairman, Southern Convention Committee on Evangelism

Evangelism is the recruiting work of the church. Every pastor should be the recruiting officer for his church. The day of the professional revivalist is rapidly passing, for which fact the churches may well thank God. The responsibility for recruiting the membership of the church has always belonged to the pastor and the church members themselves. In the past many pastors shifted the responsibility to some professional revivalist or ignored the responsibility altogether.

The pastor of a church has no greater privilege than that of meeting men where they live, where they work, and where they play; and by sincere interest and tactfullness enlist them in the fellowship and the service of the church. If any pastor or layman is apologetic about recommending to those outside the fellowship of his church what his church has to offer, he ought to see to it that his church has something to offer which he will be anxious to recommend. It is a reflection on the church which a pastor serves, if he is not enthusiastic and faithful in the work of Christian recruitment. The salesman who does not believe that what he has to sell is of superior value will have but few, if any, sales accounts. The pastor who does not believe with all his heart and soul in the spiritual values which fellowship in his church has to offer, will not enlist many new members in his church.

A pastor's interest in his church, a pastor's interest in people outside the membership of any church, and a pastor's love for God and his faith in the sufficiency of Jesus Christ to meet every spiritual need of man, will be the measure of his evangelistic concern and efforts.

With the better understanding of the origin and nature of the Bible, the larger knowledge of human life, and the fuller appreciation of spiritual values, the ministers of our generation have more to make them zealous in the work of evangelism—the workof Christian recruitment, than had the ministers of any past generation.

The following are possible approaches to our responsibility in Evangelism as ministers and churches:

1. Making contact with the unchurched of our communities.
2. Contacting the inactive members with urgent invitation to become actively affiliated with the church.
3. Taking careful religious censuses in coopertion with other churches of the community.
4. Preparing "Responsibility Lists" of persons for whom the church is spiritually responsible.
5. Observing a special Period of Evangelistic Emphasis during Lent, with a Preaching Mission of a week or ten days at the first of the period.
6. Distributing Evangelistic literature to all members and to prospective members.
7. Having a practical Program of Assimilation for new members.

CHURCH MEMBERS, THINK IT OVER:

There were two men who were business partners. One was a churchman, the other professed no religion at all. One Sunday morning they met on the bus. One was on his way to church, the other was bound for the race track. As they parted, the godless man said, "Look here! Why don't you give up all this hypocricy?" "What right have you to call my religion hypocricy?" said the churchman. "Because," was the reply, "If what you profess is true, it's a pretty hopeless case for me. Yet you have never said one word to me in the past twenty years about attending your church or about the help I might get if I did."

The question for every church member in the Southern Convention is—"Are we playing fair with our non-church friends if we fail to talk to them about the church and invite them to attend its services?"

Let's prove to our friends who have no church home that we have religious concern for them and that we are deeply concerned about our church and about their religious needs. As Christians are the one indispensible factor in a Christian society, every church member is under obligation to God and to the world to help increase the number of Christians in his or her own community. One of our nation's greatest Presidents declared that "the bigest thing any man can do is to influence someone else to become a disciple of Jesus Christ."

"Heaven's gate is closed to him who comes alone,
Save thou another's soul, and it shall save thine own."

Christian Attitudes

A Series of Meditations

By REV. HENRY E. ROBINSON

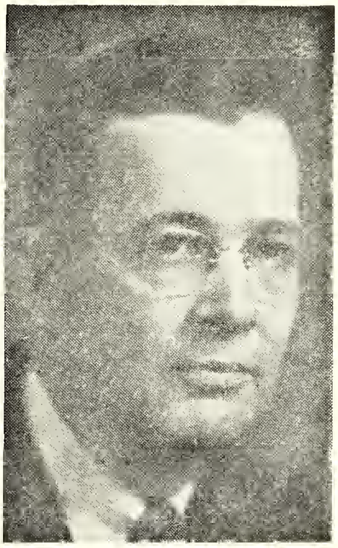
Minister, First Christian Church, Burlington, North Carolina

V.—"Toward the Churches"

A young family with two small children moved to town not long ago. He is a college graduate and she is from a family of good standing. He has a promising position in the laboratory of a big corporation. Housing is scarce, so they live in a small apartment. A minister heard about this family from a neighbor and came to call. He found that both were members of a church back home, but during the college years and then the coming of the children, they hadn't been attending much over the past few years. They wanted to get started again, especially for the sake of the children. They were given a warm invitation with the promise of a hearty greeting by the congregation. When Sunday came, Bob had had a hard week on the job with lots of over-time. One of the children had the sniffles. They got a late start. No, this wasn't the day to break into church-going. The next Sunday some friends of Bob's invited them out to a summer cottage. The next Sunday, Bob had to wax the car. It had to sit in the sun all day and just had to be protected.

The minister called again. There were friendly greetings and more promises. But Sunday was the only day they could be together and relax. It was the only day they didn't have to dress up. By the time they got the children ready, attended Sunday school and church, got dinner out of the way and dishes washed, the day was two-thirds gone. Besides they found other families in the apartments with children didn't go very often. They had lots of company Sunday doing about what they were doing. In the letters that went back home there was an occasional reference about like this: "We have met the nicest minister and hope to start back to church soon."

The substance of the little story with varying details could be told many times. Since the beginning of the last war over half the people of the nation have moved. Thousands of young people have established homes far removed from the old home town and the familiar surroundings that made church attendance easy. There are thousands of names on the church rolls who are now absentees and must literally be won again to the cause of the church. The greatest single threat to the church today is the paralyzing indifference caused by the pressures of modern living which threaten to turn our nation from Christ to paganism. I believe this is far the greatest danger to the moral fiber of our nation which we face. It is greater than the threat from any outside force.



REV. H. E. ROBINSON

This is by no means the cry of dispair and defeat for the church. I do not believe that the church will be defeated, because the fate of the church is not in the hands of man. It is in the hands of God who created it. The church has survived through all manner of catastrophe. Soon after it was born, the civilized world as then constituted came crashing down about it. Through persecution, plagues, famine, war and fall of government the church has survived Through the varying demands of the age of darkness, the age of renaissance, the age of discovery, the age of science and the machine, the church has lived to serve the needs of men. The church will live through the materialism of this day as God's instrument of man's salvation. Not for a moment can the church hide behind this fact and allow itself to grow indifferent to the need of man. Indeed, it must redouble its effort to win men to the way of Christ and to save man from the peril of his own self-righteousness.

Strangely enough, the attitude which men have to the church colors every other relationship. In a community of strong churches, where families worship, pray and study God's word, there are better government, better schools, better working conditions, fewer divorces, less delinquency, and generally a happier, healthier place in which to live.

The church needs men in her service; but be sure of this—men need the church for the welfare of their private and corporate living. Indifference to the church will weaken her, but she will endure. But indifference to the church is a sure sign that the things in life that are most worthwhile are being neglected and that men are that much poorer in the things which pertain to God. The church has a place for you. Are you in it, are you proud of it, are you satisfied that God's work assigned to you will not have to be done by somebody else?

A Cure for Fault Finding

Just stand aside, and watch yourself go by;
Think of yourself as "he" instead of "I."
Pick flaws, find fault, forget the man is you.
And strive to make your estimate run true.

The faults of others then will dwarf and shrink.
Love's chain grows stronger by one mighty link,
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by.

—*Strickland Gililan.*

External things and opportunities so abound in American life that, instead of nurturing the true source of happiness, we tend to make it a direct aim. So we end in looking for happiness in possession of the external—in money, a good time, somebody to lean upon, and so on. We are impatient, hurried and fretful because we do not find happiness where we look for it. —*John Dewey.*

Riverside and Judson Memorial Churches Enter Our New York City Association

A forward step in the movement toward Christian unity was made when two historic New York churches, the Riverside Church and the Judson Memorial Church, whose ministry extends from Morningside Heights to Washington Square, were received into the New York City Congregational Church Association of the New York Congregational Christian Conference.

The "Recognition Service," a landmark in the widening interdenominational horizons of organized Christianity, was held on Thursday, November 6, at 8 p. m., at the Broadway Tabernacle, Broadway at 56th Street.

This recognition service formalizing the membership of the Riverside Church and the Judson Memorial Church in the New York City Association followed after the regular fall meeting of the association held in the afternoon of the same day.

Dr. Albert J. Penner, minister of the Broadway Tabernacle, delivered a welcoming address, following a formal ecclesiastical procession. Dr. Robert J. McCracken responded for the Riverside Church and the Rev. Robert W. Spike for the Judson Memorial Church. Dr. Douglas Horton, minister of the General Council, gave the concluding address, his subject being "The Outrage and Necessity of Conformity." Ministers and lay delegates from Congregational churches throughout the metropolitan area attended.

The ministers of these two churches were recognized as Congregational Christian ministers, while retaining their present ministerial standing. They were received by Dr. Alfred Grant Walton, minister of Flatbush-Tompkins Congregational Church and chairman of the Credentials Committee of the New York City Association, as ministerial members of the association and of the General Council of the Congregational Christian Churches. The ministers so received from Riverside Church are, Dr. Robert J. McCracken, Dr. Norris L. Tibbetts and Dr. J. Gordon Chamberlin, and from Judson Memorial Church, the Rev. Robert W. Spike. Dr. C. Ivar Hellstrom of Riverside Church is already a Congregational Christian minister.

The Riverside Church and the Judson Memorial Church will both maintain their historic Baptist connections, while gaining a broader base for their community and world-wide activities. The new affiliation has become possible because both Baptist and Congregational Christian churches are congregational in operation: that is, the members control the church's affairs. Both are autonomous, having no creedal requirements for membership. "We feel this is a method of moving toward cooperation and unity which may be adopted as a pattern in many other cases," said Dr. Douglas Horton.

Other Congregational Christian leaders were equally enthusiastic in welcoming the new churches into the Congregational Christian fellowship. "We are delighted," said Dr. Robert Bruce, minister and superintendent of the New York Congregational Christian Conference, "at the new opportunities which are given us for service through these two churches." A similar note was expressed by Dr. Truman Douglass, executive director of the Board of Home Missions, when he said, "We welcome the new resources of leadership and personal capacity that will be brought to our common enterprises by the memberships of these churches!"

Just three years ago the Riverside Church appointed a committee on ecumenical relations to explore the possibility of closer ties for the Riverside Church with churches in different denominations while maintaining its historic connection with Baptist churches. In making its report to the church, the committee said in part, "With more than thirty denominations represented in the membership, Riverside has achieved Christian unity in its own life and work. Now it is proposed that Riverside shall have an additional affiliation with the Congregational Christian churches. This would bring about actual interdenominational relations and represent a forward step toward greater Christian unity at the level where a local church can act.

"The operation of this plan will increase Riverside's opportunities for service. We need to work with others and to feel ourselves in association with them. We need ways to reach beyond ourselves. Moreover, Riverside can demonstrate in a practical way its faith in Christian unity. Opportunities to provide leadership, to exercise influence, and to participate in world-wide Christian movements will be increased beyond what is now possible. We shall open new doors which will allow our young people to enter more freely into Christian service."

In announcing the desire of the Riverside Church to affiliate with the Congregational Christian Churches, Dr. Robert J. McCracken, minister of the church since the retirement of the Rev. Dr. Harry Emerson Fosdick in 1946, declared: "The old controversies are no longer real. They stand as monuments to battles of a bygone day and to institutional rigidity and conservatism. Most of the people in the churches know little about the theological and ecclesiastical differences which long ago gave rise to the denominations. They are more concerned that their children should become Christian than that they should become, say Episcopalians or Lutherans, or Methodists, or Baptists."

The Judson Memorial Church, built in Washington Square in 1892, is a memorial to two great Baptist pioneers, Adoniram Judson, the first Protestant foreign missionary from this country, and Edward Judson, his son, who was the founder of the Judson Church. It is sometimes known as the first institutional church in America. Its relationship to the New Your Baptist City Society, which has been the administrator of its property and funds since 1913, will remain unchanged. The present program of the church is varied. It serves New York University with a student cooperative dormitory and a full time minister to students. It ministers to the Greenwich Village artist, writer and intellectual. It also provides guidance for the children and youth of this neighborhood through a full scale weekday program of group work and counseling.

The Rev. Robert W. Spike, pastor of the Judson Memorial Church, cites its present aim as follows: "Our job is to maintain the church as an effective Protestant witness in the Greenwich Village scene. We look at our cosmopolitan community as a totally new kind of mission field This means that we use new methods and new ways of getting into the vital areas

(Continued on page 10.)

News of Elon College

President L. E. Smith, Elon College, N. C.

The Annual Session of the North Carolina Church Related Conference

The North Carolina Conference of Church Related Colleges was held on Thursday, November 6, at Salem College, Winston-Salem, North Carolina, and in conjunction with the annual session of the regular North Carolina College Conference. The principle item of business to be transacted was the presentation and consideration of a special committee's report that had to do with the establishing of the North Carolina Foundation of Church Related Colleges. There had been a previous meeting of the presidents of the colleges for the consideration of this organization. At the first meeting there were a number of questions to be cleared up which left doubts in the minds of many of the representatives. At this meeting those questions were pretty well understood.

The purpose of this foundation is to make a united appeal to business and industry for funds for current expenses of member colleges. At this meeting it was made clear that any institution would be at liberty to continue its campaign for capital funds and that it had a right to go to any foundation, corporation or business for funds for buildings, endowment or improvements. The foundation concerns itself only with the solicitation of funds for current accounts. Since Elon College has not canvassed or received donations outside of the church for current funds in the past twenty years, it seemed evident that membership in this foundation would not handicap Elon College in any way, but, on the other hand, it would offer an opportunity to secure funds to help with current expenses — salaries, heat and light bills, and printing and publicity expenses. It would seem that the day will come and is about here when, because of mounting costs of operating the college, we shall have to canvass for funds to keep the college out of the "red" in operating expense.

There were twenty-nine institutions represented. Sixteen of the number had cleared either with the Executive Committees or complete Boards of Trustees and were willing to join with the group in establishing this foundation. Nine of the others felt certain that their institutions would join, but wanted an opportunity to confer with their Board of Trustees before giving a definite answer.

A meeting of members of the foundation, together with the nine who gave conditional acceptance, is called for Monday morning, November 17, at 12:30 for a luncheon meeting to be held at Salem College, Winston-Salem, N. C. At this meeting definite steps will be taken to form the foundation permanently. April 16, 1953, is set as the deadline for charter membership in the foundation. This would seem to be a good move for our church related or privately endowed colleges in North Carolina. I trust that the Elon College constituency will be agreeable to their college accepting membership in the foundation, and will continue to cooperate as they always have.

At a meeting of the Executive Committee and other members of the Board of Trustees, on October 23, authorization was given for membership in the foundation.

* * * * *

The Western North Carolina Conference

The annual session of the Western North Carolina Conference was held at our Seagrove Church, Rev. Rosser Lee Clapp, pastor. I have been attending the Western North Carolina Conference for the last twenty years. These conference sessions have been improving in personnel, program and procedure year after year. I am sure that this was one of the best sessions that it has been my privilege to attend. The various institutions and interests of the church and conference were carefully considered and presented in an attractive and convincing way.

Dick and Dorothy Jackson represented the missionary interest of the church. They both spoke of the work in China, their experiences while they served in China, and their hopes for the future of the church.

The conference was well attended, and I am sure measures were taken that will prove constructive.

The officials of the conference and the Program Committee presented an elaborate and most attractive bulletin in which the full program of the conference session and reports to be presented to conference were presented.

It was a privilege to be present and to present the condition, needs and aims of Elon College.

* * * * *

The Staley-Atkinson-Newman Memorial Fund

The Convention authorized this fund to suplement the permanent funds of the College for a more generous support of the Department of Christian Education in the college, with the hope that the college would add an additional instructor for that department. This was done years ago.

The college advanced, out of its current funds, about $30,000 to complete the $100,000 goal for this fund, with the understanding and the provision that as the churches paid their allotments the current funds would be reimbursed. The college needs this money badly now.

Bethel Church of the North Carolina and Virginia Conference, has sent a check for $100 which completes this church's share of the Staley-Atkinson-Newman Memorial Fund. If your church has not completed its payments, it would be appreciated if it could do so now.

Amount previously reported	$95,448.96
Bethel Church	100.00
Grand total received	$95,548.96

* * * * *

Apportionment Giving

We have come to the end of the conference year for all of the conferences constituting the Southern Convention. Some of the institutions and boards will receive their total apportionment; some will not unless a miracle is wrought. Elon College comes in the latter class. Not within the last twenty years has the college received its full apportionment. This year is no exception. A total of $15,000 for the college is apportioned to the conferences by the Southern Convention. To date, $11,802.83 has been received, leaving a balance due of $3,197.17.

Needless to say, the college needs this money very, very badly. Should you wonder why the church should contribute to Elon College, if you will consider the contributions that Elon College has made to the church, your

(Continued on page 13.)

Missions at Home and Abroad

"Christians from Boston" Celebrate One Hundredth Anniversary

Miss Alice E. Cary of Boston, Massachusetts, recently left by Pan American Airways from San Francisco, en route to a coral pin prick called "Kussaie" set down in 5,000,000 square miles of South Seas, to visit those "Christians from Boston" in Micronesia, who became known and loved during World War II by the American Armed Forces.

She carried with her as a gift to the island churches from the American Board, which planted Christianity in Micronesia 100 years ago, a silver baptismal bowl lined with gold and suitably inscribed. This gift, which fittingly enough is a Paul Revere reproduction, will be presented by Miss Cary together with two memorials from the General Council of Congregational Christian Churches in America and the American Board as a special observance in Kusaie when the 100th birthday of the founding of these churches will be commemorated.

Miss Carey, who is American Board secretary for Japan, the Philippines and the Micronesian Islands, stopped over in Honolula until October 26, when she continued her flight to Kwajalein. She will spend a month and a half visiting among those "First Century Christians" in the Carolines Trust Territory of the Pacific. Her administrative tour will also include Japan, the Philippine Islands, and possibly India. Miss Cary expects to return to the United States around April 1, 1953.

The first missionaries to Micronesia, sent 100 years ago by the American Board from Boston, included two Hawaiian Christians from Honolulu as well as six Americans from the mainland. In the group were Rev. and Mrs. B. G. Snow and Rev. and Mrs. Luther D. Gulick, who left Boston Harbor, November 18, 1851, aboard the little sailing vessel, *Esther May*.

Four wearisome months later the *Esther May* reached Honolulu, where the missionaries changed boats and landed in Kusaie in the summer of 1852, or nine months after sailing out of Boston Harbor. Today, Miss Cary, traveling mostly by plain, covers the same distance in less than ten days. This includes crossing *the* United States by train and a brief visit in Hawaii.

The story of the island Christians came before the American public in World War II in large part because of the tales of the American Armed Forces. One incident, which has become a classic, is that of the Army Chaplain and other officers who, when trying to evacuate the native people to places of safety, were faced by one elderly little lady who emerged from a cave tightly clasping a Bible. She eyed the officers and defiantly said to their amazement, "This is *Our* Book. We are Christians from Boston!"

NEEDED!

MIMEOGRAPH MACHINE and TYPEWRITER

For Our Carroll County Mission

Any church or individual desiring to make either or both of these available, should contact

Supt. Wm. T. Scott,
Elon College, N. C.

Miss Cary looks forward to meeting the former King John, ruler of the Kusaiens, who after his island became a *democracy* happily laid his royal title aside. Recently ordained a Christian minister, King John, now Rev. John Sigrah, looks with greater pride upon his post as a Christian pastor than he ever did upon the status of king.

In addition to presenting the baptismal bowl and memorials, Miss Cary is giving to the schools in the islands four large pictures of Jambor's beautiful head of Christ entitled, "Jesus of Nazareth." Because glass is so hard to secure in the islands, these pictures have been treater with a special plastic coating that will make glass unnecessary.

Following the war, Rear Admiral C. H. Wright, then General Inspector of the Pacific Ocean area and Deputy High Commissioner of the Trust Territory, traveled among the people asking what they wanted *most* in the way of help. He was amazed to receive the same answer time after time, namely—"Send back the missionaries."

Later, Captain J. P. W. Vest, for two years Governor of the Marshalls, came to Boston to ask that the American Board send more missionaries. Interviewed by the press, Captain Vest was asked, "Are you from Boston?" "No," replied the captain, who came from Baltimore, Maryland, "But after being in the islands for a while I began to think I *must* be from Boston, since out there Boston is synonymous with America."

Miss Cary was born in Japan of distinguished Congregational Christian missionary parents and was educated at Wellsley College. She worked in Japan for over 25 years before being called to international headquarters in Boston, and now resides at 56 Concord Avenue, Cambridge, Massachusetts. Following World War II, she was the only woman member of the first interdenominational church commission to go back to Japan, and while there had an audience with Emperor Hirohito and an interview with General Douglas McArthur.

Eastern Virginia C. M. A to Meet With Windsor Church

The Eastern Virginia Christian Missionary Association will hold its annual meeting at the Windsor Congregational Christian Church, Tuesday, December 9, 1952. The session will be called to order at 10:30 a. m. by President H. E. Chrutchfield. All churches of the conference are urged to remember this date and to plan now to have a representation present. Not all of the churches of the conference have reported in the past several years, but it is hoped to have a hundred percent there in this session.

Time was devoted to the work of the association at the last annual conference, and perhaps many of our church people were made aware of the activities of the Christian Missionary Association. Many of you have learned how the organization operates on volunteer memberships to further the mork of the missionary enterprises within the conference. The dues are $10 for organizations and men, and $5 for the women.

We must become *new church minded* in our conference, as it has been

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Friendly Service

One of the growing departments of our women's work is that of Friendly Service. Reports indicate that many gifts were sent last year to the Migrant Workers, to Franklinton Center, to Ryder Memorial Hospital in Puerto Rico and overseas.

Our page this week is concerned with three types of Friendly Service for this year. One is the regular project sponsored by our Southern Convention department—gifts at our Christmas meetings for Ellis Island. Another is concerned with gifts to India, about which we heard last spring from Miss Oline Nicholson, which consist of many things we would ordinarily discard. A third is coupons for our Christian Orphanage.

In addition to the needs of our local communities at Thanksgiving and Christmas, let us remember these other groups as we plan our Friendly Service program for the year.

* * * * *

"We Use What You Would Throw Away"

The above quotation is from Miss Oline Nicholson, missionary of our church to India, who spoke at the Women's Rallies last spring. Miss Coghill writes that several have requested Miss Nicholson's address recently and thinks it would be well if we would repeat it here—and thus we would like to remind you of the things you can send to her. The address is:

Miss Oline Nicholson,
Rachanyapuram School for
Village Girls,
Pudur P. O., Madurai,
South India.

In sending boxes, be sure to send used or old articles in separate box and mark on outside: "No Commercial Value, Used Articles for Charitable Institution." On customs declaration tag, put "Used Articles—No Value," where it asks for Value. Scrapbooks, papers, old Christmas cards, books, should be sent separately by book post, without being valued. Maximum weight of each box, 20 pounds.

Clothing.

Used cotton clothing for men, women and children, including baby clothes and blankets and sheets; old felt hats; all scraps and remnants left over from sewing — even very small scraps.

School Supplies.

Notebooks and any kind of paper; crepe paper; pencils and pens, old or new; crayons, colored pencils; paste, scotchtape; scrapbooks and any kind of children's books; Sunday school lesson books and song books and papers; odd assortments of tacks, nails, screws, bolts, etc.

Plans for Christmas Party

Each local society president should have received ere this the plans for a "Christmas Party and Program for Ellis Island," as prepared by Mrs. W. E. Wisseman, 315 N. Edgeworth Street, Greensboro, N. C., chairman of Friendly Service for our Southern Convention women.

This program will require planning ahead. It is suggested that the Christmas tree be trimmed with small flags of the United Nations. This set of 61 flags costs $1.00 and must be ordered from: American Association for the United Nations, 45 E. 65th Street, New York 21, N. Y.

The women are asked to bring gifts for children arriving at Ellis Island from overseas. It is urgently requested that bags accompany these gifts—large, strong bags with a drawstring in the top—which may be used to carry the possessions of these children. Someone has suggested that feed sacks would be good to use. You do not fill the sack—but send it for them to use in place of a suitcase.

You will need to check with your hostesses ahead of time, for cookies from foreign nations are suggested for refreshments, and the recipes for them are given.

Let us plan ahead and have fine and different Christmas programs in our societies—and then let me have reports of them for this page in The Sun!

Crafts Supplies.

Thread, needles, embroidery hoops, patterns, scissors, buttons, beads of any kind, old pocketbook tops, ribbons of any kind, velvet scarfs, plastic or oilcloth pieces, crochet needles, etc.

Odds and Ends.

Old Christmas cards, birthday and other greeting cards; jigsaw puzzles (all pieces should be there!); games; old or new costume jewelry; old or new purses or vanity cases; bobby pins, barrettes; soap, balls, marbles, dolls, hard candy, religious calendars, picture frames.

Why not give your Friendly Service chairman the job of collecting some of these things for use in India? Or ask a children's group to collect some of them? Or clean out the Sunday school literature cabinet and send Miss Nicholson old quarterlies and papers?

* * * * *

Coupons! Coupons! Coupons!

The Christian Orphanage at Elon College still wants coupons. Here is another job you can give your Friendly Service chairman, or you may prefer to designate some other person to collect coupons from your society.

So far, the orphanage has received $145.33 from coupons sent to them by our church women. This has not cost anyone a penny — simply the trouble of saving them and sending them in. Let us keep on with this helpful service to our orphanage.

Right now there is a special offer on two kinds of coupons:

Double valut, $8 per 1000, on *Luzianne Coffee and Tea*, to December 31, 1952; and Double value, $8 per 1000, on *Octagon Toilet Soap, Cleanser*, and *Granulated Soap*, to July 31, 1953.

The other items on which they regularly receive cash are: Octagon Soap products, Health Club Baking Powder, Mrs. Filbert's Margarine, Mrs. Filbert's Salad products, Ballard's Obelisk Flour, Ballard's Prepared Mixes, Rumford Baking Powder, Borden's Silver Cow Evaporated Milk and Magnolia Condensed Milk.

The superintendent of the orphanage, Dr. John G. Truitt, asks that societies or individuals keep coupons of like kinds together and send them in bundles of 25, 50 or 100 of each kind. He ends his letter concerning the collection of coupons by saying, "We do appreciate the help you have given so far and count on your making another big effort."

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Apple's Chapel Reports

Time waits for no one. Another year has passed so rapidly we hardly realize it is gone. After reports were heard and achievement points count-

(Continued on page 13.)

A Page for *Our Children*

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

The following article tells its own story. We are indebted to Mrs. Key for many helps in the line of worship, music and handcrafts. Thanks again.

J. J. H.

How to Make a Flannelgraph

Because of some discussion on the subject of flannelgraphs at the annual meeting of the Western North Carolina Conference, Carl Key was requested to ask his wife to write these directions for publication in The Christian Sun.

Flannelgraphs, when purchased, are often quite expensive, but home made ones can be made at little cost. Children who have a share in making one themselves, benefit far more than by sitting back to just look at the commercial variety. The finished product may not be as artistically beautiful, but the value of having children use their creative abilities in such a project is of greater educational importance.

Use a piece of white cotton flannel for the background. About 24 x 18 inches is a good size. Sketch in a background scene with crayons, and color the sky, water, grass, trees, etc., by rubbing the crayons on the flannel. The characters to illustrate the story or song can be drawn or traced on paper, colored with paint or crayons. Old Sunday school lesson papers often give helpful ideas for drawing the people, animals or buildings that will be needed for your flannelgraph picture. On the back of each part to be put against the background cloth, fasten small scraps of flannel with scotch tape. Be sure enough of the flannel is exposed so it will cling to the flannel graph background when placed against it. The fuzz of the two surfaces makes them stick in place The same background scene can sometimes be used for more than one story by changing the figures or characters.

Why not try illustrating the Christmas story of the shepherds and angels from the Book of Luke, or the carol of the Friendly Beasts? The journeys of Abraham and the story of feeding the multitude are also good subjects for a flannelgraph.

Barbara C. Key.

Building Blocks

By Louise B. Ferguson.

Issued by the National Kindergarten Association.

"I don't know what to do," said a small boy to his grandmother.

"Well, why don't you play with your blocks?" she asked.

"Oh! Mom said she was tired of cleaning around them—'Such a litter,' she complianed. So she put them all up in the attic somewhere."

"Oh, that's too bad, but perhaps I can do something about it," consoled his grandmother. "How about putting them in my study? I could fix a place for them by arranging some small wooden boxes. The boxes could be placed on their sides against the wall for a building surface and you could use the lower parts to store extra blocks and their boxes. In that way you could keep them all off the floor and, what is best of all, your buildings could stay up as long as you liked. Then you could add to them or reconstruct them."

This was a very interesting idea to Peter.

Three wooden boxes, each about 10 by 10 by 16 inches, were found. Two of them were placed on their sides, one on top of the other. The third box was also placed on its side and against the first two. Together they occupied a space of about 10 by 32 inches and the higher of the two levels was 20 inches.

It didn't take Peter long to start his block-building, and he never seemed to tire of thinking up new forms of construction. He would often erect his building on the single box, bringing it to the upper level of the other two boxes and then finishing it with a square peg-board, having a row of pegs in one side for a fence. Then, when more pretentious projects were in order, a larger board, a drawing board, was sometimes added. Eventually the blocks most used were the cubes, bricks, triangles, and pillars of the Froebel "gifts" because they were so very accurate in measurements, lending themselves to truly wonderful constructions. The larger log-cabin sets, of course, could not be used in such a small space; they require a whole room, temporarily, for construction purposes.

In the beginning Peter liked to follow plans suggested to him, but later, when he became more expert, he drew plans of his own buildings on checkered paper—not only floor plans but elevations, too. He would take pleasure in building over and over again from his own plans. The only restriction placed on his activities was that no blocks must be left on the floor. As there was plenty of room in the open parts of the boxes for all unused blocks, this was no hardship, and Peter enjoyed feeling the security and durability of his creations.

His grandmother has never regretted devoting that space in her study to her grandson's block-building. It not only solved the disorder problem for his mother and was a constant source of amusement for Peter, but it gave his grandmother the enjoyment of many precious hours of his society. During his very frequent, quiet visits she had, also, the opportunity of watching the steady growth of his creative ability, which had taken place because of the permanence of this building space.

Peter is now thirteen years old and has gone away to prep school. Before leaving he said to her, "Shall I put away all the blocks or shall I leave a building for you?"

"Leave it," she answered quickly.

So now she still has one of his beautiful constructions to delight in as she reads or listens to his letters and so follows with confidence his further development.

CHURCHES JOIN NEW YORK CITY ASSOCIATION.

(Continued from page 6.)

of life of the best secular population of this portion of the city. Our church fellowship attempts to make itself open to the man or woman who could be uncomfortable in the social pattern of the average church. Our congregation has decided to take this step forward in affiliating with the Congregational Christian Churches, because we feel it expresses our conviction that the modern church must strengthen its mission by cooperation with other Christian bodies. We feel that our work is in close accord with the central conviction of the Congregational Christian Churches."

A life of ease is a difficult pursuit.
—*William Cowper.*

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Southern Convention Youth Council Meets at Moonelon

The Southern Convention Youth Council held a meeting on September 13, 1952, at Moonelon.

Philip Mann, president of the council, called the meeting to order. The others present were: Bettie Burt Hight, vice-president, and president of the E. N. C. Youth Fellowship; Louise McLeod, secretary; Meryle Mauldin, treasurer; Page Painter, Social Action chairman; Curtis Young, Missionary Action chairman; Rebecca Mann, president of the E. Va. Youth Fellowship; Rev. Ralph Galt and Mrs. Mark Andes, counselors; Rev. Wm. J. Andes, chairman of the Board of Christian Education; Miss Pattie Lee Coghill, educational secretary. Visitors included: Valley—Margel Oates, Thomas Madren, Rev. Henry Harmon, Mrs. Dewey Dofflemeyer, Donnie Litten, Mrs. Ralph Galt and two sons; North Carolina—Ruth Dunn, Tom Targett, David Crowle; Eastern Virginia—Eddie Bryant and Lewis Gwinn. Other guests included: Rev. Howard Bozarth, Laverne Brady, Louise Bemis and John Truitt, Jr.

The opening worship service was led by Curtis Young.

A report of the National Council Pilgrim Fellowship was given by Curtis Young and Philip Mann. The new Three-Plan Program of the National Council was explained: (1) Faith—Stewardship, group worship, personal evangelism, and leadership training; (2) Action—Christian action, international areas of study, national areas of study, and community reorganization of other nationalities; (3) Christian Fellowship—to cooperate with all who tend to seek Christian fellowship, and recreation.

Tom Targett, president of the North Carolina Student Fellowship, gave a report of the meeting of the United Student Fellowship at Illinois College, Jacksonville, Ill.

Rev. Howard Bozarth, pastor of the Elon College Community Church, presented the North Carolina Student Fellowship. Miss Pattie Lee Coghill presented the program materials for the coming year.

Committees were appointed, as follows: Program Materials—Bettie B. Hight, Curtis Young, Mrs. Mark Andes; Finance—Meryle Mauldin, Donnie Litten, Lewis Gwinn, Rev. Ralph Galt, Ruth Dunn.

The meeting was adjourned for supper.

The evening program featured Miss Laverne Brady, who spoke of her experiences on a National Youth Caravan this summer, and Miss Louise Bemis, who worked in a Work Camp in Puerto Rico. Both talks were very inspiring and gave several persons present the incentive to work on these next summer.

Rev. Henry E. Robinson, chairman of the Monnelon Committee, presented Moonelon to the group.

The evening meeting adjourned.

* * *

After breakfast, September 14, the morning worship was led by iss Rebecca Mann.

Donnie Litten told about the Lord's Acre project at Wissler's Chapel.

Miss Bettie Burt Hight presented the Projects Committee's report to build a cabin at Moonelon. Voted.

A committee was appointed to investigate the possibility of building: Curtis Young, chairman, Philip Mann and Louise McLeod. The committee for future planning of building is: Curtis Young, chairman; Page Painter, Rebessa Mann, Louise McLeod, Bettie Burt Hight, and Philip Mann, ex officio.

Resolution by Rev. Harmon: Resolved that the Young People's Convention follow the missionary emphasis of the denomination by presenting to the conferences for their action a list of projects secured by the Convention Director of Religious Education and the Missionary Action chairman of the Young People's Convention."

Voted: Rebecca Mann be reporter to THE CHRISTIAN SUN for proceedings of this meeting and that the secretary send copies of the minutes of this meeting to all officers and counselors.

Voted: That we recommend a planning conference for each conference, to make their own plans for the year.

Report of Finance Committee—in absence of Meryle Mauldin, chairman—given by Ruth Dunn.

Budget and report of Finance Committee accepted.

Voted Executive officers, with Page Painter as member at large, constitute Executive Committee for this year.

Voted: Executive Committee be allowed to change budget according to their discretion.

Report of Program Materials Committee adopted.

Voted: Accept Three-Plan Commission of National Pilgrim Fellowship, to go into effect in fall of 1953.

Voted: To adjourn.

LOUISE MCLEOD,
Secretary.

* * * * *

Western Carolina Youth Rally

The Young People of the Western N. C. Conference will have the rally on Sunday, November 30, at the Antioch (Randolph) Christian Church. The program will begin with registration at 2:30, followed by an important and well-planned program.

The officers will be elected for the coming year. This was to have been done at the last rally, but due to bad weather and a small attendance, it was voted to postpone election until the November rally.

Don't forget to bring a well-filled basket; the host church will provide the drinks. It is important that you be present at this rally. I will see you at the Antioch Christian Church on Sunday, November 30, at 2:30 o'clock. Please come.

DOLAN TALBERT,
President.

* * * * *

Winston-Salem Halloween Party

On Saturday night, November 1, the Youth Fellowship of the Winston-Salem Congregational Christians enjoyed a Halloween Party, which netted $45 for the Moonelon project. Included in the evening's fun were costumes, fishing, cake walks and other games.

On the following Sunday evening, the young people held a service of dedication for the money raised. The adults of the church were invited to attend this very impressive service.

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Eastern Virginia Gets the News

"Eastern Virginia Pilgrim Fellowship News" is the title of the newest and one of the news-i-est papers in the Southern Convention. This four-

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus' Thanksgiving and Ours

Lesson VIII—November 23, 1952.

Memory Selection: *"The Lord hath done great things for us, whereof we are glad."*—Psalm 126:3.

Lesson: Matthew 11:2-6, 25-30.

Devotional Reading: Isaiah 35:1-10.

Concerning Doubt.

John the Baptist was "down in the dumps." He had "the blues." He was discouraged. He was plagued by doubt. And no wonder; accustomed as he was to freedom, he was a prisoner, in a dungeon in a great fortress set in the midst of a wilderness. He was cut off from his friends and from his work. Furthermore, he had been doomed to die. He felt sure that he would never get out of the place. He felt lonely, afraid and neglected.

His doubt was due in part to his physical condition—doubt is often caused by a low ebb in bodily welfare. It was caused in part by his inactivity—people who are active can ill stand inactivity and confinement. But one of the chief factors in his doubt was the fact that although Jesus knew about John's situation, he was doing nothing about it. If he were the Messiah, if he had the power he claimed to have, why did he not do something to release John? He could easily by his word or his work, deliver John from prison and from death. Like lots of folks, John doubted Christ because Christ apparently was not doing anything for him, was not delivering him from his personal predicament. People often doubt God, and Christ, for instance, if one of their prayers goes unanswered, or if they do not find personal deliverance from some ill or untoward circumstance. There were many people who doubted God because he did not prevent the last World War, or did not stop it after it started. And they wonder why he doesn't do something about this mess in Korea, too.

Then, too, John doubted Jesus because he was not acting the way a Messiah was supposed to act. John, you will recall, pictured Jesus as one who would baptize with fire, who would be a man threshing grain, or a man cutting down unfruitful trees. And here he was, humble and meek, spending his time "going about doing good," without fanfare or fire either. Perhaps, after all, he had been mistaken when he pointed out Jesus as the Messiah.

One thing should be said for John—he went straight to Jesus with his doubts. Though he could not go in person, he at least sent a delegation to Jesus to ask him if he were really "the One who should come," or whether they should look for another. And the reply of Jesus was significant. "Go back to John," he said "and tell him what you have seen and heard: men who were blind are seeing, folks who were lame are walking, lepers who were unclean have been cleansed, folks who were deaf now hear, folks who were dead have been brought back to life again, and poor folks have the good news preached to them." All too often, we look for God and the evidences of God in the unusual and spectacular, when all the while God is at work all around us, and even within us. God is to be seen in the lightning and to be heard in the thunder, but he is to be seen more clearly in the power of sunshine and growth, and in kindness and loving service.

Concerning Thanksgiving.

The theme of the lesson is, "Jesus' Thanksgiving—and Ours." There is only one reference to thanks giving in the lesson, and that only a passing one. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent (or understanding), and didst reveal them unto babes." To be sure, God reveals himself to folks through their intellects or their intelligence. But he also makes himself known through the intuition and the emotion. Furthermore, a man must put away his arrogance and his conceit, his confidence in his own wisdom, and become humble and as a little child. The secret of the Lord is with them that fear him. And there are many humble and unlettered and unlearned people who know more of God than brilliant and bright philosophers and professors, and supposedly "smart folks." Instincts and intuitions, as well as, and even more than intellects, are channels of revelation of God.

One could find many other instances of the spirit of gratitude and thanksgiving which characterize the life of Jesus. No man ever had less of this world's goods, but no man had more of the spirit of gratitude. He demonstrated that material things are not the source of the good life, and certainly not the prerequisite of a grateful heart.

At this Thanksgiving Season, we can well be thankful among other things—among hundreds of other things—that God does reveal himself unto "babes." He gives grace to the humble and comes to those who are poor in spirit. Let us give God thanks for this priceless spiritual boon.

Concerning Burden Bearing.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Multitudes have turned to these words and have found that God is not slack concerning his promises. Christ plainly, and with no apology, stated that people, even his chosen people, would have burdens which they would have to carry. It is a part of life. But they could be of good cheer. Using a figure of speech which his hearers could readily understand, he said that he would bear one end of the yoke—and he takes the heavy end—and that he would help them to carry their burdens. Thus, they would learn of him. Thus they would find rest unto their souls. As they cast their burden on the Lord, they would find that he would sustain them.

* * *

Jesus' Thanksgiving—and Ours. We have discovered something of the spirit of gratitude which he who had not where to lay his head, had. He who had so little was thankful for so much. What about you, what about us? At this Thanksgiving Season, do you think about what you lack or about what you have? Do you return thanks, not only at Thanksgiving, but throughout the year? And do you give evidence of the spirit of gratitude and thanksgiving throughout the year by the way you live and the way you serve. It is a good thing to give thanks unto the Lord and to sing praises unto his name. We are

(Continued on page 15.)

NEWS OF ELON COLLEGE.

(Continued from page 7.)

wonder will be cleared up. A casual investigation of the membership of our churches, our pastors, our officials, and you will find evidence of what the college has meant, and is meaning, to our church as a whole.

When you send money to Elon College, please do not consider it a gift; it is an investment that will bear dividends four-fold for the cause that is ours and that we love.

I trust that some of our churches will take this matter to heart and see that the college receives its full apportionment. If you have not paid your apportionment for the college, wont you please see that it is done without delay?

Previously reported		$11,405.68
N. C. and Va. Conference:		
Apple's Chapel	63.16	
Belew Creek	46.00	
Berea	34.00	
Berea S. S.	12.00	
Bethel	30.00	
Bethlehem	123.25	
Eastern Va. Conference:		
Cypress Chapel	25.00	
New Lebanon	30.00	
Western N. C. Conference:		
Bennett	6.00	
Big Oak	1.51	
Needham's Grove	4.54	
New Center	7.00	
Providence	6.35	
Virginia Valley Conference:		
Winchester S. S.	8.34	
		397.15
Total received to date		$11,802.83

MISSIONS.

(Continued from page 8.)

several years since a new church was organized here. The work of the Christian Missionary Association can encourage and further the progress of a new church within our boundaries.

For your information the committees for the 1952 annual session of the association are listed:

Place—Mrs. Frank Lewis.

Plans—Dr. W. Millard Stevens, chairman, Dr. Duane N. Vore, Mr. Wesley Harrell, Hon. M. E. Godwin, Mr. W. H. Baker.

Nominations—Rev. M. E. Taylor, Dr. I. W. Johnson.

Resolutions—Dr. H. S. Hardcastle, chairman, Rev. J. H. Lightbourne, Jr., Mr. C. D. West, Mr. H. R. Morrison, Mrs. I. W. Johnson.

Press—Rev. J. Everette Neese, Rev. Ellis N. Clarke.

Auditing—Hon. S. T. Holland, Mrs. W. V. Leathers.

Memberships from all the churches in the conference are being listed and will be sent to the ministers or church secretaries.

Johnson L. Griffin,
Secretary.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

ed, we felt like our work was not in vain. Thanks to our president, Mrs. R. M. Cook.

The program committee did a fine packet. The Bible study, "Applied Christianity," was a source of spiritual strength. The mission study books have taught us to love those whom we have not seen, and we are anxious to help care for their needs. The more we learn about those less fortunate than we are, the greater the burden becomes. We trust by our offerings sent in each quarter, some have found there is a Highway in which they can walk and learn more about the love and goodness of the Heavenly Father.

Friendly Service gifts were sent as follows: Towels and bath cloths to Franklinton Center, kitchen supplies to the Migrants, and a large package of nice clothing to the Philippines To the sick and shut-ins in our church community were sent flowers, cards, trays, gowns, bed jackets and house coats.

We sponsored a social for our Sunday school superintendent and his wife, Mr. and Mrs. J. Paul Huffines. A delightful picnic dinner was served, after which the couple were presented a lovely dinner set of china as a token of appreciation for their untiring efforts in behalf of our Sunday school work.

World Community Day, Thank Offering service and World Day of Prayer were held at the church, with an inspiring service for each event.

A Life Membership was given to Mrs. Laura Gerringer, a charter member, and a Memorial for Miss Ella Shepherd, who was also a charter member. Miss Shepherd passed from our midst during the year.

Seven delegates attended the conference at Ingram, and six attended the spring rally at Palm Street, in Greensboro.

The outstanding accomplishment of the year was the organizing of a new society with fifteen members. Their work is to be commended. At a joint meeting at the church on September 4, these officers were installed: Mrs. Carston Hogan, president; Mrs. R. M. Cook, vice-president; Mrs. Dee Murray, secretary; Mrs. E. W. Brown, treasurer; Mrs. Ted Andrews, Bible study leader; Mrs. P. L. Summers, program chairman. The new society officers are: Mrs. Gordon Powell, president; Miss Iris Pritchette, secretary; Mrs. Estine Pritchette, treasurer; Miss Iris Pritchette, program leader.

As we enter the new year to try to help "Build for Peace," we covet the prayers of Southern Convention women.

Reporter.

* * * * *

Years Work—Elon College Cradle Roll

1. Began Cradle Roll year October, 1951, with 92 children on roll.
2. Enrolled 45 new members early in fall, making total enrollment 137.
3. Made 45 or more visits to enroll this number of new members. Birth certificates were given to each new child.
4. Made 137 visits delivering mite boxes and books on first call.
5. Over 378 visits delivering library books. during year.
6. Other visits made to new babies and sick children.
7. Birthday, Christmas and Valentine cards sent each child.
8. Egg hunt given children at Easter.
9. Cheer Cards sent to children during year when visits were impossible. Cards sent to children is excellent means of keeping in contact with mothers and children.
10. Library books were distributed when transportation permitted. Our Cradle Roll circulating library is most excellent means of visiting children 3 to 6 each month.
11. Lost 37 children during year, by moving away.
12. The Cradle Roll rally took place at the Parish House, August 26, 1952, with 115 mothers, children and guests.
13. The program for the rally was the one sent out by Mrs. Wallace, the District Cradle Roll Superintendent. We found this program very helpful.
14. There were 22 children promoted at the rally.
15. Contribution from mite boxes was $70.50.
16. Refreshments were served on the Parish House lawn after much enjoyment of children's games.
17. We closed the year with 78 children on roll.

Mrs. Ruth Rogers,
Director.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Billy Lamberson, five years old, joined our family this week. He is a fine little fellow, and seems to appreciate very much his nice warm home. I do not know what I would have done at five years of age, if I had had no place to go. I know one thing, I would have missed my father and mother, and brothers and sisters a great deal. When I go back to that old home now—my sister owns it and lives there—it looks good to me, and what happy memories it brings forth.

Well, Billy Lamberson begins at the Christian Orphanage at five. He will miss a great deal by not having a home and a family. Has God blessed you with what he is missing? If he has, you will be glad to help us make this home here just as good for him as we rightly can. Were you deprived of a good home and your own childhood home life? Some people in that position are among our best contributors. "I want to help some boy or girl have a better chance than I had," they say. Are you a father or mother, with your own sweet little children right with you? Give thanks at Thanksgiving by sending your orphanage a generous contribution. We are doing the best we can here under a great financial strain. Your sharing with us will help so much.

Look at the total in this report from the Sunday schools and churches of our entire Southern Convention for this week—$132.88—and see if you can figure why I am asking you for your help at Thanksgiving!

People say such nice things about the work here, and we all appreciate that. Everywhere I go I am encouraged with kind words. Keep them coming, but salt them down with something with which to pay our bills here.

I wish to pay my compliments to John T. Kernodle, managing editor of The Christian Sun, for the excellent work he did on our special edition. Save that number and you have the ages, birthdays, names, of every child here. You have a picture of our four seniors—three girls and a boy. They are David Haith, Virginia Black, Ann Kinch and Doris Ward. They are to graduate this year and will be going into further schooling or training. They are four fine young people. We are proud of them here, and if you knew them personally, you would be proud of them too.

Use that special edition of The Sun for your speeches before Sunday schools, churches and other organizations for your special Thanksgiving offering. The Convention in session last May recognized that the amount apportioned to the churches for the orphanage was far from enough. But rather than apportion more, they are asking churches and individual members to help add $25,000 to the regular apportionment. When we have to raise the sum of $60,000, it is necessary that each church receive a special Thanksgiving offering for the orphanage. Now 80 children are with me in this request. They cannot speak, but as long as I am here, I shall gladly speak for them.

John G. Truitt,
Superintendent.

REPORT FOR NOVEMBER 6, 1952

Sunday School Monthly Offering

Amount brought forward	$13,703.07	
Eastern N. C. Conference:		
Morrisville	10.72	
Mt. Auburn, S. S.	9.00	
		19.72
Eastern Va. Conference:		
Portsmouth, First	22.46	
		22.46
N. C. and Va. Conference:		
Bethel, S. S.	5.38	
Durham, S. S.	28.32	
Monticello	31.92	
Rocky Ford	1.00	
		66.62
Western N. C. Conference:		
Hank's Chapel	24.08	
		24.08
Total		$ 132.88
Grand Total		$13,835.95

Special Offerings.

Amount brought forward		$20,510.01
Saugerties Congregational S. S., N. Y.	20.00	
Willing Workers Class, Garner Christian Church for M. B. Rowland	20.00	
Wentworth Church for Helen Watkins	25.00	
Pisgah S. S. Pisgah, Alabama	10.00	
Dr. & Mrs. J. H. Cutchin, Sr., Whitakers, N. C., in memory of J. D. Franks, Sr.	5.00	
Mrs. F. H. Lewis, Portsmouth, Va., in memory of Dr. F. H. Lewis	5.00	
Special Gifts	257.90	
		342.90

Thanksgiving Offerings.

Miss Gertrude Herring, Richmond, Va.	5.00	
Mrs. Isabelle F. Robinson, Albany, N. Y.	10.00	
Mr. & Mrs. J. H. Alford, Tarboro, N. C.	10.00	
Dr. E. Budge Kent, Danville, Va.	5.00	
Halifax, Va. Friends	30.00	
C. B. Ellis Music Co., Burlington, N. C.	10.00	
C. M. Fields, Long Beach, Calif.	5.00	
		75.00
Total		$ 417.90
Grand Total		$20,927.91
Total for The Week		$ 550.78
Total for the Year		$34,763.89

Looking backward, it appears to me that nearly every piece of good luck I ever had, led directly to a bad result; and all the things that I thought were bad luck when they happened turned out to be foundations of opportunity.—*E. M. House.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

REIDSVILLE CHURCH HONORS OLDER MEMBERS.

(Continued from page 2.)

them came. The only requirement for an invitation was that you must be sixty-five years of age or over.

The dining room of the church was beautifully decorated in a fall motiff. The refreshment table, with two huge punch bowls, was lovely with a large Halloween pumpkin, watermellons, corn in husks, fall leaves, and holly.

Mrs. Briggs and her helpers from the Auxiliary, and there was an equal number of them, met and welcomed each guest as they arrived.

The program began as the pastor, Rev. Tucker G. Humphfies, welcomed the group and led in several old fashioned hymns and old fashioned songs.

Mrs. Briggs then presented prizes to the oldest lady present, the oldest man present, the couple present married the longest, the person present with the largest number of children, the man and the woman who had married the youngest, the lady with the smallest foot and the man with the largest foot.

After these contests, there was other entertainment. Two little girls, Miss Gilda MeKinney and Miss Susan Chaney, sang a duet. Mrs. Emma Gerringer gave a humerous reading which had appeared in a local paper thirty years ago, "Aunt Susan and the School Census Taker." Four young ladies, Miss Wilma Saunders, Miss Ann Blaek, Miss Shelby Dill, and Miss Gloria Woodall, next helped to warm the hearts of the "kids" as they sang old, old songs.

Mrs. Briggs then invited the guests to have a part in the program, and some responded with memories of yesteryears, a joke or a story.

As this part of the program closed, Miss Marion Foust, the minister of music of the church, played "Blest Be the Tie That Binds," and all with bowed heads prayed God's benediction upon their dreams for the future in their own words, in their own way, as the pastor pronounced the benediction.

Perhaps the last phase of the program was the most interesting, as refreshments of punch and cookies, nuts and candy, were served, and these older young folks visited, renewed old friendships and re-lived yesterday.

Indeed, it was a gay and happy party, and all left saying it was good to have been in God's house.

WESTERN NORTH CAROLINA CONFERENCE.

(Continued from page 3.)

He had the wholehearted support of the other officers of the conference and an excellent group of pastors and lay leaders. The great majority of the churches are "paid in full" this year, so far as apportionment goes, and nearly every church has made improvements on church buildings. Nearly every church has more service of the pastor than previously.

The program was well arranged around the theme, "What in the World Shall We Do?". The morning of the first day was given over to reports from the churches, the delegates reporting on achievements and problems facing the churches, The afternoon program emphasized the close connection of the Convention institutions, boards, and agencies with the churches. Reports were heard from Convention Superintendent Wm. T. Scott, from Dr. John G. Truitt, superintendents of the Christian Orphanage, and from Dr. L. E. Smith, president of Elon College. Mr. M. T. Garren, Convention chairman of the Church Building Campaign, presented the need of funds with which to build new churches in our growing country, and Rev. Erie T. Braund, Greenbelt, Maryland, gave a picture of the expanding country and need of churches. Rev. and Mrs. Richard L. Jackson, now of Chapel Hill. recently returned from China, inspired the conference with their addresses on the subject, "I was your Missionary to China."

The evening program of the first day included a worship service by Rev. Rosser Lee Clapp, host pastor, and the church choir; reports from the Woman's Conference and Laymen's Fellowship; the licensure and ordination of ministerial candidates, and an address by Dr. Ray Gibbons, of New York, Director of the Council for Social Action.

Committee reports presented the previous day were considered, amended, and adopted on Thursday. Ample time was allowed for discussion. This was really a "work session," the only difficulty being that so many of the delegates are "one day attenders" and were not present for the important actions on Thursday. Each conference of the Convention faces this problem of "the second day!"

The conference was concluded late Thursday afternoon with a memorial service for the late Rev. D. R. Moffitt conducted by Rev. Bill Simmons, and the Communion service conducted by Rev. Wm. J. Andes of Winston-Salem.

The presence of young ministers now serving in the conference gave good promise for the future. Congratulations to the Western Conference on a good session, and thanks to Rev. Rosser Lee Clapp and his good people of Seagrove, Shady Grove, and Ether for adding so much to the comfort of the delegates with bountiful meals.

YOUNG PEOPLE AT WORK.

(Continued from page11.)

page paper is for and by the young people, giving news of interest from and for the Youth Fellowship groups.

It is chocked full of good, interesting ideas as well as giving information about past and present meetings and projects.

Lewis Gwin, 1014 S. Main Street, Norfolk 6, Virginia, is the editor of the paper, which is published by the Pilgrim Fellowship of the First Congregational Church of Norfolk, Va.

Hope they'll put your young people's editor on the subscription list for this new paper.

* * * * *

Relax With Max

If you leave God out of your plans, you have to pay the consequences.

* * *

Every day something is being done that couldn't be done!

* * *

Teacher: "How many fingers have you."

Johnny: "Ten."

Teacher: "If four were missing, what would you have?"

Johnny: "No music lessons."

* * *

There's an old saying that we learn by doing. Wonder if this doesn't apply to being a Christian, too?

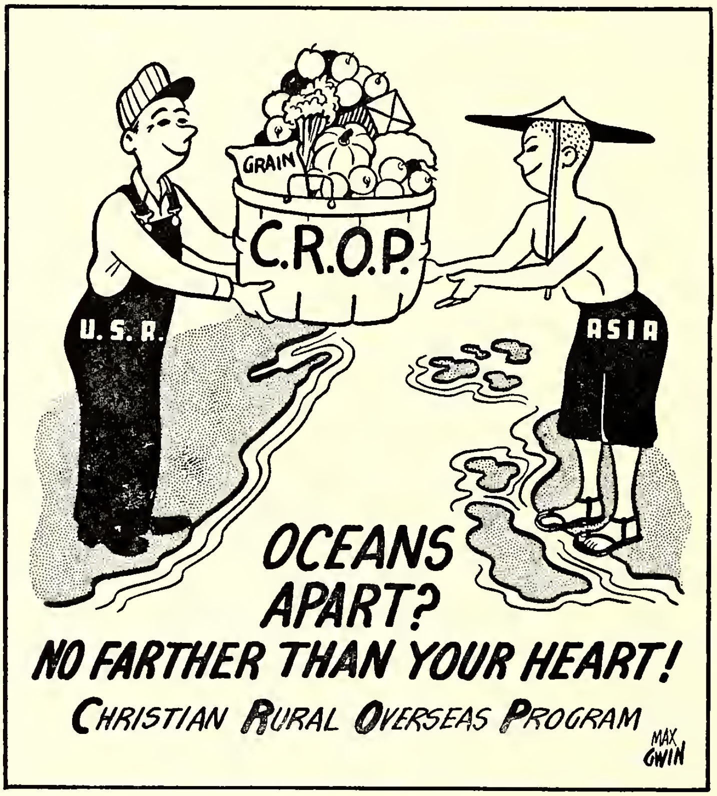
SUNDAY SCHOOL LESSON

(Continued from page 12.)

to serve him with gladness and to come before his presence with singing. We are to walk before him in the land of the living. Thanksgiving should result in thanksgiving and in thanks*living*.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

CROP--A Story of Hands


GRAIN
C.R.O.P.
U.S.A.
ASIA
OCEANS APART?
NO FARTHER THAN YOUR HEART!
CHRISTIAN RURAL OVERSEAS PROGRAM
MAX GWIN

What is CROP, the Christian Rural Overseas Program?

CROP is really the story of HANDS. The Hands of the hungry, lifted beseechingly, begging, against their will, for food to sustain the life of the family remnant. Your Hands, outstretched to give—commodities of wheat, corn, soybeans, milk, peanuts, cotton.

The Hands of the sick—thin and pale, robbed by disease and pestilence of the ability to build, to live, to push aside the debris that was once a home. Your Hands outstretched with a gift—to refugees in Europe and Palestine, to war, famine and flood victims in Korea and India.

The Hands of the young—who have never known youth, or joy, or freedom, or security. CROP is a quick, economical, absolutely nonpartisan plan to span the gap between the "reaching Hands." Idle Hands can be filled with food, tools and materials with which to work.

Help canvass and give through CROP during the week in November your county has set aside. If your county is not organized, send your gifts to North Carolina CROP, 1421 Ruffin Street, Durham, North Carolina, or Virginia CROP, 109 W. Grace Street, Richmond, Virginia.

By the "work of our hands" let us send a message of love, hope and peace to the overseas needy now.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, NOVEMBER 20, 1952 NUMBER 46

Make This Thanksgiving Day a Day of Thanks Giving for These Children

The Christian Orphanage Needs Your Generous Support to Carry on Its Work

News Flashes

Rev. Bill Simmons assisted Rev. E. C. Brady in revival services at Niagara recently.

Rev. Kenneth Lindner of Fayetteville, North Carolina, spoke on sunday evening at Hope Mills. A delegation from the Eutaw Church also attended the service.

Dr. John R. Scotford of New York met with the Official Board of our Newport News Church on Monday evening to discuss with them plans for remodeling the sanctuary.

Thus far in November, four new members have been received into the Second Church of Norfolk, Virginia. All came by transfer of letters from Methodist and Baptist Churches.

Mrs. J. Everette Neese of Second Church, Norfolk, Virginia, has been elected president of the Norfolk Federation of Missionary Societies (the Council of Church Women). In this organization are women's societies from eight denominations, with a membership of approximately sixteen hundred.

A local paper carries news of the recent marriage of Dr. James Clinton and Miss Ruby Kovac. Dr. Clinton, who is at present pastor of the Congregational Church of Everett, Pa., is well known to many of our church people in Virginia and North Carolina. Miss Kovac has been deputy Court Clerk of Prince George County, Virginia, for the past thirty-five years. She and Dr. Clinton met last year when he was a guest speaker at Bethlehem, Disputanta, where her father was once pastor.

Report of Bethlehem Congregational Christian Church

This has been a profitable and progressive year for the Bethlehem Congregational Christian Church, located about six miles north of Elon College, in the North Carolina and Virginia Conference. We have, with the exception of a few minor things, completed our new house of worship. We have also just about completed the furnishing of our kitchen.

The attendance at our morning services has been exceedingly fine; and there is great interest in the overall church program. The first week in October the church put on a series of cottage prayer services in preparation for the revival meeting which began on October 12, with the Rev. Tucker G. Humphries of Reidsville, North Carolina, doing the preaching. Mr. Humphries' preaching was of a high order, and he was graciously received by the congregation. There were 14 additions to the church on confession of faith and two by letter of transfer. The whole church was greatly revived spiritually.

While there has been much progress made at the church, it has been a very rugged year for me. All through the first part of the year, as many of you probably know, Mrs. Crutchfield was critically ill and was in the hospital at intervals until August 1, when death came to our home to relieve her of her suffering. No congregation could have manifested a finer spirit and more loyal devotion to their minister in a time like this than did the folks at Bethlehem.

The congregation entertained the North Carolina and Virginia Conference on November 11 and 12. It was a great conference meeting, and we were most happy to have the members as our guests.

G. C. Crutchfield,
Pastor.

NEEDED!

MIMEOGRAPH MACHINE and TYPEWRITER

For Our Carroll County Mission

Any church or individual desiring to make either or both of these available, should contact

Supt. Wm. T. Scott,
Elon College, N. C.

Paul Varga Spends Summer in North Dakota

The Congregational Church at Hope, North Dakota, was without a pastor after Rev. A. C. Walker left in February of 1949. In June of that year the Congregational Church and the Methodist Church decided to worship together. A Union Sunday School was organized with a membership of seventy-five. The pastor was from the Methodist Church, who agreed to serve both churches. This proved to be too big a job. The Methodist Conference felt that their church program was suffering. After three years of union services, there seemed to be a growing dissatisfaction among the people.

Our State Minister met with us and informed us that a student pastor was available for the summer. The Congregational Church withdrew from the union service and invited a student pastor, whose name is Paul Varga, to come.

Paul arrived in Hope the first week-end in June, after having worked in a Vacation Bible School at Sanborn and Ekleson. The people of the church went all out for him. His first Sunday service was so challenging and so inspirational that the attendance grew from fifty on the first Sunday to one hundred twenty-five on the last Sunday. Our church membership was only eighty-four. Our Sunday school continued with the Methodists until the first of July, to complete the quarter. A meeting of the church board had been held in June to discuss the re-organization of the Sunday school and getting the necessary teachers. The first Sunday in July, there was a full staff of eight teachers, a superintendent, an assistant, and a secretary-treasurer. It was decided that there should be a meeting of the Sunday school staff once a month. The en-

(Continued on page 11.)

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*Paul Varga is a member of Bethlehem Church (Disputanta), a graduate of Elon College and a student at Hartford Theological Seminary.

Southern Convention Dates to Remember

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

December 9—Eastern Virginia Christian Missionary Association
Windsor Congregational Christian Church

Homecoming Observed at Linville Church

Linville Congregational Christian Church, in the Virginia Valley, observed "Homecoming" on Sunday, November 2, 1952. Rev. E. J. Rohart, pastor of the church, led in the morning service of dedication of memorial windows, and Rev. R. A. Whitten of Winchester preached the sermon for the occasion. Several beautiful musical selections were rendered.

A bountiful lunch was served at the noon hour.

In the afternoon, Rev. W. B. Fuller and Rev. S. E. Madren, two former pastors, gave testimonials for the occasion.

The pastor is to be congratulated for the fine work he is doing. The Linville people are to be congratulated for a well kept church building.

Following are excerpts from an historical sketch of the church by Miss Clara Messerley:

The Linville Christian Church was organized on June 10, 1871, with sixteen members. Rev. D. A. Long was the first pastor.

The records of the church from that date to 1884 are missing and the only record of this time has been given us by the older folks of the community.

After the organization, the members, with their pastor, went to work to build a church. It was built on the Jennings estate. The carpenters were Harvey Simmers and John Williams. The foundation wall was built by Harvey A. Armentrout. The church was plastered by J. A. Payne.

Our grandparents tell us that the rocks in the foundation wall came from all over the community. The big log sills came from the Fridley estate, and the lumber in the building from the old Kratzer estate. The church was dedicated on October 8, 1871.

There have been 400 members on the church roll. Many of these have moved away, and many more are sleeping in the cemetery adjoining the church.

Many improvements and changes have been made since the church was erected. A wing was added for Sunday school classrooms; a basement; pews, a pulpit and other furnishings. Electric lights, of course, now replace the oil lamps; a furnace has replaced the stoves, and there is a parking space instead of the old stile and hitching posts. At one time a picket fence and gate surrounded the church yard. This has been removed. The cemetery has been enlarged.

Recently, the church has been repainted, inside and out, the inside has been papered, and a new ceiling has been installed. Through the efforts of the women and young people, a bulletin board was purchased; and memorial windows installed.

The church has been served by twenty-four pastors. Their names may bring to mind other memories:

D. A. Long, W. M. Walker, J. T. Kitchen, D. T. Dean, J. W. Barrett, P. H. Fleming, D. A. Barney, J. A. Scott, E. T. Isley, R. H. Peel, L. L. Lassiter, C. C. Jones, H. C. Moore, A. W. Andes, R. L. Williamson, W. T. Walters, W. C. Hook, J. C. Barrett, R. P. Crumpler, W. B. Fuller, M. L. Weekley, Paul B. Sanger, S. E. Madren and the present pastor, E. J. Rohart.

From the original sixteen members, the membership has grown to 165. During the 81 years the church and Sunday school have had in their membership many loyal leaders and teachers.

In the old days, as now, the church was the heart of the community. Our faith in the God it stands for has been strengthened by the services within its walls. Down its aisles have come hearts full of joy and happiness, and also hearts full of sorrow, all receiving peace and comfort from the Christ who dwells here.

Children, now grown to manhood and womanhood, have carried its memories to far places, and no matter where they may be, when the bells ring out on the Sabbath Day, they come back in memory to the old home church.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Address ....

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From the **EDITOR'S** *Desk*

Two Problems of Vital Importance

Are Brought to Our Attention in Editorials by

REV. MILLARD W. STEVENS, D.D.
President of The Southern Convention

CHRISTIAN EDUCATION *and* ELON COLLEGE

The church-related college is our one great hope in this country for providing our young people with an education in a Christian atmosphere under the direction of devoted Christian scholars. Moreover, these colleges are our most important means of keeping the people conscious of the fact that God and the Christian way of life are a part of reality and an essential part of knowledge. When religion is left out of education, it is only empty knowledge without a soul. We have too much of such empty knowledge in our time.

These church-related colleges are face to face with a struggle for survival. Our own Elon College is no exception. We cannot depend upon the state or on people outside the church to undergird these colleges. It must be done by Christian people who are aware of the value and necessity of these colleges. We of the churches in the Southern Convention are the hope of survival for Elon College. If we fail Elon, then Elon will have no hope of meeting its great opportunity in the field of Christian Education. We must not fail her!

In an effort to undergird Elon College and provide a stable foundation for her, the college authorities are seeking to raise the sum of two and one-half million dollars for buildings and endowment. About half of the objective has been achieved during the past five years. An effort to complete this campaign within the next few months is now under way. The support of every friend of Christian education, every alumni of Elon, every member of our churches is needed to do this.

We suggest that you can help in this effort in many ways. One way is by making a contribution to this campaign now. Make it as large as you can, for any purpose you may desire—as a memorial to a loved one if you like—but make a contribution now, either through your church, or direct to Elon College. Another way in which you can help is by encouraging your friends to make a contribution. Use your influence to secure large gifts from business and industry in your community. A third and most important way in which you can help is to have faith in Elon and the cause of Christian education. Neither will fail you!

SPIRITUAL GROWTH

The material growth of the Church in America has been outstanding in the past few years. Millions have been spent on church buildings and contributions to church support have had a marked increase. But how have we grown in the deeper things of the Spirit? Is our understanding of Christ and of the Christian Way greater? Has our loyalty and devotion to the Church grown deeper? Such questions are important in our time.

It is wonderful when people go in large numbers to churches to see the dramatic and enjoy the unusual or to hear a discourse on how to be "happy" or to have "peace of mind." Psychological helps for personal integration are valuable. Efficiency experts in church administration are also helpful. But we also have to find some means of living in a world of reality. Sources for such living are found within man's soul and are made effective only in vital spiritual growth. This growth can be experienced only in significant worship and the devoted practice of our Christian faith in everyday living. We suggest that every church has an inescapable obligation to provide men with an opportunity for worship and to give them an understanding of life which will make it possible for them to live their faith. As we grow in material things, let us also be sure that we grow in spiritual depths.

Spiritualizing Church Finance

By W. G. O'BRIEN

Chairman, Board of Deacons of Union Christian Church, Franklin, Va.

Jesus and Money. It is a great surprise to many people to learn that Jesus had much to say on the subject of money or property. It is asserted that one verse of every six in the Gospels of Matthew, Mark and Luke, is on this subject. Sixteen of Jesus' thirty-eight parables deal with the right or wrong use of money.

Spirituality and Money. Someone has well said, "The money that belongs by every right to God, but is kept back from him by his people, is probably the greatest hindrance to vital spirituality that there is in the world today." To cheat a man out of a dollar is to rob him of more than a dollar. It robs him of your friendship. The same principle holds true in our relation with God.

A restaurant man put up a sign which read, "Meals Cash. We trusted a friend. He failed to pay. We lost both the price of the meal and a friend." God frequently loses not only the amount which is due him, but the man.

We hear much these days about when the church gets right with God spiritually there will be no trouble about the money. The scriptures teach that the reverse is true. You cannot get right with God spiritually unless you are right with him financially. If you don't believe this, try it on your next door neighbor.

Personality and Money. With some money is "cold cash." Money is more than that. It is the energy of the body and brain transformed into currency. It represents life.

If I go to a farm, a store or a shop, and sell my labor and get a five-dollar bill for a day's work, what is this piece of currency? It represents a day of my life. If I give it to the advancement of the Kingdom of God, I have given a day of my life to the Kingdom of God. Money represents life reduced to dollars and cents. It has a spiritual value.

Material Tokens of Love. When man first gathered the fruits of the field, the orchard and the herd, and saw that but for these gifts from God he could not live, he built an altar and brought some material token of his acknowledgement of God's goodness. Would it have been more spiritual if he had come with songs and words only? Songs and words may be used in worship, but love demands something more.

In our churches today are many who profess to love God, but who give little or nothing for the extension of his kingdom. One may give without loving, but one cannot love without giving.

For the Giver's Sake. Giving is for the giver's sake. It is not to help out a poor God. Christ is not a beggar at our back door seeking a handout. His church is not a pauper seeking alms. Of course, kingdom service always needs funds, but we need to give on each Lord's Day, whether or not our church may need funds, or apportionments call for our gifts, for we are worshippers, and giving is an act of worship. Giving must be as systematic and definite as our singing, praying and reading of the Bible.

"Excuse Me, Lord!"

By Rev. JESSE H. DOLLAR

I know, dear Lord, you understand
Just how it is with me;
I have to work so hard for ME,
I have no time to work for Thee.

I want so many things you see,
There' little left to offer Thee.
The things the Jonses have you see
Are nice; just like I want for me.

But when I get my work all done,
Have laid aside a miser's sum,
Perhaps I'll have some time for Thee:
And make an offering big, anr free.

So just be patient with me, Lord,
While I stint, and try to hoard;
Some day I bet I'll make you glad,
My offering, no doubt, will fill the bag!

So you keep waiting, Lord, and see;
When I get mine, I'll give to the!

Why should you, your wife, your son and daughter, "each one" participate? The answer, that it is a matter of worship, and no one can worship for another. Worshipping is an individual matter. Someone raises the question, "There is but one pay check coming into our home, why cannot that one then subscribe and give for the family?" If it were a purely business matter, as for food or clothing, it could very properly be paid that way, but not so with the part of that income that is set aside for worship and kingdom service.

Many of us were trained to let father subscribe for the family, but Paul said "each one." Husband cannot worship for wife, nor parent for child. No one can go to church, sing, pray, and give for another. Young children should have allowances or earnings and their own subscriptions and envelopes. "Train up a child in the way he should go, and even when he is old he will not depart from it." Why is it so difficult to secure church funds from older people? Because they were not taught early that giving is a regular act of worship and an individual matter.

And Paul did not stop there. He says, "Lay by him in store . . . " How often our giving evidences no intelligent preparation. We give the leftovers, the odd change. Many plan with forethought for their taxes, seed, grain and furnishings, but give little thought to planning regular giving to the kingdom.

The Measure. Paul tells us how to measure our giving, "as he may prosper." Our giving is not to be measured by that of another; not to be just as little as we can get by with, nor to be the same year by year. It is to be as God prospers us.

Money goes to eight major objects: shelter, food, clothing, business, education, religion, recreation and government. Where in our expenditures do we place religion? Too often our investment in religion is the least on the list. We don't think it is time for us to place religion, God, worship and church up where they ought to be. We need ever to bear in mind that Jesus said, "Where a man's treasure is, there will his heart be also."

Inactive Members. When we face that long list of inactive members on our church rolls, we should remember that they are not there because they are bad people. They are our neighbors and friends, but they are inactive and indifferent, in the majority of cases, because they have not been taught that deep truth of the Master, that they need for their own sakes to make worth-while investment in the Kingdom of God as represented by the church.

If we examine God's operations in nature, we will discover system in the sun, the tides, the seasons, crops, and in all that God does for man. If God did not so work, it would mean

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At Work, at Play, in Home, in Church

A LAYMEN'S SUNDAY MESSAGE

By C. F. SAUNDERS, Superintendent
Spoon's Chapel Sunday School

I should like to give you my idea of what I think men should do at work, at play, in home and church.

I will start with the home. Home is where most of us stay, most of the time.

Being a good provider is very important, but that is not all. Being a Christian husband and father, living a Christian life, is very important in maintaining a happy home. A man should never leave God out of his home. Families should have at least one family prayer and daily Bible reading together, with the entire family taking part; and we should always give thanks to the Lord at meal time.

One of the most important things in rearing a child is to teach him the Bible and the ways of the Lord. A man should spend all the time possible in being with his family, helping to do the things around the home that are necessary to insure their health and happiness.

I once saw on a billboard the picture of a Christian man and his family at evening worship and prayer at home. They were seated around the room. The words under the picture drew my close attention—they read, "A family that prays together, stays together." No truer words have ever been spoken. The man of the family should always be careful in what he says and does, because he has a great influence on his family. Most children, especially boys, think that what "daddy" does is all right for them to do.

Not only is it important that we have family worship and prayer at home; but it is also very important that we go to church.

Most of us have heard the saying, "Don't send your children to church and Sunday school, bring them." Again that brings us back to being a good influence on our children. If a man gets up on Sunday morning and does not go to church and Sunday school, but sends his wife and children, the little ones will say to themselves, "Why do I have to go when my daddy stays at home and reads the funny paper and lies around?" It doesn't make sense, does it?

What happens when we do go to church? Do we go to church just for the sake of going, or do we go asking God for a blessing? Ask yourself that question.

A man not only should go to his church, but he should take an active part in the church. After all, the church is made up of the group of people who attend. it.

He should be dependable toward his fellowman and toward God. It pleases the Lord for us to come to church, but it pleases him still more for us to carry out his work. Everyone can have a part in church work, and everyone should do his or her part in building a larger and more efficient Sunday school and church.

We all know that it takes money to run a church, just as it takes money to run a home. Where is it coming from? Have we ever been guilty of the habit of not tithing when the collection plate is passed to us? We might be fooling the church, but we are not fooling God. Paul, in II Corinthians 9:6-8, says: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always a sufficiency in everything, may abound unto every good work." God doesn't expect us to give more than we can. Think of the widow's mite. She gave only a small amount, but the Lord was well pleased with her because it came from her heart. Let us, too, let our hearts be our guide.

Next comes work. Each one of us has some work to do; so why not go about it in a cheerful way? Never neglect prayer before starting your daily task. It is a wonderful thing to know the Lord is with us all the time, no matter where we are, or what we are doing. Man should, of course, be honest in his work, as in everything else he does. If you work for someone else, give them an honest day's work. Show them that you can be depended on to do your work honestly and properly. A man should also be cheerful and friendly with his coworkers.

Your work doesn't always go along easily. Sometimes there are difficulties and misunderstandings between you and your employer, and maybe your co-worker or neighbor. The Bible has an answer for that also. It is found in Matthew 18:15, 21-22: "If thy brother hath sinned against thee, go, show him his fault . . .: if he hear thee, thou hast gained thy brother. . . . Peter said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but Until seventy times seven." The Bible also says that in order to have friends, we must show ourselves to be friendly. All people do not work in industries or plants, but wherever one works, one should always consider his fellowman.

Now, suppose you have someone working for you. Consider what you would do the job for. Remember the Golden Rule, "Do unto others as you would have them do unto you." Remember this in paying anyone. Pay him fair wages for what he does, not just what you can get by with. Remember that he is trying to make an honest living too. Also, do not ask him to do anything that you yourself wouldn't do.

When we are working, especially in industries, we should be careful not to waste materials. We may not realize it, but we pay for the materials that are wasted. Remember again that honesty is always the best policy—deal honestly in everything you do or say.

Next comes play. Most everyone of us likes some particular recreation or game. Being a good sport is very important in playing a game. Be a good loser as well as a good winner.

A man should be clean and honest in his play. He should be thoughtful of his opponent. He should also remember that the team he is playing with depends upon him—be sure that they can. However, do not depend entirely on someone else, or you might wind up like the joke I once heard on a cab-driver. It seems that one day a certain cab-driver had a passenger who was in a hurry to get where he was going. Upon approaching an intersection, he said to the passenger, "Sir, are there any cars coming from down the road?" The passenger looking hurridly over his shoulder saw

(Continued on page 9.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Happenings on the Elon College Campus

Chapel programs for the past week have been very interesting. President Blanton, of Crozier Theological Seminary, spoke on Wednesday. Dr. Blanton is an ordained minister of the Baptist Church, served some of the strongest churches of his denomination before accepting the presidency of Crozier Seminary. The seminary has grown under his administration. Friday's chapel service was moved up to Thursday. The faculty and students had the privilege of hearing Mr. Montague of Hollywood, California, formerly of the Canadian Mounted Police, and at present a professional lecturer and entertainer. The students and faculty were greatly interested and benefited by the homespun philosophy and interpretation of life given by Mr. Montague. It was a privilege for the students to hear a man with such unusual background, a variety of experiences and an unusual ability.

* * *

Elon's intercollegiate athletic program has not been going too smoothly. Our coaches and football team have worked hard, but they have lost too many games to add to the enthusiasm of the student body. Prospects for the basketball team are excellent; and Coach Mathis is working hard to make sure that our record in basketball shall eclipse our record in football. The Hosiery Mill Classic, an invitational tournament, will be played at Elon College the week before the holidays. This is the beginning of a tournament that will doubtless develop into a program of statewide significance. We have the gymnasium and the opportunity. We must seize it.

* * *

The Dramatic Department gave a play, ''January Thaw,'' on Thursday and Friday nights, November 6 and 7, with good attendance. The cast included Lynn Cashion of Sanford, North Carolina; Ann Wilkins of Suffolk, Virginia; J. B. Pickard of Greensboro, North Carolina; Diane Maddox of Cincinnati, Ohio; David Crowle of Prospect Park, Pennsylvania, and John G. Truitt, Jr., of Elon College. Mrs. Elizabeth R. Smith directed the play.

* * *

Thanksgiving Day is ''just around the corner.'' Holidays begin at the college on Wednesday before. On Thursday, Elon will play Guilford in the annual football classic. The game will be played at Reidsville at 2:00 p. m. Alumni everywhere will be interested in this game and the final score.

* * *

Mrs. L. E. Smith, Sr., honored Miss Alice Marion Black on Thursday, November 6, between the hours of four and six o'clock with a tea. Miss Black is Dean of Women at the college.

* * * * *

The Story To Be Continued

Have you heard about the Two and One Half Million Dollar Campaign for Elon College? What do you think about it? Is it possible to raise this amount of money for our college? Are we—church, alumni and friends —able to invest this much money in a growing enterprise that means development of character and personality, a blessing to our church and a success for the efforts of other boards and causes.

Before you give your answer to the above questions, think for a moment what Elon College has meant to our church in the Southern Convention and to churches beyond the Convention. It has trained by far the greater majority of our active ministers and has helped prepare inviting fields for those who have been trained elsewhere who now serve with us for the church. The majority of our Convention, conference and local church officials have been trained in our college. In addition, a number of Sunday school teachers, young people's workers, and others have received their inspiration and training on our campus. Did ever a small college do so much for such a needy people in so little a time and with so little to do it with?

Do you think that our people—I mean our church members—will respond to the appeals of the college in this hour of need? Before you answer this question, think about the obligations that you have in your own church congregation, a church debt, a parsonage debt, other obligations to be met by you and the members of your church. Listen to this story:

Recently I was in a nearby city to go with an alumnus of the college to solicit funds from business associates who were neither alumni of Elon College nor members of the Congregational Christian Church. The first place we called, the head of the concern was not in. The next place we called, the owner of the business was in his office. There was an informal introduction, a very pleasant conversation, then the real purpose of the visit. The man replied that they were not making any money; they were not in a position to give. I told him that it wasn't necessary to pay the pledge now, but it could be paid anytime within five years. The man countered that he had just headed up a campaign for his own church college, and was not in a position to contribute. I gave another explanation for the appeal, and he said he could only make a token contribution, but not a pledge. I told him that we were working hard to get 2,000 to give $500 each over a period of five years, making a total of $1,000,000. The man said he could do that much. He gave me his check for $100 and his pledge for that much for four additional years. You never can tell!

Again, I was with another friend, and we were making calls on the same campaign. We were not getting along so well. I suggested that we go to see a friend who is a member of his church. He said that there was no use, because ''he has a pledge to our church. We are building a new church, you know; and besides, he is not interested in the college. He even talks against the college.'' But we went, and after a brief conversation about the college, its needs, and the contributions which it has made to our church, he remarked that he would give $100 a year for five years, beginning in December, 1952.

When our church people understand and when they are reminded what the college has meant to our church, what it will mean in the future, they contribute freely, gladly and generously.

And so the story continues—*What have you done about the Campaign for the College?* what would you like to do? Do you have any suggestions. As you finish reading this article, won't you find time and write me,

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester. *Editor*
840 Sunset Avenue. Asheboro, N. C.

First Thank Offering Report Comes from Union

The Union Congregational Christian Church at Hunterdale, near Franklin, Virginia, had a fine Thank Offering service on Sunday evening, November 9, according to a report from the pastor's wife, Mrs. Clyde Fields.

The attractive bulletin, which we suspect was made by the pastor's wife's husband, has a picture on the front, "Christ for the World." There is a fine statement in the bulletin, explaining the work of the local missionary societies and their relation to our denominational work, as well as a summary of the needs in Carroll County.

The evening service was conducted by the Young People's Missionary Society. The order of worship follows.

Call to Worship (Psalm 121)—Mrs. Clyde Fields.
Hymn—"Christ for the World!"
Prayer Poem—Mrs. Fields.
Hymn—"The Church's One Foundation."
Scripture—Mrs. S. M. Joyner.
Special Music—"Lord, I Hear of Showers of Blessings."
Meditation—Mrs. Larry Overby.
Recommendations of Southern Convention Women—Mrs. Edgar Blythe.
Endorsements of Carroll County Mission by former pastors and friends:
Rev. James Madren by Mrs. V. R. Scott.
Mrs. W. B. Williams by Mrs. William Vaughn.
Mrs John G. Truitt by Mrs. Robert Hollowell.
Mrs. W. E. Wisseman by Mrs. Richard E. Carter.
Rev. R. T. Grissom by Mrs. Stafford Blythe.
Dr. W. T. Scott by Mrs. Ryland Hasty.
Additional Information—Mrs. W. G. O'Brien.
Poem—"To the Hills Again"—Mrs. E. B. Rader.
Worship in Tithes and Offerings.
Doxology.
Benediction.

The service was not only filled with information and inspiration, but resulted in a Thank Offering of more than $50.00.

Congratulations on this good service, and thanks for a prompt report.

New Officers at Rosemont Church

The new officers of the Rosemont Women's Society have been sent to us by the church reporter, Mrs. Geo. Dennis. We appreciate this, for it helps all of us to get better acquainted early in the year. They are: Mrs. William Sparkman, president; Mrs. Melvin Dollar, vice-president, Mrs. Oliver G. Fleming, secretary; Mrs. H. R. Morrison, treasurer. Cradle Roll superintendents are, Mrs. E. J. Richardson and Mrs. William Phillips; Youth superintendents, Mrs. A. P. Coffield and Mrs. W. E. Gladstone, and Spiritual Life superintendent, Mrs. M. K. Hassell.

Good luck to these new officers, as they carry on the work at Rosemont!

* * * * *

An Apology

How many wondered who wrote that lovely meditation, "A Thought for Thanksgiving," found on this page in the issue of November 6?

If something is found on this page unsigned, I get the credit for it, as the editor of the page. However, I did not write that article.

I regret very much that credit was not given to the proper person—either the printer or I inadvertently omitted her name. It was prepared for us by Mrs. Raye Knight, Spiritual Life Superintendent of the Eastern Virginia Conference, at the request of Mrs. Garland Spratley, the president. We apologise to Mrs. Knight for the omission, and thank her for the fine article.

* * * * *

Dried Flower Show Given by Greensboro Church

Our Building Fund is some $775 richer today because of the outcome of the dried flower show and market so successfully staged by the Women's Auxiliary of the First Church in Greensboro, on October 30 and 31.

Mrs. Bill Weisner, chairman of the flower show stated that the total receipts would pass the $775 mark, because all the ticket money is not yet in. This all came from an original investment of just $40.

The show, the first of its kind ever held in Greensboro, or North Carolina, is believed to be one of the few to be held in the entire United States. Visitors and customers numbered nearly 1,000 for the two-day event, with visitors coming from as far away as Asheville, which sent an interior decorator to observe. Others came from Asheboro, High Point, Burlington, Leaksville, Spray, Reidsville and other neighboring communities.

Assisting Mrs. Weisner in her work were Mrs. A. A. Hylton, Mrs. Wallace Truitt, Mrs. William Truitt and Mrs. Austin Lane. Mrs. Hinton Rountree was in charge of the snack bar which accounted for something over $100 of the profit realized from the overall project.

We are very proud of this event in more ways than one. While we are all — even the men — proud of the show, we are also proud of the success of it, because it enabled the auxiliary to vote to pay to our church treasurer $1,000 to be applied to the Building Fund bills.

We are now looking forward to our Bazaar to be held in the Educational Building of our church on December 4 and 5. We invite all of you to come and visit us on one of these days.

Mrs. H. G. Ballinger,
President.

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Shallow Well Reports for Year

The Ladies Aid and Missionary Society of Shallow Well Church has completed a most successful year. With the cooperation and help of our members, we have achieved our standard of excellence.

We used the material from the packet for our programs. We had the Bible study given by one of our members, Mrs. Cranford Fincher. We had our Thank Offering program in November. We have had two outstanding book reviews, "Mission to America" was given by our pastor's wife, Mrs. W. L. Wood, in March, with Sanford and Turner's Chapel societies attending. In January, we were invited to Sanford to hear Dr. W. W. Sloan of Elon College review the book, "We Americans, North and South."

We observed World Community Day, the World Day of Prayer, and May Fellowship Day. The spring rally was held at our church this year.

(Continued on page 12.)

Our Laymen at Work . . .

Western Carolina Laymen to Meet

The twenty-ninth of November is a day that you will not want to forget. At six o'clock that evening, the Western North Carolina Laymen's Fellowship will meet for a Father-Son Banquet at the New Market School, on the Asheboro-High Point road, above our Sophia Church.

The Father-Son Banquet means exactly what it says. Fathers are to bring their sons; sons are to bring their fathers.

At this meeting, we will study the need for more ministers in our conference. To help us with this study, there will be a father and a son, Dr. John G. Truitt, and John G., Jr., who are giving themselves to the cause of Christ. As they tell us of their call to and their experience in the ministry, we are hoping that some may listen anew to God's voice. We believe that God still calls men into his ministry, but so often men fail to listen to the call.

The Sophia ladies will prepare the dinner. In order that your plate may be ready for you, please have *one* member of your group send in the toal number who will attend from your church.

S. H. Pell,
President.

Laymen's Service at Holy Neck Church

The service opened on Laymen's Sunday with a Call to Worship by Henry Lee Weaver, president of the Holy Neck Laymen's Fellowship; Allen Piland, deacon and church treasurer, gave the invocation, and James E. Worrell, chairman of the Finance Committee, read the poem, "I Will Build My Church." The Scripture lesson (Psalm 1, Matthew 9:35-38) was read by James V. Jones, chairman of the Board of Trustees. H. L. Worrell offered prayer. Jack Copeland, chairman of the Building and Grounds Committee, gave the "Beatitudes for Laymen"; and Samuel Felton, superintendent of the Sunday school, read "To Waste Wisely My Days." Marvin Felton, chief usher, presided at the offering. A male quartet furnished special music. The message of the morning was given by Paul Everett, Commonwealth Attorney of Nansemond County. After the singing of a hymn, a very fine service was concluded with the benediction by C. T. Parks, chairman of the Board of Deacons.

A. L. Hurdle,
Minister.

Wake Chapel Laymen Hold Anniversary Banquet

On Tuesday, November 11, 1952, at 7:00 p. m., the Wake Chapel Laymen's Fellowship held its first anniversary banquet. This fellowship was organized last November. Its organization grew out of a genuine interest and enthusiasm which a number of the local laymen found when they attended a conference-wide meeting of laymen held at the Sanford Church the latter part of October, 1951. Professor J. Earl Danieley of the Chemistry Department at Elon College, spoke at the meeting held in Sanford, so it was entirely in order that the speaker for the Wake Chapel Laymen's Fellowship anniversary banquet should be Professor Danieley, and that the other invited guests were the laymen of the Sanford Church, along with their pastor, Dr. Will B. O'Neill.

Professor Danieley brought a timely message entitled "The Two Great Needs of Our Churches." He singled these out as (1) "More men deeply consecrated to the Living Christ," and (2) "A cooperative spirit among these consecrated individuals, as they strive together in the cause of Christ."

The laymen of Wake Chapel have an opportunity for Christian service through their own organization. They have conducted a very successful Visitation Evangelism Program; and they provided all the canvassers for the Every Member Canvass this fall. They purchased a desk and typewriter for the pastor's study. They also made a contribution to Moonelon.

These laymen have all become better churchmen as a result of these activities. They are making plans now for more and larger projects for the coming year.

It is the opinion of a number of onlookers that these laymen have not only enriched their lives, but have also greatly enriched the life of the entire local church.

Mrs. Clay Wilson,
Church Reporter.

SPIRITUALIZING CHURCH FINANCE.

(Continued from page 5.)

starvation for mankind Spasmodic giving brings spiritual starvation. Those who give but little are under the same obligation to give as those who give much. System is just as necessary for the smallest giver as for the larger ones.

Something Happens. What happens in a church when giving becomes worship; when all participate regularly as God prospers them? Many things will be prevented: deficits, retrenchment, loans and their accompanying interest, and worry. Irritation will be turned into joy; the church will become more concerned with men than with dollars; the inactive will be reenlisted. It will put new courage into a church, revitalizing its moral and social ideals. It will give the church a new place in the community, for it can enlarge its plans, carry the gospel, and win the outsider as a church never can that is always begging, whining, shirking and straining. It will inspire other churches, honor Christ and extend his kingdom.

It will be seen that the Lord is not a bandit holding man up, but a great Father, a Friend, showing us where to place our treasures so that they will multiply a hundredfold and last forever.

AT WORK, AT PLAY, IN HOME, IN CHURCH.

(Continued from page 6.)

no cars, but did see a large truck, coming from up the road—but absent mindedly replied, "No, there aren't any cars coming." The cab-driver went on out into the highway without stopping, and wham, the truck ran right over them. Luckily, no one was injured. Crawling out of the wreck and helping the passenger to his feet, the driver said, "My good man, I thought you said the road was clear." The passenger, looking up somewhat in a daze, said, "No, I said there were no *cars* coming." Of course, the cab-driver should have made sure for himself by stopping at the intersection.

Taking us back to the man at play,

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

All this week has been devoted to books—Book Week throughout the land. The New York *Times* Book Review Section brings out an annual report of the new and good books for boys and girls.

Mothers and fathers will be happy to know that many educators and librarians are now saying that comic books are all right if they are not the only reading matter of children (now, boys and girls—here's your chance!), and further emphasizing that the reading level is sixth or seventh grade and that younger children who are keen enough to read them are extending their vocabularies. But we are interested in that other reading matter, that other portion of daily and weekly reading.

Christmas is coming, too, and that means parents, grandparents, aunts, uncles, teachers and friends will be giving presents to youngsters. We have said it before, and we say it again that Friendship Press has the very best when it comes to children's books. The books are written with the intent to educate, but they throw in a lot of adventure, mystery and goodness at the same time. Here are a few of the current list, available from Pilgrim Press, Boston; Methodist Book Store, Richmond; or your local book dealer.

THE GRAY EYES FAMILY by Edith J. Agnew. $2.00. Illustrated by Jean Martinez.

This is the tale of a Navajo family with the name of Gray Eyes. Miss Agnew, who wrote the book, lived and worked among the Navajos, and she knows their story. Some of the Convention children who journeyed westward this summer had a chance to see the Navajos and their hogans (homes). This book has pets, an uncle home from Korea, and many other interesting happenings.

* * *

MPENGO OF THE CONGO by Grace W. McGavran. $2.00. Illustrated by Kurt Wiese.

This is the story of an eight-year-old boy in Africa. He has a very exciting life without comic books, movies, T. V., or Cub Scouts. Beginning with a close brush with a crocodile, and contnuing through elephant trapping, hunting trips and, finally, with a happy, happy end, Mpengo keeps moving and growing! This is a choice book for boys.

* * *

YAKIMA BOY by Grace W. McGavran. $2.00. Janet Smalley, illustrator.

This is the second book by Miss McGavran, who is the daughter and granddaughter of missionaries. She spent some of her early years in India, and after she came to this country, she taught boys and girls. Now she lives in the State of Washington and writes, much of her writing being for youngsters.

Living close to Yakima Reservation, she paid the Indians a visit and met many of the boys and girls there. She saw their home life and went to see the salmon fishing.

Here again we have a book slanted for boys, but it would be interesting for girls too. Two Indian friends, Lester and Denny, are the main characters. One is old-fashioned, following the ways of the tribal customs, and the other is very modern, liking the ways taught at the Christian mission school. How he wanted to go!

There are thrills here, too. Pack trips into the mountains, fond hopes rising and falling, but a very pleasant ending.

* * *

NYANGA'S TWO VILLAGES by Esma R. Booth. $2.00. Janet Smalley, illustrator.

Back to Africa again. Remember, it is our mission study and that boys and girls will be studying it too. Mrs. Booth married a missionary to Africa and has lived among the villages such as Nyanga's. All the books seem to center on boys! This one, African Nyanga, takes a spiritual journey back to his grandfather's old village. Excitement is provided by the hunt, at which time he shot an animal himself. Nyanga has the opportunity to weigh the two villages: grandfather's and his own. Which did he choose?

Friendship Press is having its Golden nniversary this year. We salute their staff, writers and artists, for giving Protestant children in America such fine books, so well written and ably illustrated, at such reasonable prices. Remember these books!

Quixotic Notions?

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

Mrs. Wilson and Mrs. Smith, who were visiting in the kindergarten department of the school, watched with interest the games and work of the little boys and girls. They waited until the short intermission, and then they stated their real errand.

"You are doing a wonderful piece of work. Miss Kile," said Mrs. Wilson, "really wonderful!"

"Yes, it is wonderful," echoed Mrs. Smith. "Our little ones love every moment of the period."

"It is about the Cortello twins that we have come, as well as to enjoy your work," announced Mrs. Wilson. "Several of the mothers want to club together to put Jonny and Ruth Cortello into the kindergarten on Elm Street, in District Number Eight. We are willing to pay the charge for transferring them there if it can be arranged."

"What makes you think the Cortello twins would be happier or better off at that kindergarten?" asked clear-eyed Miss Kile.

"Well," answered Mrs. Wilson, "it is not particularly to make them happier that we seek to have them transfered to another district. The fact is the family is objectionable."

"Do you mean you think they are commu—?"

"Oh, no, not that, but they are a mixed breed — part European and part Asiatic, or something."

"The parents are American citizens."

"I don't know about that, but they don't belong in our class, and if their children play with our children the next thing will be that they'll want a house next to ours. I think you see our point."

"Well, ladies, I think you have overlooked the real point," said Miss Kile earnestly. "Did you see anything objectionable or rude when the Cortellos played with the others?"

"No, indeed! They are interesting little folks, and we hope they will be happy in the other kindergarten."

"But the Cortello children belong in this district, and they are as much future citizens as your own little boys and girls. Jonny and Ruth Cortello are very bright children, but even if they were not they would still be on a level with the children of other Americans."

(Continued on page 15.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Pleasant Ridge Group Works and Plays

On October 25, the members of the Pleasant Ridge young people's choir observed "Work Day for Christ." Our choir voted to give what we earned on that day for the work of missions. All together we earned $22.50, which we are going to use for a project of our own, send to foreign missions, or for the use of the building at Moonelon.

On October 30, the choir was invited to a party at the home of Norman and Peggy Smith. Most of us came dressed in Halloween costumes, which we all enjoyed wearing. Later, we unmasked and played several games. We were glad to have our pastor, Rev. Max Vestal, and his friend, Rev. Page Painter from the valley of Virginia, to play several tunes on the guitar and fiddle.

Refreshments were served, and our pastor dismissed us with prayer.

Reporter.

* * * * *

Churches See Cavern Slides

Pleasant Ridge and Spoon's Chapel young people have seen on successive Sunday nights in November slides of the Luray Caverns. Page Painter, a senior at Elon College and a newly licensed minister from Luray, Virginia, showed the beautiful colored pictures and conducted the worship services. He stressed the fact that the caverns are a manifestation of God's great creative power.

* * * * *

Young Adults of Happy Home

On a beautiful Saturday afternoon in October, around thirty members of the young adult class, friends and Mr. Bowers, their pastor, met at the home of Mr. and Mrs. Bill Sapaugh, near Reidsville, for a chicken fry and wiener roast, out on their back lawn. When it came time for the marshmallows to be roasted, most everyone was too full of chicken, wieners, slaw potato chips, pickles and coffee to enjoy anything else.

After the dishes were washed and the tables cleared, we gathered in the home for the election of new officers. Our class talked about how much we needed a class room. A hat was passed around and a very good offering was given toward future class rooms and a recreation hall for the young people.

Around 9:30, everyone left, declaring they had enjoyed a wonderful evening.

Mrs. Paul Powell,
Class Reporter.

* * * * *

Relax With Max

Let me apologize for keeping for so long the Happy Home news which is printed today. I stuck it in my Psychology book, and one day I opened it up, and there was the letter from Mrs. Powell. Please send me more news, and I'll see if I can do better.

* * *

Don't imagine any of you knew I was a-studying Psychology. When I learn enough about it to know what it is, I'm agonna try some of it on you. But they tell me that anyone crazy enough to go to a psychiatrist ought to have his head examined.

* * *

The story is told about two psychiatrists who met with this greeting: "Good morning. You're all right; how am I?"

* * *

The man who continuously blows his own horn usually stays at the little end.

* * *

Lee: "Can you draw a straight line with a ruler?"

Teacher: "Of course."

Lee: "That's funny; I use a pencil."

* * *

Someone asked a little boy to define the word, "appetite." His answer was prompt: "When you're eating, you're 'appy . When you get through, you're tight. That's appetite!"

(We hope Max's Psychology teacher doesn't see the above note. He had better start studying his lesson more often.—M. E.)

To Be a Member of a Church

. . . is to share in the highest social and religious relationship available to man. To be a loyal, interested member of a church is a higher privilege than any lodge, club or other fraternal organization can offer.

To be a devoted church member is evidence of one's faith in God, one's love for Christ, one's commitment to the Christian way of living, one's belief in a better future for mankind and a better world in which to live.

To be a member of any church makes one a member of The Church Universal, giving one all the privileges, opportunities and responsibilities of the Christian heritage. To be known as a Christian is the highest tribute any person can receive.

We unite with a church not because we are perfect, but because we want to be better, and because we feel the need of God's help and the help of Christian fellowship to enable us to "grow in grace and in the knowledge of our Lord."

—*Roy C. Helfenstein.*

PAUL VARGA SPENDS SUMMER IN NORTH DAKOTA.

(Continued from page 2.)

rollment the first Sunday was twenty-nine, and it grew to sixty-five. There were eleven enrolled in the adult class with Paul as the teacher.

A Pilgrim Fellowship group was organized with twelve members, who met every two weeks. A vacation Bible School was held for one week by the two churches, and Paul taught the seventh and eighth grades. There were seven in this group who expressed a wish to join the Congregational Church, so Paul conducted a pastor's class for six weeks.? The church board voted to permit Paul to conduct Communion Service and Baptism. The next to the last Sunday. he was in Hope, he baptized twelve, took in seven new members, and the last Sunday, he had a Communion Service.

Paul spent a week in July at the Senior Youth Camp at Lake Metagoshi. His Christian leadership was also enjoyed there.

Most of the church members lived in the country. A car was provided for Paul, so he visited all the families and friends. He slighted none. It seemed that everyone was precious in his sight. All grew to love him and respect his leadership. His last Sunday was the climax of his work in Hope. A fellowship dinner was enjoyed by all, and everyone wished him God's blessing, and hoped he would return next summer.

Mrs. J. W. McCullough.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus' Law of Doing Good

(Temperance Lesson)

Lesson IX—November 30, 1952

Memory Selection: *"Do not imitate evil, but imitate good. He who does good is of God; he who does evil has not seen God.*—III John 11.

Lesson: Matthew 12:1-14.

Devotional Reading: Ephesians 5:11-20.

Scandal Number One.

The Master and his disciples were walking along a grain field. The disciples were hungry, so they reached out, plucked some of the heads of grain, rubbed out the kernels and ate the grain. It was as simple as that to them and to the Master. But that was very, very *sinful* to the scribes and Pharisees. Did not the law of Moses forbid work on the Sabbath Day? In plucking the heads of grain and rubbing out the kernels, the disciples had been guilty of breaking the law on two counts, harvesting and threshing!!! That was terrible, unheard of, sinful and sacrilegious. Why did the Master allow such a thing? Why did he allow such flagrant breaking of the law to go unrebuked and unpunished? What did he have to say for himself on this matter.

He had plenty to say, and he said it, but in a friendly, frank, fearless way. "By the way," said Jesus in effect, "do you remember the story in your sacred book of how David and his men went into the house of God, took the shew bread which only the priests were supposed to eat, and ate it, and on the Sabbath day?" And they did it with the consent and approval of the priests. Guilty on three counts of breaking the law, they were held guiltless by the priest. That man rightly put mercy and human need before the letter of the law. Did the Pharisees want a precedent for the action of his disciples? Let them look at David and the high priest.

Furthermore, their own priests habitually broke the law, that is the letter-observance of the law. The Sabbath Day on which all work was forbidden by the law, was the one day when the priests worked more than usual. But who would say they were guilty of breaking the law of the temple. And then the Master climaxed it all when he said, "But I say unto you, that a greater than the temple is here." He then added, "For the Son of Man is Lord of the Sabbath." The letter killeth but the spirit maketh alive. Mercy has precedence over sacrifice. Men have precedence over institutions. Christ is Lord of the Sabbath as an institution.

Scandal Number Two.

The Pharisees were defeated, but not discouraged. They would "get him" yet. So they followed him into the synagogue, trying to trap him. They had their chance at once. There was a man at the service with a withered hand—one of the gospel writers says it was his right hand, his means of earning his livelihood. Would Jesus heal the man on the Sabbath Day, and thus break the law? Again the Master "knew all the answers." "By the way, fellows," he said in effect, "What would you do if one of your sheep should fall into a pit on the Sabbath Day? Would you not bestir yourselves and get that sheep out of that hole? You would be working, but do you think you would be breaking the law, at least in spirit? Why of course not? Well, if you would do that for a *sheep*, don't you think I ought to heal a *man* on the Sabbath Day? *How much better is a man than a sheep!* The fact is, men, it is lawful to do good on the Sabbath Day. That is what the Sabbath is made for. It is perfectly proper to do works of necessity and works of mercy on this sacred day." Then he said to the man, "Stretch forth thy hand." And he stretched it forth and it was restored whole as the other. That did it. Such a fellow ought not to even live. And "the Pharisees went out and took counsel against him, how they might destroy him." Scandal Number Two was too much.

Here again, Jesus was asserting human rights above laws and institutions. He was emphasizing the fact that human personality is sacred, the most precious value in the world. The letter of the law, institutions, sacred places are secondary to human rights and human welfare. Tradition must not stand in the way of human betterment. Human welfare is above all else. Any word or deed that will help it, or improve it, must be spoken or done—and when better done than on the Sabbath?

Jesus' Law of Doing Good.

This is the title of today's lesson. It is also a Temperance Lesson. It is all of one piece of cloth. There are forces and laws and institutions, and social practices and attitudes that lower the standards of men and tend to destroy men. The acid test of all of these things is the question, "Does it make for human welfare? Does it elevate or degrade human personality?"

The Sabbath is a bridge between two shores,
White arched, strong girded. Loud on either side,
Down to the border of the silver tide,
Eager and fain, the noise of traffic roars,
Then falls to silence. Not an echo frets
The lofty span, nor any garish light
Nor sordid shadows fleck the quiet height
To stain all its snowy parapets.

Caught in a safe, high calm 'twixt strife and strife,
A little while our hearts are holden there;
Our souls, like tranquil pilgrims softly shod,
Halt, and forget the weariness of life.
And leaning, find sweet heaven mirrored clear
In the still river of the rest of God.

—Anonymous.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

CHURCH WOMEN AT WORK.

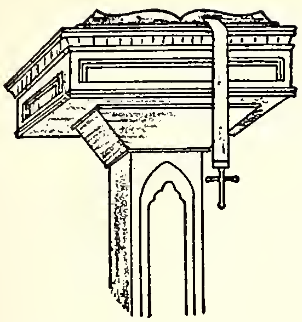
(Continued from page 8.)

Our Friendly Service project was to send needed items to the North Carolina migrant center. We had our fellowship picnic in August at the church.

New officers were installed at our meeting on September 18, with Mrs. Jack Campbell, Sr., in charge of the impressive service. They are: Mrs. Robert Buchanan, president; Mrs. Lendon Rollins, vice-president; Mrs. Paul Rosser, secretary and treasurer of the Ladies' Aid, and Mrs. James Watson, secretary and treasurer of the Missionary Society.

I wish to thank each member in our society publicly for the wonderful co-operation during my two years as president. I pray that God will be with us during this coming year and will bless and guide our new president.

Mrs. David Rosser.



Sowing and Reaping and Offerings of Thankfulness

A Sermon

By John F. C. Green, D. D.
McKeesport, Pennsylvania.

> "*Then Noah built an altar to the Lord and offered burnt offerings on the altar . . . And the Lord smelled the pleasing odor.* (And he said) *While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease.*"—Genesis 8: 20-22.

An ancient legend tells the story of a feast on Mount Olympus to which Zeus had invited the olympiad of the gods. All had come. And all were well acquainted with each other, excepting two: Kindness and Gratitude. These two had never met. It took God himself to have Kindness meet Gratitude.

Someone has rightly said that were blindness — physical blindness — the common lot, so that the beauty of God's nature, in sunrise, sunset, and in the glory of the day, of flowers, of trees, of wondrous skies—and of the beauty of human faces were unknown, a granted glimpse of these or any of this wonder, would be a veritable miracle of beauty. As it is, to be had for looking and seeing, and to be unrecognized for beauty surpassing all comprehension, this gift of God, out of his infinite kindness, does not meet with the gratitude it deserves.

We now stand in the equinoxes, when day and night are of equal length, when the beauty of the productive summer with growth and flower and maturing harvest, gives way to the transition unto the resting months of winter, when nature displays beauty of foliage that is beyond description or the ability of human reproduction. Two little city guests were sitting on the shore and watching a sunset. The unaccustomed vastness of the skies and the absence of distracting traffic had made them pensive. Words seemed inadequate. But one finally drew on the experience of the city and said, of the greatest beauty that he had known: "Gosh, just think; and its technicolor, too!"

A renowned American aviator once said: "I have flown over most of this world, and I have marvelled at its indescribable beauty. But I have never yet seen any of the change man has made on the earth that is as beautiful as is the earth where man has not changed God's own handiwork." It was in this sense that Jesus spoke of "Solomon in all his glory," that yet could not match the natural beauty of one of the uncounted millions of spring flowers that carpeted Palestine after the spring rains had brought bloom to the sere desert of the winter drought.

Just as the city children have been estranged from nature's beauty, so city men and women, too, have been alienated from the natural processes that give sustenance and livelihood, in the crops of the land by which the people are fed.

In the simpler life of the farm, each child was a partner in sowing and reaping. Each child had tasks to do that would perhaps seem burdensome to him, but which made him more the coming man and woman; which made him share in the work and friendship of humans and animals. The miracle of life in its beginnings, its flowering and fruition, the glory of the changing seasons, the beauty of the rain and the treasury of the snows were all his. And out of the mystery of this revelation of infinite life, he was, perhaps unknowing, prepared for the fullest revelation of God's way with his earth and his children.

The Bible is an out-door book. Every great passage of scripture is a paean of praise for the beauty and goodness of nature, as the gift of God. Every festival of the ancient church is a feast of thanksgiving for the goodness of God in his harvest for the needs of men.

The drama of Noah portrays new life upon the punished earth which had been destroyed for the sins of man. And the first act is a harvest-festival of thanksgiving, in gratitude to God, who is moved, out of infinite kindness, to promise that in the future he will not again destroy man for his wickedness.

A little child comes toddling to his mother, holding in his tiny fist a few crushed dandelions, saying, "F'owers, for you, Mommy"; and the mother takes the flowers with joy. She pretends to smell and enjoy them; she says they are beautiful; and she kisses the child in gratitude for this love revealed by him. So God acted, in this sacrifice of Noah. So, surely, he acts in response to every offering of gratitude from his children. Not that he requires the gift—who is the Great Giver; but the offering of the grateful heart is the sacrifice supreme.

The churches—reaching back into the very dawn of civilization—have included a service of thanksgiving and offering at the end of the harvest, to thank the Lord of the Harvest for his goodness, that had given food for the months ahead, until the new year would bring in another season of sowing and reaping. In the transition from the farm to the town life, this good custom has often been neglected, and that is not well. Man always and ever depends upon the mercy of God for his needs. As there are frosts and hails and droughts and floods to undo the growing harvest and to cause famines in the world, so there are misfortunes that bring want and starvation to the peoples of the earth. Never can security be established for man. Perhaps it is well. For without the danger of want and need man would declare his independence from the God who created him and sustains him.

It is meet, therefore, that those who pray for themselves and for each other, return to the hallowed customs of old, that brought special gratitude to the God of harvests for the supplies of the earth whereby life is sustained.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the corn fields
And the wild geese sailing high;
And all over upland and lowland,
The charm of the goldenrod,
Some of us call it autumn,
But others call it God.

Amen.

AT WORK, AT PLAY, IN HOME, IN CHURCH.

(Continued from page 9.)

be sure the game is played safely. There have been many unnecessary accidents because of not taking your time and considering the other man. Not only should we be clean, honest players; but, if we are not in the game, we should be good spectators also.

Christianity should be with us at play and entertainment, as well as at work, in our church and in our home.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Many of you will want to make a personal gift of Thanksgiving to the Christian Orphanage at this time. Please do. We are in really great need of the funds. Our bills have accumulated during the summer and fall, and now we must have the money with which to pay them.

Just read these lines, and send us a Thanksgiving gift—one dollar to one thousand dollars, as the Lord has prospered you — will be gratefully received. You do not have to wait until some deed of greatness you may do, says the song. Give as the Lord has blessed you.

In the Bible, we are told: "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay again."

Little twin boys, Bobby and Billy, are in the fourth grade, very humble and quiet little boys. They do not rush to the front nor put their needs forward, but at last their poor shoes were worn out, completely. So a day or two ago, they stood at my desk, and one of them quietly told me they needed a pair of shoes, whereupon each of them stepped around where I could see what they were wearing. Well, I'm telling you, they got new shoes!

Here are 81 children, needy for everything they have. Two dollars in a whole year from each member of our churches would be $70,000.00. The price of a half a tank of gasoline from each member would be more than we are asking. We have run our bills up into several thousand dollars, and we hope and pray that sufficient funds will come in at this Thanksgiving season to even the slate.

In the Bible we are told: "Therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land; because that for this thing the Lord thy God shall bless thee in all thy works, and in all thou puttest thine hand unto." Has the Lord blessed you, and would you like his favor and guidance and blessing in the days to come. Then have a good heart of compassion on the needy. God has been gracious unto you. Find ways of showing thanksgiving and gratitude for his kindness.

Your orphanage is doing a good part by every boy and girl here. Will you join with others in seeing to it that there are sufficient funds with which to do the job.

Every church in our Convention is requested to give their congregation the opportunity to give to the orphanage a Thanksgiving offering. If you wish to be very generous, make it a special offering. By that I mean, an offering given beyond the apportionment which each church expects to give. Make it a part of the extra which the Convention voted as being a proper asking of the churches.

In the Bible we are told: "He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse." The poor give to the poor. And also the humble, whom God has blessed with riches give to the poor. Well, by that token, an orphan homeless child is poor and needy—and I believe many will hear, in this land of plenty, his cry.

Do not wait until some deed of greatness you may do; send your Thanksgiving offering today.

John G. Truitt,
Superintendent.

REPORT FOR NOVEMBER 13, 1952.

Commodities for the Week.

Miss Gertrude Herring, Richmond, Va., Clothing.

Mrs Clyde O. Brooks, Greensboro, N. C., Clothing.

Miss Ann Bradshaw, Suffolk, Va., Clothing.

Mrs. J. R. Howell, Suffolk, Va., Clothing.

Mrs. J. R. Pleasants, Durham, N. C., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$13,835.95
Eastern Va. Conference:		
Bethlehem (Nans), S. S.	42.00	
Cypress Chapel	25.00	
Liberty Spring, S. S.	20.00	
New Lebanon	10.00	
Norfolk, First	22.38	
		119.38
N. C. and Va. Conference:		
Berea, S. S.	24.00	
Bethel	11.92	
Bethlehem	34.00	
Burlington, S. S.	86.08	
Hines Chapel	35.00	
Mt. Zion, S. S.	5.18	
		196.18
Western N. C. Conference:		
Bennett	10.00	
Needham's Grove	20.00	
New Center	6.00	
Providence Chapel	3.00	
		39.00
Virginia Valley Conference:		
Winchester, S. S.	8.34	
		8.34
Total		$ 362.90
Grand Total		$14,198.85

Special Offerings.

Amount brought forward		$20,927.91
Catawba Springs Christian Church	41.47	
Woman's Miss. Soc., Oak Grove Christian Church, for Ella Jean Haith	15.00	
Jr. Class, Bethlehem Christian Church, for Betty Lue Wilson	6.00	
Barrett Circle, Bethlehem Christian Church, for Cecelia Wilson	6.00	
Mrs. Rish and Miss Gladden, for Margie and Frankie Hayes	30.00	
Dorcas S. S. Class, South Norfolk Church, for Jeanie Ccok	10.00	
Colgate - Palmolive - Peet Co.	3.74	
Misses Birdie, Alice & Sallie Wilson, Virgilina, Va., in memory of Dr. C. E. Newman	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

FREEMAN.

We, the members of Burton's Grove Congregational Christian Church wish to pay tribute to the memory of our member, Mr. Clifton A. Freeman who passed away on June 15, 1952. He was loyal to his church, a faithful and devoted father, a peaceable friend and neighbor.

Therefore, be it resolved:

1. That we as members of the church deeply feel the loss of our member.
2. That we shall miss him, and shall cherish the memory of his friendship.
3. That we extend our deepest sympathy to his family and commend them to God for comfort.

Mrs. NELLIE BURTON,
Mrs. P. N. GAY,
Mrs. G. C. BRITTLE,
Committee.

BOWDEN.

We the members of the Woman's Missionary Society of Mt. Carmel Congregational Christian Church, wish to pay loving tribute to the memory af our beloved member, Mrs. Anna Carr Bowden, wife of R. T. Bowden, whom God in his infinite wisdom took from our midst on September 8, 1952.

Be it resolved;

1. That God's way is always best.
2. That we shall cherish the memory of her unfailing cheerfulness though her body bore the burden of intense pain and suffering for many months.
3. That her sweetness of spirit will always be an inspiration to all who knew her.
4. That we extend our heartfelt sympathy to her devoted husband, and loved ones who ministered to her so faithfully during her illness, and pray God's blessings upon them.

Mrs. OTELIA JOHNSON,
Mrs. E. W. BEAL,
Committee.

NEWMAN.

On October 9, 1952 Rev. Charles E. Newman passed to his reward. In October 1916 he was called to the pastorate of Lebanon Christian Church in which capacity he served for thirty years up to the time of his retirement from the active ministry in 1946.

Now therefore, be it resolved;

By the deacons and members of this church that while we mourn the loss of his genial personality and Christian learership, we rejoice in the memory of his contribution to the spiritual and social life of the church and this community. By his devotion to duty and his untiring efforts to bring happiness to others, he endeared himself, not only to this church but the entire community.

Be it further resolved;

That a copy of this resolution be spread upon our minutes, a copy sent to The Christian Sun for publication and a copy sent to the bereaved family.

CARLTON SCOTT,
W. L. TAYLOR,
E. M. WELLS,
H. G. EARP,
R. S. TAYLOR,
Committee.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

opening your heart in the interest of your church as a whole and in our college particularly.

* * * * *

Apportionment Giving

The annual sessions of our conferences constituting the Southern Convention have been held. I trust that payments on apportionment for the college for the conference year have not all been made. On the $15,000 apportionment for the college we have received only $12,795.75, which means that we are still more than $2,000 from the goal set by the Convention.

It has been the custom of the college for the past few years to leave our books open for payment on the previous year's apportionment until January 1 of the following year. If your church has not paid your apportionment in full, won't you please make a special effort to raise the balance, that the college may have that additional encouragement and assistance. We are grateful for every penny paid to date.

Previously reported		$11,802.83
Eastern N. C. Conference:		
O'Kelleys Chapel	5.00	
Fayetteville	2.00	
N. C. and Va. Conference:		
Asheville	27.00	
Danvalle	22.00	
Durham	437.92	
Elon College	427.00	
Kallam Grove	27.00	
Long's Chapel	10.00	
Greensboro, Calvary	10.00	
Western N. C. Conference:		
Albemarle	20.00	
Brown's Crapel S. S.	5.00	
		992.92
Total to date		$12,795.75

FOR THE CHILDREN

(Continued from page 10.)

"Yes, that is true, in theory, Miss Kile, but it is rather quixotic for this day and age, don't you think?" asked Mrs. Wilson.

"No, Mrs Wilson, I do not. I thank God daily that in our beloved land the people are expected to provide the same educational opportunities for the children of all who come to our shores. And the question of 'class' depends only on behavior, for there is no position so high but it may be reached by any child born beneath the Stars and Stripes."

"I see it now," said Mrs. Smith with tears in her eyes. "We, on our way to a patriotic meeting, stopped to try to put this most absurd an un-American plan into action! I thank you from my heart that you have awakened me."

"Well, I cannot say that I agree with such ideas, but if you will not cooperate with our plan, we will drop the matter," said Mrs. Wilson.

"It is not my plan any more," averred Mrs. Smith. "My children's father, fighting for democracy, would be amazed that I could consider such a thing. Success to you and your work, Miss Kile. I have learned a much needed lesson in American ideals, and I shall never forget this day."

THE ORPHANAGE.

(Continued from page 14.)

Vanceville S. S., Tifton, Ga.	6.00	
Mrs. S. P. Kirkpatrick, Suffolk, Va., in memory of Mrs. Dora Pierce	10.00	
		433.41
Thanksgiving Offering.		
Mr. & Mrs. W. H. Burchett, Suffolk, Va.	25.00	
Carolina Steel & Iron Co., Greensboro, N. C.	50.00	
Mrs. Clarke F. Cullers, Front Royal Va.	10.00	
Misses Birdie, Alice and Sallie Wilson, Virgilina, Va.	10.00	
Dr. M. J. W. White, Luray, Va.	25.00	
Odell H. King, Burlington, N. C.	50.00	
Mrs. W. H. Ayscue, Henderson, N. C.	15.00	
Bernard M. Cone, Greensboro, N. C.	25.00	
Mr. & Mrs. H. L. Worrell, Holland, Va.	10.00	
J. H. Johnson, Norfolk, Va.	10.00	
E. H. Wilkins, Greensboro, N. C.	100.00	
Long's Chapel Miss. Soc..	15.00	
Mrs. H. C. Simpson, Greensboro, N. C.	5.00	
Mrs. A. M. Johnson, St. Petersburg, Fla.	5.00	
Mrs. M. C. Faucette, Asheboro, N. C.	5.00	
O. F. Story, Suffolk, Va.	10.00	
J. Leonard Byrd, Suffolk, Va.	25.00	
Mrs. A. T. Holland, Suffolk, Va.	10.00	
Thomas O. Jones, Burlington, N. C.	25.00	
James W. Hill, Elon Colledge, N. C.	10.00	
Mr. & Mrs. R. O. Browning, Burlington, N. C..	50.00	
Mr. & Mrs. John S. Berry, Maywood, N. J.	5.00	
C. Larence Stamey, Fallston, N. C.	100.00	
		595.00
Total		$ 1,028.41
Grand Total		$21,956.32
Total for the week		$ 1,391.31
Total for the year		$36,155.20

"Toward More Christian Family Living"

By PAUL REYNOLDS

Secretary of Family Life and Young Adult Work

"The quality of family life either makes or breaks a program of religious education," stated Dr. Seward Hiltnes in a recent article.

We may not completely agree with such a sweeping statement. However there is increasing agreement that "home half" of Christian education is of primary importance.

It was for this reason that some years ago the Fellowship of Congregational Christian Women and the Division of Christian Education sponsored the formation of a "Family Life Committee," national in scope. The group consists of fifteen families, nominated by various state conferences. Each family holds membership as a family and for three year terms. Every summer a four day Workshop is held and the families live together in a camp setting. The four days of sharing at meal time, swimming hours, family games, family vespers and various other activities, give a rich background of fellowship.

Experiences are pooled, achievements, problems and difficulties are shared and discussed. New plans and materials are suggested. Often the first draft outline for some useful piece of material is worked out during sub-committee sessions. The first Family Book, "The Family Celebrates Christmas," was outlined here, and later was written by Mrs. Carl, of Lincoln, Nebraska. The Carl family were at that time members of the committee.

The past two summers, the group has spent a great deal of time discussing the qualities and characteristics which mark a Christian family. The members feel strongly that in these days of rapid social change when former standards are called into question, it would be helpful if some suggestive list of goals or patterns could be formulated.

The leaflet, "Ten Suggestions for Enriching Family Life," has been widely approved and used by our denomination and others. The latest edition was printed by the National Council of Churches. This experience seems to give promise that if a similar, list using the Christian frame of reference could be prepared, this might be useful and helpful.

There were marked differences of opinion as to the items important in such a list. There was also a deep sense of humility at attempting any list. It was recognized that there are families which do not claim to be Christian and yet in many respects show fine and wholesome family living. Contrary-wise there are church families where the actual quality of home life leaves much to be desired.

Still further, it was felt that a family might feel that it was striving to be Christian in its purpose and ways and yet did not observe some of the items listed as goals or patterns. Finally, these suggestions were tentatively adopted.

Patterns for Growth in Christian Family Living

1. The Christian Family finds and radiates joy in Christian living.
2. The Christian Family seeks to know and live by the truth.
3. The Christian Family has a growing faith in God.
4. The Christian Family strives to become followers of the life and teachings of Jesus.
5. The Christian Family feels the need to be in constant touch with God through individual and family prayers.
6. The Christian Family, realizing the need for strength and guidance which comes from fellowship with people of like beliefs, worships in church regularly, and enters actively into the life and program of the church.
7. The Christian Family grows in the knowledge of the Bible and the heritage of the church through study, discussion and participation.
8. The Christian Family, through unselfish and outgoing love, has respect for each personality so essential for the wholesome emotional life of the home.
9. The Christian Family has active, personal concern for all mankind.
10. The Christian Family, realizing that its life and possessions are the gift of God, with gratitude and humility shares its time, its money, its talents.

It is hoped that adult groups all around the country will help improve this list of suggestions. It is planned that then a revised pattern may be published in leaflet form.

Please send your criticisms, suggestions, etc., to Family Life Committee, 19 S. LaSalle Street, Chicago 3, Illinois.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, NOVEMBER 27, 1952 NUMBER 47

THANKSGIVING

Make a joyful noise unto the Lord, all ye lands!
Serve the Lord with gladness!
Come into his presence with singing!

Know that the Lord he is God!
It is he that made us, and we are his;
We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise!
Give thanks unto him, and bless his name!

For the Lord is good;
His steadfast love endures forever,
And his faithfulness to all generations.

—Psalm 100 (Revised Standard Version)

News Flashes

Rev. Herman L. Johnson, a junior at Elon College is now pastor of the Berea Church, near Elon College, N. C.

The many friends of Dr. Earl Weed, former pastor of our church at Asheville, extend sympathy in the death of Mrs. Weed in Lincoln, Neb., November 2. She was buried on November 9, in Texas. Dr. Weed still maintains his home at 31 Kingwood Place, Asheville, N. C.

Lakeview Community Church, our newly organized church near Burlington, N. C., gave a generous Thank Offering of $18.00 for our Carroll County Mission. It pleases us to see our newly organized churches taking their places in the important missionary work of the Church.

Dr. John R. Scotford, Church Architecture Consultant, is visiting in the Southern Convention the week of November 16-23. His visit is made possible by the Church Building Department of the Board of Home Missions, New York. He will visit about ten or twelve churches and consult with them about improvement anticipated in church building. Dr. Scotford was formerly Editor of *Advance.*

Congratulations to the First Evangelical and Reformed Church of Burlington, N. C. Under the sponsoring of this church a new church has been begun in Burlington, in the Grove Park section of the city. The committee has been authorized to proceed to make plans for the temporary building to be placed on their church lot in Grove Park, Burlington, and the National Board of Missions of the Church has authorized a loan of ten thousand dollars ($10,000) on the project.

Rev. William Fairbank Hastings, the director of the Displaced Persons Program of the Congregational Christian Service Committee, recently flew to Germany to serve in the refugee resettlement program of the Department of Interchurch Aid and Service to Refugees of the World Council of Churches. Serving as a "fraternal worker" under the World Council, Mr. Hastings will help to facilitate the resettlement of refugees from Europe to overseas countries to which they are being sent under the auspices of the World Council. Mr. Hastings has been joined by his wife, who will also serve as a "fraternal worker" under the World Council.

Dr. and Mrs. Douglas Horton Fly to South Pacific and Asia

An American "husband and wife team" well-known in ecclesiastical, educational and service circles, Dr. and Mrs. Douglas Horton, flew on Tuesday morning, November 18, from La Guardia Airport, New York, on the first leg of an extended visit in the South Pacific and Asia.

Dr. Horton is internationally known in the councils of the ecumenical movement, is Minister of the General Council and is Moderator of the International Congregational Council which meets this June in Scotland.

A major objective in India for the Hortons will be attendance on the Central Committee of the World Council of Churches meeting at Lucknow, December 31 to January 9, in preparation for the next assembly of the World Council of Churches in Evanston, Illinois, in August, 1954. Following Lucknow, Mrs. Horton will remain in India until the first of March under the United States State Department's educational exchange program. She will visit colleges and universities, acquainting herself with India's educational programs, addressing the students and seeking to interpret life in America to them.

The Hortons' first stop will be in the Hawaiian Islands, where they will speak and visit among the Congregational churches under the auspices of the Hawaiian Evangelical Association. They will then go on to Australia and New Zealand, where Dr. Horton will represent particularly the International Congregational Council and speak at key points.

At the close of the meeting of the Central Committee of the World Council in Lucknow, Dr. Horton will return to the United States, detouring in Cairo, Egypt, long enough to dedicate a new dormitory in the American University at Cairo of whose Board of Directors he is chairman. He expects to reach the United States around January 20.

FIRST THANKSGIVING PROCLAMATION

To all ye Pilgrems:

Inasmuch as the Great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetables, and has made the forests to abound with game, and the sea with fish and clams, and inasmuch as he has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience; now, I, your magistrate, do proclaim that all ye Pilgrems, with your wives and ye little ones, do gather at ye meeting house, on ye hill, between the hours of nine and twelve in the daytime, on Thursday, November ye twenty-ninth, of the year of our Lord, one thousand six hundred and twenty-three, and the third year since ye Pilgrems landed on ye Plymouth Rock, there to listen to ye pastor and render thanksgiving to ye Almighty God for his blessings.

William Bradford,
Ye Governor of ye Colony.

For Every Member Canvass

It is time to be thinking about your Every Member Canvass. The following helpful films and filmstrips are available in the Convention Office for your use. For the filmstrips you will need a 35mm projector and a record player; the films are 16mm sound movies. Filmstrips: "This Time Is Now," "Miracle of Warren Walker," "Success Story," and "The Church Is There." Movies: "A Wonderful Life," "Second Chance," and "More for Peace." Write Miss Ruth Dunn, Box 336, Elon College, N. C., for further particulars.

Southern Convention Dates to Remember

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

December 9—Eastern Virginia Christian Missionary Association
Windsor Congregational Christian Church

Standing Committees of the Eastern North Carolina Conference for 1952-1953

Executive—Fred P. Register, Will B. O'Neill, R. L. Jackson, J. Allan Kimball, T. N. Daughtry.

Education and Standing of the Ministry—Will B. O'Neill, R. L. House, W. L. Wood, J. Frank Apple, Carl Wallace.

Christian Education—R. L. House, W. L. Wood, K. M. Lindner.

Superannuation—I. H. Vickery, W. H. Masters, A. Glendon Johnson.

Home Missions—Carl Wallace, E. M. Carter, W. L. Parker.

Foreign Missions—R. L. Jackson, Miss Margaret Alston, Mrs. C. A. Ballentine.

Apportionments—S. H. Basnight, A. H. McIver, W. A. Grissom.

Stewardship—W. C. Farrell, C. D. Howell, Jr., T. N. Daughtry.

Evangelism—J. Frank Apple, G. M. Tally, Charles Austin.

Social Action—W. A. Grissom, E. M. Powell, W. A. Rich.

Religious Literature—Mrs. Robt. Lee House, Mrs. R. M. Cline, Mrs. Samuel Coghill.

Program—Fred Register, W. B. O'Neill, R. L. Jackson, R. L. House.

Representatives to N. C. Council of Churches—W. L. Parker, W. A. Grissom.

Report of Valley Conference Young People's Superintendent

"Remember thy creator in the days of thy youth." Our attitude toward young people and their work should not be of such a nature as to give the idea that young people are just preparing to become citizens of the Kingdom and serve but rather that they are a vital part and everyone has a definite place to fill.

The calendar of the young people of the Valley has been filled with activities of a very high type the past year. There are 11 societies in the conference, 10 reporting, all of which have been active in their churches and many achievements have been realized.

Antioch — Holds meetings each month, paid $50.00 to missions. Representatives at state and local rallies and camp. Studied the book, *Looking South*. Had Hallowe'en and Christmas parties with the Linville young people. Joint meeting with Linville and New Hope to hear Rev. Harman.

Bethel — Held monthly meetings, had planned devotions using the youth packet. Have 20 members on roll. Each second Sunday have the Sunday school worship service. Paid conference apportionment. Held special Mother's Day service and presented church with five Hymnals dedicated to "Mothers." Purchased six dozen communion cups and filler. Served a supper and held a lawn party, proceeds which will go to the project, namely, the furnishing of the young people's room in the new Education Plant. Sponsored a Watch party, inviting neighboring churches. Was represented at rallies and camp.

Bethlehem—Thirty members on roll with an average attendance of 23. Held meeting the second Friday night each month, with the fourth Friday night as recreation night. Donated $50.00 to the Building fund. Project—to furnish class and recreation room.

Leaksville — Gave $50.00 to the building of the cement walk, made donation to the basement fund. Next project is to purchase an electric fan. Several special programs have been given by the young people.

Linville—Meet each month, having a short devotion. Studied the Book of James and *Looking South*. Joint party with Antioch on Hallowe'en and Christmas. Served Ruritan supper, sold jello and vanilla. Project—purchasing marker for the church. Each fourth Sunday have devotions at the Sunday school worship. In the spring went to Smithland Nursing Home on a Sunday afternoon and had a short worship program and music, vocal and instrumental. Had a hayride and weiner roast at Massanutten Caverns in July.

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor	Robert Lee House
Managing Editor	John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

"The Ministry of Christian Education"

A GUEST EDITORIAL

By REV. HENRY E. ROBINSON
Pastor of the First Christian Church
Burlington, North Carolina

Many of the incidents related in the gospels center around the preaching and the healing ministries of Jesus. Surely to preach the Word and to heal the wounds of the world is to follow his example. Of equal importance is the teaching ministry of our Lord. The introduction to the Sermon on the Mount itself says: "And he opened his mouth and taught them . . . " The men whom Jesus called and to whom he gave the great responsibility of bearing his message were called "disciples," which means "learners." The name of his followers itself implies that their Master was a Teacher. He was often addressed as "Teacher." The disciples assumed the office of teacher as they heeded the great commission: "Go ye therefore, and teach all nations . . . " By example, by name, and by commission, we, as his followers today, have the duty and privilege of the teaching ministry.

This area of the Christian ministry has its center in our church schools. The church school has four major, persistent problems:

1. A trained teaching staff.
2. Adequate materials to interpret the message of Jesus to our times.
3. Modern equipment on a par with the public schools.
4. Sufficient time to put the message across.

With our volunteer staffs, there is a constant need for training and for replacment. A forward-looking program of Christian education will provide a class for prospective teachers as well as periods of teacher training. Teachers become discouraged because ofttimes they are cut adrift of help and supervision once they have been enlisted and assigned a class. Usually we are so busy repairing the gaps that we have no time for the long-range job of training.

Our available materials are improving, but are not perfect. They never will be. Times change too rapidly and church situations differ too drastically to expect any edition to meet every expectation. I have two suggestions at this point. Study the literature available from all sources and choose what best suits your local needs. Let your denominational leaders know your feelings and have your criticisms. If enough of our church school workers would do this, their desires would be reflected in the lessons.

The equipment problem is being attacked in vigorous fashion by scores of churches. Lay and clergy alike see the need and are providing better quarters. One of our most encouraging signs is the large place being given the teaching ministry in nearly every building program.

The last major problem is that of sufficient time with the pupils. This is the most difficult. Hours given to the day school program are reduced to minutes for the church school. The interval between class sessions is too great for efficiency. I believe, however, that the concerted effort being made to strengthen the relation between home and school is bearing fruit and holds great promise. With parents aware of the church school's effort, and working through the week to carry out the Sunday program, far more will be accomplished.

A Prayer of Thankfulness

"O most mighty and gracious God, thy mercy is over all thy works, and hath in an especial manner been extended toward us. We beseech theee, make us truly sensible of all thy mercy; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, thy goodness toward us; that we, whom thou daily crownest with thy loving-kindness, may serve thee in holiness and righteousness all the days of our lives; through Jesus Christ our Lord and our Saviour. Amen."

—*Missions Council Church Calendar.*

The Pastor's Responsibility to The Unchurched People in His Parish

By ROY C. HELFENSTEIN
Chairman, Convention Committee on Evangelism

The unchurched people in every community constitute the evangelistic opportunity and responsibility of every church in the community. And the evangelistic responsibility of every local church rests mainly upon the pastor. He must be the chief recruiting officer in his church.

A pastor's goal in social service and his emphasis on social action are given largest meaning by a consistent interest in a practical program of evangelism to enlist the unchurched people of his parish in the life and work of the church. The social service program of the Church at large depends upon a vital program of evangelism for its effectiveness, its outreach and its continuance.

Christians are the one in indispensable factor in a Christian society. Hence, if a Christian society is our goal, the responsibility of the Church in Christian Recruitment is inescapable. The failure of the churches during the past twenty-five years to carry on a practical, vigorous program of evangelism has been largely responsible for the mushroom growth of the various cults in our day, many of which definitely misrepresent the religion of Jesus to communities all over the nation. Their untrained and unqualified leadership because of their evangelistic zeal are bidding well to supplant within a very few years the churches of the major denominations in literally thousands of our communities. What the regular churches once had, but which many of them have long since lost, these cults possess — namely, Evangelistic Fervor, and without which no religious group can long survive. What a reflection on any church to lose it! And what a tragedy that such is not possessed in largest degree by pastors and churches having the greatest culture—the best educated pastors, and the largest understanding of the unsearchable riches of God in Christ Jesus! Pastors and churches that do not have evangelistic concern are not playing fair with God or with their respective communities. Down through the centuries, the most highly educated and most scholarly ministers in each generation have been characterized by being the most passionately concerned about and the most successful in "The Work of Evangelism." It is because so many of the regular churches have lost the evangelistic spark that society is today inflicted with its numerous cults, many of which are characterized by fanaticism and other crudities which cast reflection upon true religion.

Every worthy pastor is eager to accept his heaven-imposed responsibility in the work of evangelism. In nine cases out of ten, it was a passionate evangelistic concern that prompted today's pastors of churches in every denomination to enter the Christian ministry as their life work. That concern alone justifies a pastor for remaining in the ministry. Every worthy pastor is moreover eager to accept his responsibility in seeing to it that his church shall meet its responsibility toward the unchurched people of his parish.

Following are a few of the pastor's personal responsibilities in this regard—a pastor should assume that there are some unchurched people at every service of worship, and he should have such in mind in the preparation of every sermon. It is his responsibility to make plain the fact that the Religion of Jesus is a religion which cannot be truly known except by personal experience. As Dean Inge so forcefully put it, "There is no substitute for first-hand experience in the spiritual life." And because of that fact, at least occasionally, a pastor should "preach for a verdict." Such a course does not require a show of hands or an altar call, but it does give opportunity for people to register in the secrecy of their hearts their commitment to the God of the Church.

Pastors should assiduously guard against the tendency, which so many churches have, of allowing the church to become merely an organization for the discussion of humanism, an ethical society, or a social group.

Pastors should see to it that the challenge for Christian Enlistment shall be like a golden thread running through the entire pattern of the church's program and message.

It is moreover the pastor's responsibility to make clear what the nature and mission of the Church is—namely that a church is something more than a social club—something more than a Mutual Admiration Society in which each member is kindly disposed toward the other members because of their good judgment in casting their lot with the same group of which he or she is a part. A pastor should make it clear in season and out of season that the Church is both a divine institution with a human purpose and a human institution with a divine purpose. The greatest argument for the divine significance of the Church is the fact that for 1900 years it has proclaimed its message and has survived even in a hostile world.

In this connection, it is interesting to note that the Church weathered the depression years in our country far better than did any other institution in our society. Statistics disclose the fact that during the first four years of the depression:

"One out of every six banks in our country was forced to close its doors.

One out of every 22 business and industrial organizations folded up.

One out of every 40 hospitals found it impossible to carry on.

One out of every 45 colleges was compelled to cease functioning.

Whereas only one out of every 2,344 churches in our entire country was forced to give up."

A pastor should make it plain to the unchurched people of his parish that no church is a museum of labeled saints who pretend to have attained perfection, but that every church is a school of religion, a fellowship of learners, a fellowship in religious thought and living, a fellowship in spiritual quest, a fellowship in service to humanity under the inspiring leadership of Jesus Christ. The pastor should make it clear to the unchurched that no church is composed of those who have been relieved of all their doubts, but that every church is made up of those who, in spite of their doubts, consider their beliefs to be of greater importance than their doubts. Everyone has his doubts along with his beliefs. Unchurched folk need to be informed that the chief difference between the avowed doubter and the avowed believer is that the avowed doubter clings to his doubts in spite of his beliefs, for even the most confirmed doubter also has certain religious beliefs; whereas the avowed believer clings to his beliefs in spite of his doubts, for even the most worthy believer also has his doubts.

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College News Notes

Before Thanksgiving, merchants are planning for Christmas! Greensboro, North Carolina, is having its Christmas parade on the Saturday before Thanksgiving on Thursday, and what a parade it is to be! In addition to floats by merchants, civic clubs, etc., Woman's College, Greensboro College, High Point College, Guilford College and Elon College have been invited to send "Queens" to ride in specially prepared floats representing education in the greater Greensboro district. Miss Rachel Matthews of Portsmouth, Virginia, the Homecoming Queen, will represent Elon College.

* * *

The Elon College football team will have its final game with Guilford College on Thanksgiving. The game will be played in Reidsville. The Elon College varsity basketball team will play Virginia Polytechnic Institute in a basketball game in the Elon Gymnasium, Thursday, December 4, at 8 o'clock.

* * *

The North Carolina Student Legislature met in Raleigh on Thursday, Friday and Saturday, November 20-22. Elon College sent six representatives. These students in session pass bills that go to the North Carolina Legislature as recommendations. Many of these bills have been written into law.

* * *

From Wednesday, November 26, to Monday, December 1, will be oppressively quiet on the campus. The college will be closed for the holidays. The employees will be busy cleaning and putting things in order for the opening on December 1.

* * *

Mrs. Warren Burns, field secretary, had a very serious automobile accident on Wednesday, November 12, in the Brambleton section of Norfolk, Virginia. Her father was injured quite seriously. Mrs. Burns escaped serious injury other than shock and nervous disturbance. The car was a complete loss. Mrs. Burns was in Norfolk, accompanied by her father, to visit high schools on College Day in interest of our student body for 1953-54.

Attention pastors, superintendents, church officials! Is there a high school graduate in your congregation who plans to enter college at the beginning of the winter quarter? You would do such a person a service to speak to him about Elon. Our winter quarter opens December 1. We have rooms available. There are now a number of new students entering at the beginning of this quarter, and we should be delighted to have you recommend someone.

* * * * *

A Significant Meeting

Representatives of the campaign organization in North Carolina, together with a group of pastors living in North Carolina, met at Elon College on Tuesday afternoon of last week at 2:30 for the purpose of discussing the campaign and ways and means to make the campaign effective and to raise their local church's and community's share in the campaign. We were faced with the necessity of getting the campaign under way and getting it completed by March 1, 1953. This means that every individual must be interested, must give a little time, must give a little money, and a lot of faith, to make sure that this effort succeeds for the college.

The following definite decisions were reached:

1. That a request be made to the editor and the publisher of THE CHRISTIAN SUN for the second week in January as a special college number. This college number is to be mailed to key individuals in the Southern Convention who are not subscribers to THE CHRISTIAN SUN, and to ministers of the Congregational Christian Churches serving outside the Southern Convention. This issue is to emphasize the needs of the college and the cumpulsion on the part of the church to take the lead with the determination that the full amount of $1,300,000 be subscribed, thus completing the Two and One Half Million Dollar Fund for the college.

2. That January 18 be designated as "College Day" in the church. From every pulpit, on that Sunday, or the Sunday following that is most convenient for the pastor, there shall be a message dealing with the college, its needs and the importance of making this campaign a complete success. Prepared information, statistics, procedures and other material will be put into the hands of the pastors.

3. The week following "College Day," there shall be a simultaneous campaign in all of our churches in an effort to raise in cash and subscriptions $1,300,000. The committee felt that there would be a decided advantage in the feeling that every minister and every church member is interested in this one thing during this week. There should be no serious difficulty in reaching the goal toward which we strive. It is the expressed hope that all of our ministers and all of our laymen in all of our conferences will be agreeable to these three decisions reached by the committee, and that we do not only have encouragement but full cooperation in these plans and purposes

* * * * *

Continued from Last Week

The campaign now in progress to secure an additional $1,300,000 for Elon Colleg is of vital interest to every member of the Congregational Christian Church in the South and elsewhere, and to every high school graduate who is thinking of entering college and preparing himself for professional, economic or domestic positions in life. A college education is essential to the best achievements today and tomorrow.

Response to appeals for the college is encouraging where personal solicitations are made. Yesterday, I was in the office of a man who is a member of the Christian Church and a good friend of the college. In the course of the conversation, he expressed his unwillingness to contribute, but he did make a contribution of $1,500 to the college—$300 in cash and $1,200 to be paid $300 annually for the next four years. At the lunch hour, I chanced to meet this friend of mine and a brother of his, likewise a member of the church and a friend of the college. He gave me a pledge for $1,250 to be paid $250 annually for five years, beginning, November, 1952. I went to see another man who is not a member of the church but supposed to be a friend of the college. He was unable to talk, and, of course, did not contribute. Such an experience is to be expected, but not to be a discouragement.

What we need today on the part of every alumnus of Elon College and every member of our church is faith—faith in ourselves, in our fellow man, in our college and in God. Faith never suffers defeat.

* * * * *

Apportionment Giving

Naturally there are fewer Sunday schools and churches to send in offerings for the college the week following the meeting of the last annual conference, but it was not anticipated that the number would be so drastically reduced, for certainly there are a number of our Sunday schools and churches that are glad to begin their new conference year with a remittance to their college. The majority of our conferences operate, so far as their contributions are concerned, on the conference year and not the calendar year. For the past two years, the college has left its books open through November and December, and credited contributions received during these months on the basis of the calendar year.

It is hoped that enough contributions will come in during these two months to reach the total apportionment of $15,000. You have about the same to take any twelve consecutive months during the conference year or calendar year. It is a matter of bookkeeping and a pleasure to record receipts.

Previously reported		$12,795.75
N. C. and Va. Conference:		
Kallam Grove	3.00	
Beverly Hills, Burlington	10.08	
		13.08
		$12,808.83

New Pilgrim Series of Grades Lessons Planned

Some of the best qualified scholars from various seminaries are meeting over the Thanksgiving week-end at 14 Beacon Street, Boston, Massachusetts, to discuss the forthcoming curriculum for the Pilgrim Series, graded courses for the church school. By 1959, the Division of Christian Education hopes to produce the best curriculum available to the Protestant churches.

Under the auspices of the division, a part of the Board of Home Missions, men like Paul H. Vieth of Yale University Divinity School, Paul S. Minear of Andover Newton Theological School, Herman G. May of the Oberlin College Graduate School of Theology, and many others equally outstanding, are meeting for three days with staff members for intensive biblical and theological study.

Discussion is being centered around such questions as: What are the most important findings in recent biblical scholarship? What are some of the most assured findings with reference to the ways in which people learn and grow in Christian experiences?

The purpose of the meeting is not to devise the curriculum, but to lay the groundwork for future planning.

"The Word of Life"

The American Bible Society's Bible readings, Thanksgiving to Christmas, 1952:

NOVEMBER		
27	Thanksgiving	Psalm 103
28		Psalm 91
29		Psalm 121
30	Sunday	Psalm 1
DECEMBER		
1		Psalm 27
2		Psalm 46
3		Psalm 90
4		Isaiah 40
5		Isaiah 55
6		Matthew 5:1-26
7	Sunday	Matthew 5:27-48
8		Matthew 6:1-18
9		Matthew 6:19-34
10		Matthew 7
11		John 14
12		John 15
13		John 17
14	Universal Bible Sunday	Psalm 23
15		Luke 15
16		Romans 8
17		Romans 12
18		Ephesians 6
19		Philippians 4
20		Revelation 21
21	Sunday	John 1:1-18
22		Isaiah 53
23		Hebrews 11
24		I Corinthians 13
25	Christmas	Luke 2:1-20

"Keeping Christ in Christmas"

"Keeping Christ in Christmas" is the name of a brand new leaflet, just off the press, which, in the form of an attractive, friendly and brightly conceived playlet, carries an impressively informing and domestic triologue between alertly minded housewives regarding the tragic change in recent years, in the Spirit of Christmas festivities in both church as well as social circles.

An interesting and startling relationship is brought to light between the fade-out of the true Christmas spirit since the repeal of the 18th Amendment 19 years ago. The attempt to monopolize Christmas Good Fellowship by the liquor trade is revealed in sensational, factual fashion. The argument of the little playlet is both fascinating and challenging, and seems certain to arouse the thought and hearts of many who have been indifferent to this near capture of the Christmas season, by influences and forces that are completely foreign and antagonistic to its meaning and significance.

The playlet, "Keeping Christ in Christmas," chimes with the fast developing movement of putting "Christ back into Christmas," as it shows how Christmas is being commercialized, and how the liquor industries are outraging decency and becoming more and more sacrilegious in advertising their products.

The author of the pamphlet, Mrs. Blanche Butts Runion who is corresponding secretary of the National WCTU, in explaining why she was moved to prepare it, says: "We hope it may help public sentiment against the insidious propaganda of this Holy Season by its presentation in one or more of the Departments of the church school, prior to the beginning of the Christmas season.

"One thing we can be sure of, for months now the liquor industries have been making preparation for the spectacular advertising of their wares during the Sacred Season of Christmas. I believe the Christian people of this country can reply to this insidious program by showing their militant resentment against a product, the sale of which at all times is contrary to the principles of Christ and his teachings.

Since there are three characters in the playlet, three copies will be needed in each case. A dime sent to the National WCTU Publishing House, 1730 Chicago Ave., Evanston, Illinois, will be sufficient to bring you these copies of the playlet.

Churches in Shanghai today include about ten different Protestant denominations represented by 139 churches, according to the pro-Communist *China Monthly Review*, published in Shanghai. These churches are listed by this publication as including: Church of Christ in China, 14; Baptist Church, 15; Anglican Church, 12; Methodist Church, 6; Salvation Army, 3; Seventh Day Adventist Church, 5; Spiritual Work Fellowship, 36; Lutheran Church, 1; Chinese Independent Church, 23; and 24 independent churches. These figures are reasonably close to those given for the year 1950 in the reliable *China Bulletin* of July 2, 1952.

Missions at Home and Abroad

Another Busy Month in Kilanjunai

Kilanjunai, Indna,
November 2, 1952.

Dear Friends:

This has been another month of being too busy with patients to make much progress on my long-range health plans. I did finally get back the assistant I had last year, who is already familiar with the health education filmstrips and demonstrations, and he has been saving me enough time on translating and in handling the crowds of patients at the clinics that we were able to make a start with the shows in the villages again. But now I have lost my four best filmstrips, a set which was given to me on a long-term loan with the understanding that I would be giving shows constantly, and they were called back because I had not been using them enough.

When I started out, day before yesterday, in a well-planned trek to the other end of the Diocese to meet an engagement which I had promised many times previously, and had to cancel for various reasons, a telegram called me back from half-way because Louis had developed an unknown ailment with a fever of 105. He was better by the time I got back; but I decided that it just doesn't seem to be practical for me to be attempting this formal health education work under these circumstances. Perhaps I will get further in the long run by a better organized program of instruction and guidance for the patients I see here.

The leprosy program is the best-developed example of that so far, although I haven't gotten much further yet than to get the patients to attend regularly for their treatments, hoping that getting them non-infectious as fast as possible will be the most feasible method of cutting down on the spread of that disease in the villages. My main problem in that connection is financial. With the average weekly attendance at the clinics approaching 150, the amount of medicines being used for them is costing way beyond the budget. I have found that the proper amount that should be allowed per patient for drugs and other materials is 15 rupees a year ($3.00). Our annual grant from the Indian Leprosy Society, based on the scale of the program before I came, was 75 rupees a year. So the other thing I was planning to do in Madura and had to cancel for the emergency call home, was to approach the secretary for the District Branch of the Indian Leprosy Society to appeal for a larger grant. This group is an entirely Indian organization and it raises its funds locally, and should not be confused with the Mission to Lepers, which pays half of my salary.

In general, I have been telling myself that I don't have time, so far, to visit the infectious leprosy patients in their villages, to see where they are living and sleeping, and to show them on the spot measures which they should take to prevent infecting the children in their families. One exception I made was to visit a highly infectious patient who is hiding the fact of his disease and working as a teacher in an elementary school, and who hadn't been coming for treatment for several weeks. His excuse was that he had been unable to walk even to the nearest way-side clinic. I dressed the foot which was bothering him, and got him to promise to attend faithfully; but I couldn't ask him to stop teaching, because if he did, he and his family would starve.

When it comes to TB, however. the situation is difficult and I really am in a quandary. When I heard that the new "miracle drug" for TB was available in India and was relatively cheap, it occurred to me that perhaps I should be using it to render sputa negative and to cut down the opportunities for spreading the infection, even though conditions were not ideal enough to actually cure the patients. However, from what little I have heard about the drug so far, I suspect that they would still have to stay in bed and cooperate to some extent in order for it to be of any use and not be dangerous. So, as a starter, I have decided to tell all the known TB patients who live within easy cycling distance of Kilanjunai or one of the other clinics that I will visit them in their homes at weekly intervals; and those that I find following orders well enough in regard to bed rest, home isolation, disposal of sputum, etc., I will give a week's supply at a time of the drug. We will see how it works out. So far, one man has apparently qualified, after three or four visits, and is now receiving his first batch. A second, a village goldsmith, came in last Wednesday, and since he seemed young and intelligent and educated, we really piled on the propaganda and warnings and instructions, and loaded him down with printed directions and literature about the disease. Friday, we hunted him up in his village and found him sitting on the varanda, plying his trade, whereas he should have been in bed; and he was quite innocently flabbergasted to learn that we meant any of the things that we had said, so preposterous they sound to the villager. I have the feeling that he will eventually understand and cooperate and qualify for the drug. It will be a harder pull for the average uneducated patients, and especially for the young women with their children, whom no one else will take care of, but who are surely condemned to the same death, too, as long as they stay with their mothers. I have the feeling that the village visiting and the patient talking, with one case after another, will eventually do more than the glamorous picture shows I was depending on and lost.

Our other problem, the maternal and infant one, is not yet being very brilliantly solved. Fran is getting a lot of women in for an initial prenatal examination; but they never come back, because it is too hard for them to walk in frequently from their distant villages when they are near term. Besides, they cannot afford to take so much time from their other children and the field work when they are not "sick." They live too far away to make coming to the hospital or sending for our midwife feasible at the zero hour. However, most of them deliver normally, and the "no news" from them is good news. But when anything does go wrong, our western ideas of saving lives have tough sledding. At one time we happened to have four premature babies in the hospital at once, and they all eventually died because their families believed that they were inherently defective and not worth struggling over to try to save. I suppose it is a case of human lives being counted as cheap, but they feel that a lot of effort and expense to save such a one may jeopardize the chances of the whole family to win its constant fight against starvation.

Ed Riggs.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Alamance District Meeting

On Sunday night, October 26, Mrs. Claud C. Ward, superintendent of the Alamance District, called a meeting of local society presidents and program chairmen at the new educational building of the Burlington Church. She had a fine response, for thirteen of the sixteen churches of the district were represented.

Mrs. W. T. Scott, North Carolina president, presented a very inspiring devotional. Miss Pattie Lee Coghill was present and directed the discussion on the total year's work, including all of the programs.

Many questions concerning all departments of our conference work were asked and answered. This meeting proved especially helpful to both the small and the new societies.. But through this informal discussion, even the older societies learned a lot they had never realized before, according to Mrs. Ward.

The idea of a meeting of the representatives of all societies early in the year for the purpose of explaining the year's work might well be used by all of our districts.

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A Message from Mrs. W. T. Scott

A fine letter has gone to all the North Carolina societies from their new president, Mrs. W. T. Scott. In it she gives the results of the excellent Executive Board Meeting held in the United Church in Raleigh on October 23.

Only a small percentage of the societies checked all the items on the list of "Achievement Goals" last year, Mrs. Scott has asked that they be printed on this page, so that we may realize at the beginning of the year what we are supposed to do. You will find them in "bold face type" in the center of this page. Look them over *now* and plan to mark them 100% at the end of the year.

Soon we will give you the names of the book reviewers for the North Carolina Conference, so that you can invite them to your society if you so desire. We will also print some of the questions from the local society report blanks, so that new presidents and secretaries will know the things they are expected to report on at the end of the year. Then you can plan your work accordingly.

Achievement Goals for Local Societies

1. **Use the Packet prepared by the Convention Literature Committee.**
2. **Use designated books for Mission Study and Bible Study, "African Heritage," "These Rights We Hold," "Colossians."**
3. **Promote good reading in the church by securing subscriptions to "The Christian Sun," and other periodicals such as "Advance," "Guide Post," and "The Church Woman."**
4. **Promote missions through the Sunday School and|or sponsor societies for the various age groups. (Cradle Role, Children, Young People.)**
5. **Present missions in a public program.**
6. **Assist the church in developing Christian Family Life.**
7. **Use visual aides as a means of presenting missionary ideals to the church.**
8. **Observe World Day of Prayer, World Community Day, and May Fellowship Day—if possible, in cooperation with other denominations.**
9. **Present a Thank Offering Program, and receive an offering for the suggested project for the year. (Carroll County Mission.)**
10. **Present at least one Life Membership or Memorial. (Each $10, money to be sent to Conference Treasurer, along with name of person to be honored and society giving it.)**
11. **Send gifts or a contribution to at least one Friendly Service Project suggested by the Convention. (Ellis Island at Christmas.)**
12. **Have representatives at Conference and Rally.**
13. **Make quarterly reports to the Woman's Missionary Conference Treasurer.**
14. **Make annual report to the Woman's Missionary Conference through the District Superintendent.**
15. **Meet annual Conference apportionment.**

New Society at Lakeview

Mrs. Claude C. Ward, superintendent of the Alamance District, and Mrs. Harold Ingle, a former superintendent, met with a group of women from our new church at Lakeview, near Burlington, on October 28. Mrs. Ward reports an active and wide-awake group of ten women were present.

The following officers were elected: Mrs. Bill Farrell, president; Mrs. Louise Wilson, secretary and treasurer; Mrs. James Rascoe and Mrs. James Woody, program chairmen. The group is named "The Ruth Faucette Circle," being named after the wife of the man who gave the land for their new church. They set ten dollars as their goal for missions for the year, and hope to go beyond that amount.

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Holy Neck Society Reports for 1951-52

The Missionary-Aid Society of the Holy Neck Church, near Holland, Virginia, has just completed a successful year's work. Our apportionment has been paid in full, and we sent friendly service gifts to Ryder Memorial Hospital and to Franklinton Center.

At our annual Christmas party, instead of exchanging gifts with each other, each of us brought a beautifully wrapped package containing money, which was later sent to the Elon Orphanage. All of us came back to our homes filled with joy of sharing rather than with the fleeting pleasure of gifts for ourselves.

In January we held a covered dish luncheon, and at that meeting, Mrs. I. W. Johnson taught our Bible study on the book of James. In January, also, we combined our thirty-fifth birthday celebration with a family-life program, and held a buffet supper to which all the families of the church were invited. After the worship service, conducted by Mr. and Mrs. E. G. Harrell and their four lovely daughters, Rev. H. E. Crutchfield, a former pastor, spoke on the subject, "Family Relations." This supper has become a tradition toward which we all look forward during the year.

We were delighted to be invited by the ladies of the Franklin Church to hear Mrs. F. C. Lester review our study book on Latin America. Several members heard Dr. Truman Douglass present "Mission to America" at the group meeting in Suffolk. In March, Mrs. Thomas Woodward of Suffolk gave a most interesting review of the book. "Now," for our group.

A highlight of each year is the May Fellowship Supper, at which

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

It's Thanksgiving Day—Thanksgiving Day!

Three hundred years ago, when the American Indians were the people who lived in the forests of our nation, there came a band of people from the old country of Europe. These people were English and spoke the same language that we do, except that it was old-fashioned in its style. The King would not let them worship as they pleased, and they had gone to Leyden, Holland, to be safe and happy in their worship with the Dutch people. Although the Dutch people were kind and very good to them, the English people were unhappy to hear their children speak Dutch with the children of the town. So they went back to their homes, gathered what they thought they would need the most, and came to this country on a sailing ship called the *Mayflower*.

There wasn't a road, house, car or store here. Just the forest, wild animals, birds and the Indians. The fathers cut the trees, built houses and the church. The mothers and children helped. In the spring they planted gardens, and the Indians gave them corn and showed them how to plant it.

In the fall when all of the food was gathered, the people who were known as "Pilgrims" said to each other, "God has helped us, he has been good. The Indians have helped us. Let us give thanks to God with a great feast and invite our Indian friends." They did, and from that day to this, Americans have had a day each year to count their blessings and give thanks thanks to God.

Do you like baked beans and brown bread? It has been said that the baked bean is older than Thanksgiving itself. The Pilgrims were very serious about their religion and insisted that everyone go to church. If they didn't they were soon punished by being dipped into cold water or fastened in pieces of wood called stocks. They called Sunday "the Sabbath," and it started when the sun went down on Saturday night and ended with sunset Sunday night. There could be no work, no playing, no cooking during that time. When Sunday morning came the Pilgrim family started to church and stayed for the three or four hour services. When they returned home, they were glad to eat . . . some of us get awfully restless if we spend one hour in our church!

The Pilgrim mother baked her beans all day Saturday and she baked the brown bread then too. If her oven in the fireplace was a good one, it kept the beans warm for Sunday dinner. If it wasn't a good oven, they ate the beans cold.

But when the Thanksgiving feast was held, the men shot wild turkeys, and now we like to have them too. We can give thanks for our Congregational forebears who brought religious freedom to our nation and who started many of the things we enjoy today.

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"Little Courtesies"

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Don't you ever become tired of saying '*Thank you,*' Doris?" I asked my sister as she was hanging out her washing with what seemed to me the doubtful assistance of her two-year-old son.

Doris smiled as she accepted a handful of clothespins from her small helper and repeated the magic formula, "Thank you, David."

With a quickly-chanted, "Welcome Mo-ther," the little fellow ran to the box of pins to refill the order.

"Sometimes it does take a bit of patience to permit David to help me," my sister replied frankly, "but letting him do things now with me forms the basis for a happy companionship that I want to continue through the years. Young children love repetition. David is playing a little game with me while he helps me hang out clothes and he hears over and over again the courteous words of appreciation that he needs to learn to say for himself. It is better to guide him toward forming a good habit now than to wait until he is older and has acquired the bad habit of giving no response when *thank you* is in order."

"I'm sure David will always be glad his mother took time to teach him the little courtesies of life," I commented.

"Teaching David is sort of a family project, Lucia," Doris explained. "The plan goes back to the time Tom, our first baby, began to talk. His daddy and I noticed in how many instances the little fellow repeated our exact words and phrases. We resolved to take time to speak graciously to each other. We realized that if we helped our children by example to remember always to say, 'Please' and 'Thank you' and 'You're welcome' while they were young, they would naturally make some courteous response when they grew older.

"Their teachers have given the children much help in developing pleasing manners," Doris added. "When we go to hear Tom's English class discuss good books this afternoon, we will try to go early enough to stop in at some other children's rooms, too, and then you can see for yourself."

My sister's family lives in the country, and the children attend a large centralized school where both elementary and high school classes meet in one building. My nephew, Tom, knowing my interest in books from my work as a children's librarian, had invited his mother and me to hear his class's monthly discussion of their home reading.

As we stopped briefly in each of the children's rooms, my sister's words came true. Each small reader in Joan's class was rewarded with a smile and a quiet, "Thank you, Norma"—"Thank you, Joan"—and so on. Older pupils in Freda's room were placing their problems on the board and explaining their solution. As each assignment was completed, the teacher gave some word of appreciation.

Our visit to Tom's English class was the highlight of the afternoon. We were given chairs at the back of the room where other guests and the teacher were seated, while a student leader, appointed by the reading committee of the class, took charge of the program. Much to his surprise, my nephew was chosen for that role.

The reading reports were well given and were intensely interesting, but what I liked best was the pleasing way in which the young leader, with no prompting from the teacher, thanked each student who took part. Tom's quiet ease in filling the position of leadership made me realize the value of the lifelong habit of courteous expression. I understood why my sister was beginning so early to guide her youngest child into the habit of saying *thank you.*

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Newport News Young People Elect Officers

On October 26 the High School and Young People's group of the First Congregational Christian Church of Newport News Virginia held their installation of officers. At the candle light ceremony Mrs. Lois Simons installed the following officers:

President, Miss Patsy Manuel; Vice President, Miss Jackie Foster; Secretary, Miss Doris Bowden; Treasurer, Mr. Wayne Taylor; Reporter, Miss Edith Mason; Pianists, Misses Jean Danglier and Patsy Manuel; Refreshment Chairman, Miss Ann Hope Scott; Social Chairmen, Misses Jane Squires and Jean Danglier; Membership Chairmen, Miss Nancey Hawely and Mr. George Danglier.

On Sunday, November 2, the group had a service of dedication for the money earned on wark day for Christ. A total of $41.15 was earned from the sale of fudge and cup cakes which the girls of the group made, and other odd jobs done by other members of the group.

The sponsors of the group this year are Major and Mrs. Donald Simons. Pastor-counselor for the group is Rev. A. Lanson Granger.

Edith Mason,
Reporter.

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Hines Chapel Works for Christ

The young people of Hines Chapel worked very hard on the Work Day for Christ. We made $60.00 an enjoyed our work very much. Our money was earned by house cleaning, working in tobacco, digging potatoes, gathering corn, and working in department stores. We had a dedication service on the following Sunday morning.

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"Shirts 'n' Skirts"

Enrollmen at Silliman University, Dumaguete, in the Philippines, has dropped from 4,000 to 3,000 this year because of the acute depression in the islands. Thousands of young people want to study, but cannot afford it. The College of Theology at Silliman is aided by our American Board.

To help their Philippino brethren, the United Student Fellowship, a group of Congregational Christian and Evangelical & Reformed young people, has adopted a project with the slogan, "Shirts and Skirts for Silliman." In addition to money scholarships ($250 in American money provides a full year of tuition, board, room and books) the fellowship is seeking books, magazines, and clothing for the Philippine students.

Further information regarding this project may be obtained by writing Bob Green, USF Action Commission Chairman, YMCA, Lincoln, Neb.

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Relax With Max

I hear that the Eastern North Carolina Youth Fellowship Rally at Fuller's Chapel was a very good meeting. I hear that the young people in the Valley of Virginia had a very good Youth Rally in October. I hear about a N. C. and Va. President's meeting at Greensboro, an Eastern Va. President's meeting at Cypress Chapel, and a N. C. and Va. officers meeting at Elon. But hearing about them is all. I'd like to know more about these meetings and I think some of the other young people would, too. What about some reports?

* * *

I received a very nice letter and some jokes from Mrs. W. A. Newman, of Henderson. I'd like to share some of these jokes with you and to thank Mrs. Newman.

* * *

Junior was passing his plate for his fourth helping of pie when his mother cautioned him. "Be careful, dear. There was once a boy who ate too much pie and burst."

Junior thought a moment, then replied, "Couldn't be. No such thing as too much pie."

"But there must be," reasoned his mother, "else why did the boy burst?"

Junior passed his plate again and announced, "Just not enough boy."

* * *

Sitting in a concert hall waiting for the concert to begin, a man, seeing a little boy in front of him looking at his watch, bent forward and asked, "Does it tell the time?"

"No," answered the little boy, "you have to look at it."

At the kindergarten when they reach the age of four, pupils are expected to put on their own shoes; Johnny, having attained that age of discretion, was told by his teacher to do so. He did his best but later had to be told that he had his shoes on the wrong feet.

"But, teacher," he protested, "I haven't got any other feet."

REPORT OF YOUNG PEOPLE'S SUPERINTENDENT.

(Continued from page 3.)

Newport—Had devotions on second Sunday each month at Sunday school. Sold Christmas and other cards. Had several outings.

New Hope — Fifteen members on roll. One new member was added during the year. Paid $10.00 to missions. Read the mission book. Assisted the Women's Society in packing a box of used clothing for overseas relief.

Wissler's Chapel—This is a new society this year. They met twice a month. They had a "Lord's Acre" project and raised over $100.00. Attended several parties with other churches.

Woods Chapel — Meets every two weeks. Have planned devotions. Have heard several missionaries speak. Did quite a lot of Friendly Service in the community. Have a Lord's Acre project—raising a calf, which will soon be ready to go on the market. Have had several weiner roasts and parties with other young people in neighboring churches.

Winchester — This year the young people divide into two groups—senior and younger teenagers. The seniors met once a month in homes with missionary programs. The younger group met on Sunday evenings last winter in the parsonage social hall They held a successful "Work Day for Christ." Attended State rally. Each Sunday evening service is featured by a worship circle and an unbroken chain of prayer. Christmas—A Bible display, featuring Bibles of many printings and languages. A Mother's Day service was held honoring mothers. Had a hayride at close of school and did not hold regular meetings during the summer. October 16th will be Parents Night and installation of officers in a public service to follow.

Timber Ridge — No report.

The young peoples project of the Southern Convention for the next biennium is to build a cabin at "Moonelon."

Dewey Dofflemyer.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus, the Great Teacher

Lesson X—December 7, 1952

Memory Selection: *"Where did this man get this wisdom, and these mighty works?"*—Matthew 13:54.

Lesson: Matthew 13:24-35, 53-54.

Devotional Readings Psa. 119:33-40.

The Master Teacher.

We call him Master, and we do well, for so he is. And nowhere is his mastery shown to better advantage than in his teaching. He was the *Master Teacher*. In so far as modern psychology and pedagogy are sound, they simply use the principles and methods which Jesus used. He used pictures, projects, points of contact, problems, plain speech, people, in teaching truth. He used illustrations, questions, objects, every-day experiences, to make his teaching simple, interesting, plain, vital. No wonder the common people heard him gladly. He was informal, simple, clear, direct, understandable, interesting, human, down-to-earth. He made effective use of the important principle in education of speaking of the unknown in terms of the known—it used to be called "the point of contact in teaching."

His teaching was fresh and lively, and there was a note of authority in it. It amazed the learned people of his day, astonished the multitudes, and caused his disciples themselves to wonder. "Where did this man get this wisdom?" they exclaimed, when they heard him speak. They had never heard anything like it before.

"Jesus came teaching." He depended upon the power of the spoken word. He left no written material. That is significant. It was an evidence of Jesus' confidence in the power of truth, in the spoken word, and of the capacity of men to receive the truth. In other words, *Jesus had faith in the seed and in the soil.*

Some Master Teaching.

Today's lesson gives us three illustrations of Jesus' mastery as a Teacher. He wanted to tell the people about the kingdom of God or the kingdom of heaven, as Matthew reports it. How in the world could he help the people to understand something so seemingly vague and intangible as the kingdom of God? That was a thing of the spirit; the people dealt with material things. Well enough, he would talk to them about things of which they knew little or nothing, in terms of things they did know about.

He told them seven stories, or gave seven parables or "pictures" of the kingdom of heaven in terms of things that were close at hand and thoroughly familiar. The lesson gives three of these parables. The theme of each one is "The Kingdom of Heaven."

It should be said that Jesus is not talking about heaven, the place of jasper walls, pearly gates and streets of gold. He is talking about the rule or reign of God. It is both present and future, both personal and social, both inward and outward. He presents three aspects of it in three simple parables.

The Tares in the Field.

A man sowed a field of wheat. But when the wheat began to grow, it became apparent that there was something beside wheat in the field. There was a goodly supply of "bearded darnel," a pestiferous, and somewhat poisonous weed. The farmer's servants were all for going into the field and pulling up the tares. If they had done that, they would have ruined the wheat, for in the early stages of growth, the wheat and the tares look very much alike. "Let them both grow until the harvest," said the wise farmer, "and we will then gather the tares and burn them, and then we will harvest the wheat." His reply to his servants as to how the tares got into the field in the first place is significant—"an enemy hath done this."

Jesus is not propounding a theory to account for the existence of evil; he is simply saying that it is not according to the perfect will of God. Why, we ask, does not God destroy evil? Why does he permit war? And why does he not destroy the wicked man? The parable points to an answer to these and similar questions. First of all, Jesus is saying that truth will not be destroyed by error, that goodness will be harvested in spite of the wickedness in the world. He is also pointing up to a day of judgment. Made up, as it is, of human beings, there are elements of evil mixed up with the good in the kingdom. But eventually, there will be a separation, eventually, the good will come to harvest, eventually, the evil will be destroyed.

The Mustard Seed.

"The smallest of all seed . . . greater than the herbs, even a tree when it is grown." Here Jesus is emphasizing the amazing potentialities for growth in the smallest beginnings of the kingdom. We are not to despise the day of small beginnings. The classic example, of course, is the growth of Christianity itself. It began with Jesus himself. Here he was, a young Carpenter, turned Teacher and Preacher, without any wealth or political power or organization or prestige, living in a little corner of the world, dominated by a great world power. He gathered around him a little band of twelve men, run-of-the-mine men, just average men in a way. But from that Man and his little group of friends and followers there has come the Christian Church, the greatest institution on the face of the earth, greatest in numbers, in wealth, in power, in influence, in possibilities!

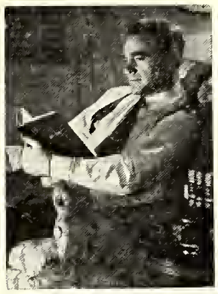
The thing has been repeated thousands of times—from some small beginning, and this applies to science and industry as well as to religion—and there have come amazing results. Even the smallest things have amazing possibilities. Most big churches started with only a few charter members. Great mission stations started with one or two missionaries on the field. Great schools and colleges came from small beginnings.

The Leaven in the Dough.

The unknown in terms of the known! "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." Introduce the spirit of the kingdom into a human heart or into an organization, or a community, or even into the world for that matter, and it begins its silent, steady, sure work, transforming the thing which it touches. It has power, and power to change things. No other parable so beautifully illustrates what happens when God's will becomes supreme in the human heart. And the fact that Jesus says, "until the whole is leavened" might well mean that he was predicting the ultimate triumph of the kingdom of heaven on earth.

(Continued on page 13.)

Have You Read?



"The Shape of Sunday"

The Life Story of Lloyd C. Douglas—Preacher, Author.

The Story of Dr. Douglas' Private and Public Life as one of America's greatest preachers and one of America's greatest novelists.

By his daughters Virginia and Betty — Houghton Mifflin Co., 372 pp. $3.50.

* * *

When Lloyd C. Douglas died February 13, 1951, it was fortunate indeed that he had marshalled so much treasured material for his Autobiography—only the first volume of which he lived to complete—*Time to Remember*, covered his Life Story from early childhood through his maturing years until his graduation from the Theological Seminary. Though originally he compiled the material purely for his family and without thought of its being published, but as "an exercise in occupational therapy" as he expressed it, the book proved to be another "best seller."

His two daughters—Mrs. Virginia Dawson, a distinguished author in her own right, and Mrs. Betty Wilson —were persuaded by a host of "Douglas" admirers to assume the task of assembling in book form the remainder of the accumulated memoirs left by their illustrious father.

With keen literary appreciation and insight the daughters—both responsible for collecting and selecting data — Virginia doing most of the writing, have most commendably finished their task of love in producing the marvelously interesting story of their father's life covering his thirty years as a preacher and the later years as novelist, October 30, 1952, being the date of publication. The title of this arresting and stimulating volume is, *The Shape of Sunday*.

Along with Dr. Douglas' numerous novels, this book will without question also be numbered among "The Best Sellers." His first novel, *Magnificent Obsession*, was high on the list of Ten Best Sellers—more than two million copies being sold the first few years after publication. His novel, *Forgive Us Our Trespasses*, placed second in the list of Ten Best Sellers. His other novels, *Green Light*, *The Robe*, *The Great Fisherman*, etc., received like rating.

The Shape of Sunday is not only an intimate story of Dr. Douglas' life, it also carries much of his personal correspondence to his family, friends and publishers down through those years of his ascent to fame.

I knew Dr. Douglas personally during my first pastorate at the University of Illinois. After he became pastor of the Congregational Church at Ann Arbor, Michigan, our Ministerial Association frequently invited him to come back as guest speaker on important union service programs in the large university auditorium, at which times he always spoke to capacity audiences. No other speaker drew such large crowds of students and townfolk as did Douglas. While general secretary at the University of Illinois Y. M. C. A., he was frequently guest speaker at the church of which I was pastor. He was one of the most forceful and most beloved ministers in the Congregational Christian denomination; and one of the most genuinely Christian men I have ever known. God was so real to him, and he was able to make God real to his audiences.

The intimacy of "The Shape of Sunday," relates eccentricities, idiosynchacies and side-lights on Dr. Douglas' personal life unknown to his closest ministerial friends, some of whom may be momentarily shocked to learn them. But the memory of the richness of his spiritual life, his power of personality, his sincerity and genuineness, his abiding faith in God, his intellectuality, his quest for truth, his inspiring friendship, will ever be a benediction upon all who were privileged to be associated with him in Christian service or in social relationships. Lloyd Douglas was "A Man of God," "A Man Among Men," "A Preacher of Power," to the time of his departure. He was a born author and a born preacher, but he never could have written his numerous great novels except for his experience of thirty years in pastoral service, which revealed to him human nature at its best and at its worst, with a loving God always close at hand.

Roy C. Helfenstein.

MINISTER'S RESPONSIBILITY.

(Continued from page 5.)

Pastors must be in love with the Church if they are to have influence in interesting unchurched people in their church. They must be passionately concerned about its welfare, its honor and its good name if they are to have influence over the unchurched people of their community. Moreover, a pastor must be convinced in his own mind of the divine mission of the Church in human society; he must give his church priority claim upon his time and interest; he must be proud of being a disciple of Jesus Christ—and proud of being an ambassador of his Lord, never for a moment pitying himself or making apology for being a minister of the Gospel, if he is ever to win the respect of the unchurched and especially if he is to have influence in recruiting them for the service of his Lord.

Moreover, a pastor must believe in society's imperative need of the presence and the message of the Church; he must believe that "there is no other name under heaven given among men whereby men and nations and the world itself can be saved, but the name of Jesus Christ"; he must believe this in order to be justified in remaining in the ministry, and he must believe it in order to be able to influence the unchurched to line up with his church. Unless a pastor does believe these things, he will not be sufficiently concerned about his church or about the unchurched people of his community to seek to enlist them in the fellowship of his church.

All pastors should be, as I believe most pastors are, constantly alert in making personal contacts with the idea of Christian Recruitment in mind, prayerfully watching for the psychological moment to give opportunity for making the Christian Confession and Commitment.

SUNDAY SCHOOL LESSON

(Continued from page 12.)

The Master Story Teller.

"Without a parable (a story or a picture), spake he nothing unto them." He was a Master Story Teller. In order to make sure that his message could be understood, he spoke in parables. No wonder the common people heard him gladly. Even today, people like stories. Here, as elsewhere, the Master is our Example.

Based on "International S. S. Lesson"; copyright 1952 by Div. of Christian Education, Nat. Council of Churches in U. S. A.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Please join with me in prayer that enough of our people will think of these 81 children at Thanksgiving and send annual donations to bring us to our goal of $60.000.00. This amount is needed, and in fact I do not know just what we shall do if we do not make it. Your own liberal gifts and gifts from your friends will be needed. I have faith to believe there is enough compassion for the children in our Convention to raise the money actually needed to take care of them.

I am making just as much time as I can calling on friends of the Orphanage personally. I wish it were possible for me to come right into your home, or office, or shop and ask you for a *Thanksgiving* (a giving of thanks to God for his goodness to you) gift for this home for the homeless.

Monday of this week Roy Black, one of our finest ninth grade boys, was operated on for appendicitis. He is getting along fine, and we are all mighty glad. Roy feels that God has called him for the Gospel ministry, and for nearly a year he has been headed that way. He is a very bright and popular boy and I pray that if God has called him he may surrender his life for that great calling.

We are trying here to maintain an atmosphere of Christian love and service. We want to look after the spiritual welfare of these children as well as their physical welfare. We are trying to impress them that it is God's world and that we are all His children, and that if we accept the ways of Christ in kindness and love, in work and duty, and in service to others and fair play to all we shall amount to something in the world. We try to teach the children true appreciation of all that is being done for them, and to be ready to help do just as much for themselves as they possibly can.

Thank you for your report this week. And may every church, organization, and friend send us a donation soon.

John G. Truitt,
Superintendent.

REPORT FOR NOVEMBER 20, 1952.

Commodities for the Week.

Mrs. J. C. Beale, Franklin, Va., Clothing.

Ladies Society, Cong. Christian Church, Pisgah, Alabama, Quilt.

Mrs. James C. Lynch, Suffolk, Va., Clothing.

Mrs. G. L. Lewis, Norfolk, Va., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$14,198.85
Eastern N. C. Conference:		
Bethel	$38.75	
Fayetteville	2.00	
		40.75
Eastern Va. Conference:		
Damascus	63.00	
Newport News, S. S.	12.75	
Windsor, S. S.	10.00	
		85.75
N. C. and Va. Conference:		
Danville	21.00	
Elon College Church	208.60	
Kallam Grove	15.00	
Lebanon—Thanksgiving	100.00	
Mt. Zion, S. S.	3.95	
		348.55
Western N. C. Conference:		
Albemarle	20.00	
Brown's Chapel, S. S.	5.00	
Pleasant Cross, S. S.	10.54	
Pleasant Union, S. S.	13.50	
Shiloh—Thanksgiving	34.90	
Shiloh, S. S.	33.38	
Zion	30.00	
		147.32
Virginia Valley Conference:		
Bethel S. S.	2.00	
		2.00
Total		$ 624.37
Grand Total		$14,823.22

Special Offerings.

Amount brought forward		$21,956.32
Herbert Dunn, in memory of Mrs. Sallie Will Dunn	$10.00	
Damescus Miss. Soc. (for Raymond Harvell)	2.00	
Mrs. R C. Jarrett, Hampton, Va. (for Jimmy Burgess)	10.00	
Progressive Bible Class of Newport News Church (for Betty Oakes)	20.00	
Philathea Class, Henderson Church (for Clara Lee Arnold)	15.00	
Mrs. W. M. Downey, South Boston, Va. (for Phyllis, Dewey and George Morningstar)	30.00	
Miss Clarice Gunn, Reidsville, N. C. (for Jo Ann Black)	25.00	
Special Gifts	66.35	
		328.35

Thanksgiving Offering.

Miss Patti Adams, South Boston, Va.	$5.00
Miss Willie Adams, South Boston, Va.	10.00
Mrs. A. J. Harris, Greensboro, N. C.	10.00
J. H. King, Burlington, N C.	10.00
Mrs. Mamie K. Perkinson, Wise, N. C.	10.00
Dr. & Mrs. J. T. Clack, Wadley, Ala.	10.00
Mrs. H. E. Pearce, Sr., Franklinton, N. C.	10.00
Rev. Alvin O. Jacobs, Newton, Ill.	7.50
L. D. Hearn, Carrboro, N. C.	10.00
Mr. & Mrs. J. Spencer Love, Greensboro, N. C.	250.00
Ed Rufus Apple, Burlington, N. C.	5.00
Philathea Class, Reidsville Church	10.00
Sykes Foundry & Machine Co., Burlington, N. C.	50.00
C. V. Hooper, Morehead City, N. C.	75.00
Vernon E. Ramsey, Suffolk, Va.	25.00
A. D. Pate & Co., Burlington, N. C.	15.00
Mrs. L. V Apple, Reidsville,, N. C.	10.00
M. M. Vipond, Norfolk, Va.	10.00
T. M. Stroud, Sr., Greensboro, N. C.	5.00
Roger Gant, Sr., Burlington, N. C.	100.00
Rev. & Mrs. Victor Murchison, Winston-Salem, N. C.	7.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

In Memoriam

Reverend Charles Everette Newman

The Reverend Everette Newman, D. D., was born May 30, 1874, in Isle of Wight County, Virginia, the fourth son of John Bridger and Hannah Urquhart Newman. He spent his early years on the farm.

He was brought up in the Sunday school of Oakland Christian Church, Chuckatuck, Virginia. At the age of twelve, he became a member of that church, and his name was retained their as an honorary member during his entire lifetime.

He attended the public school in his home community until the age of fourteen. From the ages of fourteen to nineteen, he worked on his father's farm. His father was failing in health, and his brothers were gone from home. At this early age he became the mainstay on the farm for the support of a family of five.

In 1893, he entered the academic department of Elon College, which was to prepare him for the college work.

While at Elon he made his home with his brother, Dr. J. U. Newman, who helped him in many ways. Nevertheless, Dr. Newman worked his way through college. It is said that even while plowing, he would utilize the time for study. He placed the Latin grammar book at one end of the field and would repeat the vocabulary or some part of the grammar as he followed the mule across the field and back. He also sold books, insurance, and one year stopped in early spring to cultivate a crop to make his way through school.

In 1899, Dr. Newman graduated from Elon's College "cum magna laude," with an average of 90-95.

For the first three years after finishing Elon he taught in private schools in Berkley, now Norfolk, Va., and in Isle of Wight County.

He was licensed to preach in 1901 by the Eastern Virginia Conference at Norfolk, Va. The next year, 1902, he was ordained to the ministry at Cypress Chapel, Virginia.

His first pastorate consisted of four rural churches in the Eastern Virginia Conference.

In the fall of 1904 he became pastor of Union Church, Virgilina, and Hebron Church, Nelson, Va. From 1905 to 1913 he served, in addition to Union Church, the Durham Church from 1905 to 1906, and churches in and around Henderson, N. C., in the Eastern N. C. Conference. In 1913, he accepted the call to the Raleigh Church and served until 1916. He returned to the Virginia pastorate in 1916 and served here until his retirement in 1946, serving the four churches, Union, Hebron, Lebanon, and Liberty of the N. C. and Va. Conference. During his ministry in this area he organized the Liberty Christian Church near Nathalie, Virginia. This church has become a strong rural church of this conference. The present brick structure at Union, Virgilina, was also built during his ministry.

In recognition of his outstanding contribution to the Christian Church and of his scholarship, Elon College conferred upon him in 1944 the honorary degree of Doctor of Divinity.

Upon retirement he continued his scholastic pursuits—even to the study of Greek, and the writing of church histories. He loved the soil and planted a garden and carefully tilled it, even through this past season. He also served the Southern Convention and the Conference through the office of historian, and committees. He has worked tirelessly on the O'Kelly Cemetery Project during these last years.

He is survived by his wife, Mabel Brittle Newman, of Virgilina, and the following children and grandchildren: Mrs. Paul Nance and son Paul of Washington, N. C.; Mrs. Reginald Mason and children, Reggie, Charles, Helen, and Ralph, of Henderson, N. C.; Charles, Jr., of Raleigh, N. C.; George of Lynchburg, Va.; Ralph and children, Bobby and Mary Leigh of Siler City, N. C.; Leon and children, Leon Stagg, Jr., and Ann, of Spokane, Washington; one brother, Dr. N. G. Newman, of Windsor, Va.; and two sisters, Mrs. W. C. Wicker of Elon College and Mrs. L. W. Stagg of Norfolk.

This is a very brief resume of a life that was fully lived in the service of the Lord and his fellowman.

The value of a free people is found in what it loves more than in what it owns, in spiritual rather than in material things.—*Sneed.*

CHURCH WOMEN AT WORK.

(Continued from page 9.)

time the Holy Neck society and the Holland society alternate the supper and program. This year we held a buffet supper in our fellowship hall, and Mrs. E. T. Batten of the Holland society presented Miss Marian Perkins, former Y. W. C. A. secretary of Norfolk, who gave a sympathetic review of "A Man Called Peter," Kathryn Wood Marshall's delightful biography of her husband.

World Community Day and World Day of Prayer were observed with five churches of three denominations cooperating.

For our local projects, we contributed $100 toward the purchasing of a carpet for the church, bought a vacuum cleaner for the church, and also bought screens for the fellowship hall.

Several of our members assisted in the Vacation Bible School. Six of us attended at least part of the School of Missions at Elon, and three were present for the entire school.

At the September meeting, Life Memberships were presented to Mrs. H. L. Worrell, a former president, and to Mrs. Allen Piland, retiring president.

As we look forward to a new year, we pray that God will guide and bless us as we strive to carry on his work. We feel that we have accomplished much in the past, and we look forward to even greater work as we enter a new year under the leadership of our new president, Mrs. Robert Warren.

MRS. ALLEN PILAND.

THE ORPHANAGE.

(Continued from page 14.)

P. K. Holt, Burlington, N. C.	100.00	
R. F. Kirkpatrick & Sons, Inc., Burlington, N. C.	50.00	
Harold Boone, Pittsboro, N. C.	15.00	
Mrs. Clyde A. Brooks, Greensboro, N. C.	2.00	
Mrs. Mary S. Williamson, Asheville, N. C.	25.00	
Woman's Auxiliary, Berea, Nans. Church	10.00	
V. Lee Hanbury, Norfolk, Va.	25.00	
Pisgah Cong. Christian S. S., Pisgah, Ala.	22.00	
		893.50
Total		$ 1,221.85
Grand Total		$23,178.17
Total for the week		$ 1,846.22
Total for the year		$38,001.42

"What Is Christian Worship?"

By DR. ROCKWELL HARMON POTTER

Worship is the most universal function of the Christian Church. In all its parts, from the gorgeously ceremonial Eastern Orthodox Church to the simple Society of Friends, the "Quakers," the one thing that all churches do and always do, everywhere, is to worship. In manifold ways, by many modes and forms, they all worship God, and they worship God as they believe he is revealed to man in the Gospel of Jesus.

The clue to the meaning and purpose of worship is given in the word itself. Worship is "worth-ship"—it is the declaration of the "worthiness" of God; the testimony by the Christians that God, made known to us by Jesus and in Jesus, is worthy of the adoration, devotion, obedience, trust and love of man. It is the adoration of God in praise and prayer and meditation as a means of bringing man into the devotion that realizes itself in obedience, trust and love.

The principle of worship is the profound truth, in the science of the human personality and in the experience of life, that we become like that which we adore. The text for the Christian to remember is Jesus' own word, "God is a Spirit and they that worship him must worship him in spirit and in truth."

The rational goal of human life, indeed of all life and of all nature's being, is the development of free spirits who grow into likeness to God and enter into communion with him. There is no other reasonable answer to the age long question, Why?

Now the two imperative conditions of worship which make it effect its purpose are sincerety and regularity. Many other motives may lead men to worship, some good, some indifferent, some positively bad, but the one essential motive is the sincere desire of the worshipper to become like God in character and purpose, and so to enter, in the measure of his capacity, into communion with God. Instinctively we recognize that worship without at least something of sincerity in it is blasphemy and poisonously degrading to the worshipper.

The other imperative condition is regularity. Just going now tnd then, here and there, "by spells and in spots," will not effect the purpose of worship. The "Easterite" may receive some slight, transient benefit from his annual participation—let us hope he does—but only those who make it a regular discipline of life get out of worship what God has put in it—in the very nature of human personality—for them.

It may also be noted that the common worship of the church must be supported by the private worship of the individual—and conversely the private worship of the individual must be sustained by the common worship of the church. In experience the one does not long live without the other.

God grant that we, each in his own life and all, together, in the church, may "worship him in Spirit and in Truth."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, DECEMBER 4, 1952 NUMBER 48

"Listening for God's Voice"

All day long with anxious heart and wondering ear,
I listened to the city; heard the ground
Echo with human thunder, and the sound
Go reeling down the streets and disappear.
The headlong hours, in their wild career
Shouted and sang until the word was drowned,
With babel voices, each one more profound,
All day it surged—but nothing could I hear.

That night the country never seemed so still;
The trees and grasses spoke without a word
To stars that brushed them with their silver wings.
Together with the moon I climbed the hill,
And, in the very heart of silence, heard
The speech and music of immortal things.

—Louise Untermeyer

News Flashes

The Rosemont Church, Norfolk, received 13 members into the church on Sunday, November 30, making a total of 62 members received since Easter.

Messrs. Mills W. Godwin and Shirley T. Holland, are in Richmond for the special session of the State Legislature. Mr. Holland is accompanied by Mrs. Holland.

Eastern Virginia churches are reminded to have their representatives present at the meeting of the Christian Missionary Association, in Windsor on December 9.

Attention officers of the Laymen's Fellowships of the North Carolina and Virginia Conference, Eastern North Carolina, and the Virginia Vally. Please let Sun readers know what your groups are doing.

Dr. R. L. House assisted at church services in the Church of Wide Fellowship on last Sunday. He is expecting to conduct the services this Sunday. We are sure that his many friends will be glad to know that he is getting along so well.

Rev. Charles C. Thomas was the guest preacher at the Union Thanksgiving Service held by the churches of South Norfolk. The service was held in the Congregational Christian Church, with Rev. O. D. Poythress presiding, and ministers from the other churches assisting in the service.

On November 30, the First Congregational Christian Church of Norfolk was host to Berkley and Doric Masonic Lodges on their annual "Go to Church Sunday." There was a good representation for the meeting, and everyone agreed that it was a worth-while service.

The United Congregational Christian Church of Chapel Hill, N. C., is now a "100% Christian Sun" church. One member has anonymously given a one year's subscription to all families not hitherto subscribers. Is there someone in your church that would be willing to do the same thing? Given through the local church, it would be deductible in figuring your income tax.

Second Harvest Festival at Pleasant Ridge is Success

Pleasant Ridge's second annual Harvest Day Festival, on Thanksgiving Day, was a successful day of fun and inspiration. Members and friends of the church brought as gifts to the church about 150 bushels of grain. This will be sold, and the money will be used to complete payment on the Sunday school rooms of the church. Dalton Harper, a member of the Asheboro Church, spoke at the evening service. The gifts of the afternoon and the evening offering were dedicated. After the worship service, there was a cake and pie sale, which netted $160 for the building fund. Those attending the evening program ended the day by returning to the sanctuary for quiet, personal worship.

Max Vestal.

Reverend Emory M. Carter Honored

A faithful pastor, who served as the secretary of the Eastern North Carolina Conference for more than twenty years, Rev. Emory M. Carter was honored in Raleigh, N. C., on Monday evening. Following a business meeting in the United Church, the ministers adjourned to a banquet room at the S & W Cafeteria, where they were joined by their wives and others.

Rev. R. L. Jackson presided over the meeting. Miss Pattie Lee Coghill, one of Mr. Carter's parishioners who holds her membership in Fuller's Chapel, spoke on Mr. Carter's ministry at Fuller's and presented an orchid to Mrs. Carter. Rev. J. Frank Apple, one of Mr. Carter's nearest ministerial neighbors, presented a leather-bound copy of the Revised Standard Version of the Holy Bible to Mr. Carter in behalf of the ministers. Superintendent Wm. T. Scott emphasized the importance of an ef--ficient conference secretary and paid tribute to Mr. Carter for his prompt and faithful service in this capacity.

Mr. Carter, visibly moved by the occasion, responded by recounting some of the highlights of his 52 years of ministry and his joy in the fine

(Continued on page 10.)

The Pastor of Windsor, Virginia, Parish Reports

The work of the Windsor Pastorate has progressed nicely. We have had good attendance throughout the year, each church has gained new members and the interest has been good.

The Isle of Wight Church had its first revival services the last of April, with the Rev. Raymond Grissom doing the preaching, during which we received nine new members; then others joined our church throughout the year. We are having another revival there this week (the last week in November), with the pastor doing the speaking. This revival is being attended well and it will continue through Thanksgiving night. On that night we will have union Thanksgiving services with the churches of the community. Rev. John Hamm, pastor of the Methodist churches, will speak on Thursday night.

The Isle of Wight Church had its best financial year, paying its conference apportionment in full, The Daily Vacation Bible School was a communiy project, all of the churches coming together to make it a success.

The Windsor Church had its revival in October. The Rev. Raymond Phelts, pastor of the Ingram Memorial Congregational Church of Washington, D. C., was our guest speaker. Mr. Phelts did a wonderful work for us. There were added twelve new members. Our church and Sunday school have steadily grown since we went into our new building. The members have shown great interest in reducing the debt on the building. On Rally Day, the fourth Sunday in September, we had the record attendance of 207. Only a couple of years ago the record had been less than 100.

On October 26, we observed Laymen's Sunday, at which time Mr. Edward Hall conducted the worship service and Mr. Dow Keeling brought the inspiring message, "Jesus, the Master Worker." It was very satisfying to know that we had laymen who could and will come to the aid of their pastor, and who are able to conduct Divine worship.

(Continued on page 13.)

Southern Convention Dates to Remember

NOVEMBER-DECEMBER—CHRISTIAN ORPHANAGE PERIOD

December 9—Eastern Virginia Christian Missionary Association
Windsor Congregational Christian Church

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

Standing Committees, the Western North Carolina Conference

Executive—M. A. Pollard, chairman; F. C. Lester, Max Vestal, I. L. McDowell, S. H. Pell.

Home Missions—John C. Pugh, chairman; L. H. Brady, Paul Wilson.

Foreign Missions—L. M. Pressnell, chairman; Lunnie Burgess, Mrs. B. P. Moffitt.

Evangelism—R. T. Grissom, chairman; H. V. Cox, N. L. Rumley.

Stewardship and Apportionment—Cyrus Shoffner, chairman; H. L. Bean, E. H. Cole.

The Ministry—E. Carl Brady, chairman; J. U. Fogleman, B. H. Lowdermilk, G. H. Veazey.

Christian Education—Bill Simmons, chairman; Miss Lola Farlow, W. W. Thomas.

Religious Literature—Winfred Bray, chairman; Stacy Hayes, Edgar Freeman.

Superannuation—Arthur Cox, chairman; J. A. Caviness, L. M. Murray.

Ministerial and Church Relations—G. H. Veazey, chairman; L. V. Dorsett, Rowland Farrell.

Moral Reform—M. L. Fogleman, chairman; John Bowers, Avery Brown.

Church Grouping—Rosser Lee Clapp, chairman; Von Allen, Alton Richardson, W. W. Ritter.

Elon College Sustaining Fund—F. C. Lester, chairman; M. A. Pollard, R. T. Grissom, Cyrus Shoffner.

Standing Committees of the North Carolina and Virginia Conference

Executive—Walstein W. Snyder, M. W Andes, W. J. Andes, Stanley C. Harrell.

Program—Same as Executive Committee.

Evangelism—M. V. Welch, E. W. Kellam, J. R. Lackey, Mack Fulk, J. E. Cumbie.

Ministry—Stanley C. Harrell, W. E. Wisseman, D. J. Bowden, F. E. Reynolds, K. D. Register.

Laymen's Fellowship—S. L. Mauldin, W. C. Perry, Jr., Joe Landrum.

Social Action—H. P. Bozarth, Orville White, Earl Danieley, F. E. Ratzell.

Stewardship and Apportionment—Henry E. Robinson, Herbert Landrum, Tucker G. Humphries, Walter B. Simpson, Carl Chandler.

Memoirs—G. C. Crutchfield, Walter L. Taylor, Miss Lillie D. Fowler.

Christian Education and Literature—J. S. Graves, W. W. Sloan, Algie Blaylock, Mrs. W. E. Wisseman, W. R. Wolfe.

Pilgrim Fellowship—Curtis Young, T. D. Sutton, Ruth Dunn.

Nominations—George D. Colclough, Mrs. Harold Ingle, B. A. Leebrick, Fred Allred, Mrs. T. W. Chandler.

Resolutions—Mrs. Henry E. Robinson, Julius Rice, Mrs. J. C. Wilkins, W. T. Madren, Richard Peterson.

Public Relations—J. S. Graves.

Elon Singers Will Appear Sunday Evening at Christian Temple

The Elon College Choir will make its first road trip of the college year on Friday, Saturday and Sunday, December 12, 13, 14, when the singers will present Handel's "Messiah" five times during the annual pre-Christmas tour of Eastern Virginia.

Announcement of the trip has been made by Prof. John Westmoreland, who will direct the choir in its five presentations of the Handel oratorio.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

What Is Your Minister Worth?

A GUEST EDITORIAL

By REV. STANLEY C. HARRELL
Pastor of the Durham, North Carolina, Congregational Christian Church

It is a generally accepted conclusion that every church should have an individual who serves as minister, pastor, or priest. This conclusion is probably the result of long experience. One does not have to live to a ripe old age in order to see what happens to a church which does not have the ministrations of an individual leader.

Let us approach the question of the worth of a minister in terms of the social and spiritual values, rather than in terms of the economic and monetary considerations. We will accept St. Paul's dictum that the laborer is worhy of his hire; and seek to find the ways whereby the minister can make the maximum spiritual contribution to the individual, the church and the social group of which the church is a part.

There is no doubt that the achievements of the church depend in a large measure upon the ability and qualifications of its minister. It is also everlastingly true that the achievements of the minister depend upon the consecration, the spiritual discernment and the whole-hearted cooperation of the church membership. Many churches proceed upon the assumption that if only the right minister is secured, all will be well with the church. If things are going poorly with the church, it is the logical conclusion that the fault lies with the minister. The fact is that church and minister are a spiritual team; and perfect teamwork is demanded on the part of both.

The minister, as was his Master, must ever be concerned with the spiritual problems of the individual. Every individual has personal problems, which he needs to face in the clear light of Christ's teachings. The average church member often is lacking in knowledge of what Christ did teach, and has had even less experience in applying Christian teachings to present-day life. It is in such situations as this that the minister may find opportunities to render his most valuable service.

It should be clearly recognized that when an individual church member has need of such personal ministrations, it is his responsibility to seek the counsel of the minister. The minister should make it perfectly clear that he is ever ready to share and to aid in resolving personal difficulties and problems; but the parishioner should realize that it is his responsibility to seek the aid of his minister when he is in difficulty, just as readily as he calls his physician when he is sick. Perhaps it should also be said in this cconnection, that a person should be just as frank with his minister as he is with his physician. He may be sure that if moral turpitude is involved, he will get more sympathy than condemnation.

It is the primary concern of both minister and church member to hasten the coming of the kingdom, when the will of God will be done on earth, even as it is done in heaven. The minister is in the church to help every member become a great servant of God. The member is called into the church in order that he may do his part in the work which Christ has committed to his Church. Every phase of the work of the church should be of vital interest to every member of the church. If there is any item of the church program which is not important it should be dropped, for there are so many essential things, that no time should be wasted with non-essentials.

There is no office in the church which cannot be made the medium for exalted spiritual service. It is not the relative importance of the office one holds, but the degree of consecration and faithful service which one renders in performing the duties of the office. Every individual is peculiarly fitted for some special type of service in the church. Your spiritual growth will be in proportion to the service you render. Do not force your minister to spend too much of his time trying to persuade you to do something. He will gladly assist you in finding the place in which you may serve best. Then let him turn his attention to other matters, assured that you will take care of the responsibility which you have accepted.

As you estimate the worth of your minister, carefully consider whether or not his time is being taken up with tasks which you or some other member of the church could do equally as well as or better than the minister can do them. The good minister's time is very precious. See to it that he is not made a clerical errand boy.

The worth of your minister can not be determined solely by the excellence of his sermons. The way you hear the sermon and the extent to which you practice what he preaches is the determinant of what your minister is worth to you and to others. The most eloquent sermon which was ever preached about Christian love is not as potent an attraction to hungry hearts, as the warmth of Christian fellowship and love which exist between the members of the church. Christian lives of the people in the pews represent the worth of the minister in the pulpit.

"Christian Faith"

Dick Jackson, writing about Laymen's Sunday as observed by the United Church at Chapel Hill, North Carolina, summed up it by saying, "It was a real occasion for us." It must have been to have produced the three articles on the general theme, "Christian Faith," which we are giving our readers on this page.

Albert Lovejoy is professor of Sociology at Lynchburg College, Lynchburg, Virginia. He is now on leave of absence at the University of North Carolina where he is doing graduate work. Willard Walker is an undergraduate student at the University of North Carolina. J. E. Larsh, Jr., is the chairman of the Department of Parisitology of the School of Public Health of the University.

Thank, you, Dick, for sharing them with us. There is a wealth of interesting and worthwhile material produced in our local churches which is valuable to others only if they have the opportunity to share it.

M. E.

* * *

"Christian Faith—in the Classroom"

By Albert Lovejoy.

It is not hard for me to talk about this topic, "Christian Faith in the Classroom," since for the past two years I have been teaching sociology in a Christian college.

Though I have never felt "called" to teach as men are often called to the ministry, I like teaching so much that I do feel bound to do as well at it as I possibly can. This stems from my agreement with Martin Luther's conviction that a cobbler (or any layman) can worship and praise God by mending shoes well just as effectively as can a minister of God.

The first thing that I want to say about teaching is that we teachers do teaching of two sorts: we teach supject matter and we teach character. Even if we did not wish or intend to do this, it would be inevitable, because of the very nature of our work. No teacher can avoid influencing his students by the impact of his personality on theirs. Since this is true, the Christian teacher certainly has the obligation and privilege of letting his faith manifest itself in his work.

Briefly, I see three Christian traits as being very helpful to me in doing my best work. They are humility, respect and optimism.

By humility, I mean that any teacher, and especially a young one, must admit that he does not know "all the answers." And, in reality, the more he explores his particular specialty, the more he senses his relatively high degree of ignorance. Also, the humble teacher welcomes and encourages all his students to do their best. He glories in the achievements of students who can outstrip him in intellectual as well as in other achievements. He is not the champion, but rather the coach who aids those of both great and limited potentialities. Lastly, the humble teacher must remain teachable himself, able to profit by criticism, and quick to forgive immaturity in others. In short, the Christian teacher must ever remain an attentive student.

Respect, the second trait that helps me in my work, has two aspects. As a child of God, one must possess self-respect and must seek to foster it in his students. Why? Simply because of the realization that every human being has divine possibilities and is infinitely precious in the sight of God. Near miracles can be performed if one will work patiently to bring out and expect the best of every person he deals with.

The third characteristic, optimism, may sound somewhat out of place in a world where war, corruption in high and low places alike, and moral confusion are so blatantly evident. But, as I tell my freshmen at the beginning of the school-year: "This is the best time of all to be alive!" Times like these try our souls, but for those who have faith in the ultimate victory of God's purpose, this is a good time to be alive. Those who sincerely believe that all things work together for good among those who are truly Christian have no reason to be pessimistic even in an age of fearful confusion and paralyzing despair.

Therefore, it is my opinion that Christian faith in and out of the classroom challenges us to renewed and re-dedicated life purposes, to loftier ideals, to greater responsibilities, and to have the courage to face the future with more daring than we have had in the past. Perhaps humility, self-respect and optimism can help us attain these goals.

"Christian Faith—on the Campus"

By Willard Walker.

The student on the campus can express his faith in various ways: attending church, helping in the church activities, by prayer, in daily Christian living and by using Christian principles in his relationship with fellow students. These ways are open to all of us. Is there a special or unique way that the student can serve God and man? Yes, I think there is.

The college years are a special period in an individual's life and can never actually be duplicated at a later time. Never before or after does a person have that rare mixture of a youthful, questioning, open mind; deep wells of knowledge at his fingertips; an almost unlimited capacity for work and play, and relative freedom from the responsibility of earning a living. At this point in life, the individual breaks from the ties of home and the training of early years, and begins to think and act for himself. What he accepts and rejects during his college years will form a philosophy of life for him that will, in all probability, remain with him in the years ahead.

It is because of this unique period of his life that I say he has a unique way to serve God. In fact, he has two ways:

First of all, he must prepare himself for the road ahead. He must serve God by serving himself as God would have him do. Any student who fails to do his best in his studies or fails to take advantage, when available, of broadening himself outside the classroom is failing to serve God as he should. College is not an end, but rather a means to an end, and the student should always keep in mind the life after college and prepare himself accordingly.

Secondly, he has a service to perform for God by service to his fellow student. Many students, after they enter this new life, find themselves confused on many matters and especially on belief in God and Christ. They find that the things they were taught in youth are not necessarily so, that there are many new acceptable ideas. Caught in a whirlpool of conflicting ideas, they become agnostics or disbelievers or just plain confused. The Christian student has a responsibility here and a job to do that no one else can do. It is the student who has faith who must witness to it and thereby make it a

(Continued on page 13.)

News of Elon College

President L. E. Smith, Elon College, N. C.

News Notes of Elon College

J. Earl Danieley, an alumnus of the college and member of our Science Department, has been on leave for the last eighteen months studying at the University of North Carolina, in an effort to complete requirements for his Ph. D. degree. Earl has completed all residence requirements and has to complete his thesis. He expects to receive his degree in the summer of 1953. Earl has taught one course in science during the fall and will teach full time during the winter and spring quarters.

* * *

John G. Truitt, Jr., and Matt B. Currin, Jr., both members of our senior class and ministerial students, visited Princeton Theological Seminary at Princeton, N. J., last week to investigate the facilities and offerings of the seminary in an effort to decide where to go for post-graduate theological studies. It is encouraging that the majority of our graduates continue their education after completing their undergraduate requirements.

* * *

Dr. John G. Truitt, superintendent of the Christian Orphanage, is ill and confined to his room in Alamance Hospital, Dr. Truitt was taken with a hard chill and high fever on Saturday night, November 22, and was taken to the hospital the following Tuesday. His illness developed into erysipelas. We are happy that he is improving and hopes to be back at his post in a few days

* * *

John Westmoreland, instructor in piano and organ, and director of the Elon College Singers, is carrying a full load of work at the college and making frequent trips to New York in an effort to complete requirements for the doctor's degree.

* * *

Many of our churches that paid their Sustaining Fund in full for 1950-51 have not paid their allotment for 1951-52. Perhaps this is just an oversight, and if reminded they will pay their allotment in full.

* * *

From Wednesday afternoon until Sunday evening, students on the Elon College campus were conspicuous by their absence. Monday, December 1, was the beginning of the winter quarter in our college. There are 25 new students registered for this quarter.

* * *

Fletcher Moore, alumnus of Elon and head of our Music Department, is on leave this college year to complete requirements for the Ph. D. degree in Music at Columbia University. He will return to the college for 1953-54.

* * *

President Smith left on Saturday, November 29, for Memphis, Tennessee, to represent Elon College at the annual meeting of the Southern Association of Colleges and Secondary Schools.

* * * * *

Wither 1953 High School Graduates?

Ten to twenty years ago this question never bothered high school graduates before late spring or early summer. In fact, the majority of college minded high school students thought but little or nothing about college until after they had received their high school diplomas. After that there seemed time enough to decide on which college to enter.

The situation is entirely different today. Many high school students begin considering colleges in their junior year in an effort to select a college most to their liking. They begin to compare the offerings of different colleges that they may make a wiser selection.

The colleges would not permit high school seniors to delay the question as to whether or not they would go to college and which college they would enter. These institutions, are, through their representatives, constantly knocking at the doors of high schools with insistent requests that they be permitted to interview prospective students of these high schools. So insistently and so frequently came these representatives that the schools, in self defense and for the convenience of their seniors, have designated "College Days" to which they invite the colleges to send represtetatives to interview their seniors. The senior class has the day off and are permitted to counsel with these college representatives. The college representatives display catalogues, bulletins, all kinds of materials expressive of their colleges and offer whatever inducement they are permitted to offer prospective college students.

These days in high schools begin in early fall and continue through the year into the spring. It is amazing the number of college representatives who descend on high schools on these special days.

On a recent such occasion in a high school in Richmond, Virginia, more than 80 college representatives descended on the campus of that school in an effort to enroll the graduates in their different schools for the year 1953-54. All state schools are represented at these special College Days. Twenty-five years ago state schools were not expected to solicit students, and, as a rule, they did not. Every college seems to be trying to build a bigger, if not a better student body.

Displays, persuasions and instances of this type are not all bad by any means. They have a tendancy to make high school students college minded, and create within them a desire and a determination to enter college and acquire a college education. Anything that will influence young people to pursue their education beyond high school is good—good for the individual, good for society, and good for the country.

Elon College is greatly interested in these College Days, but it is far more interested in the young people of our own church. We covet the interest and active influence of our pastors and church officials in the interest of the high school seniors of their respective congregations. We hope that they will speak a good word for our college and urge our own young people to enter. The college is the church in action in the field of Christian higher education. The results of the educational program on our campus are reflected in the work of the local churches throughout our Convention.

Will you please forward the names of the high school graduates in your congregation?

* * * * *

Apportionment Giving

Our churches and Sunday schools have done very well this year in the payment of conference apportionment for Elon College, but they have not done "well enough." We are still

(Continued on page 7.)

Our Laymen at Work . . .

Eastern Virginia Laymen Meet at Newport News

The Laymen's Fellowship of the Eastern Virginia Conference held its fall rally at the Newport News Congregational Christian Church on Sunday afternoon, November 16. President G. C. Mann of the Cypress Chapel Church presided.

About 225 men participated in five discussion groups. Twenty-six of the churches of the conference were represented.

During the short business session, it was voted to have the executive committee decide on the number of meetings to be held next year, the type of meeting, and the place. An objective committee was appointed to plan the program for the coming year. One of the main objectives will be cooperating with the other lay groups of the Southern Convention in raising $25,000 to improve Mooneelon, the summer camp and conference site near Elon College.

W. H. Baker of Newport News led the group in singing, and Miss Shirley Lawson, also of Newport News, sang a solo. One musical highlight was the "Preachers' Quartet": Dr. Jesse H. Dollar, Rev. J. H. Lightbourne, Jr., Rev. Clyde Fields, and Rev. T. Fred Wright.

Dr. H. S. Hardcastle was the speaker of the evening. He brought his usual after dinner mixture of wit and wisdom.

The executive committee and those present were in agreement that warm thanks should go to the laymen and women of the Newport News Church for their hospitality, delicious meal and warm entertainment.

The men of our conference are looking forward to their next get-together.

P. D. Howell, Jr.,
Secretary.

* * * * *

### Western North Carolina Laymen Hold Father-Son Banquet

The Laymen's Fellowship of the Western North Carolina Conference met on Saturday evening, November 29, with the Laymen of the Sophia Church, in the New Market School for a Father-Son banquet. There were present 99 men, including 14 ministers, from 13 of our churches. The banquet was greatly enjoyed.

In this connection, I would like very much to express my personal appreciation for the interest that the ministers are taking in the work of our laymen. The presence of our ministers will always be welcome at all of our meetings.

Those of us who were privileged to be at this meeting were thrilled with the fine message given by one of our very promising young ministers, Rev. John G. Truitt, Jr., who spoke on the subject, "Why I Entered the Parish Ministry." Mr. Truitt spoke with great enthusiasm and shared with us some of his very rich experiences in answering his call to the ministry of Christ. We missed very much Dr. John G. Truitt, Sr., who was also to have spoken, but was absent due to illness. We wish for him a speedy recovery. Our plans were to have father and son as our speakers.. Drs. Wm. T. Scott, F. C. Lester and D. J. Bowden filled in for Dr. Truitt. We appreciate the fine words of wisdom given by these fine men of God.

The ladies of the Sophia Church served a very delicious dinner of fried chicken and all that goes with a chicken dinner. We thank the ladies for a job well done.

One of the interesting parts of the program was the surprise visit of Santa Claus, who was on his way down from the North Pole to the South, getting ready for Christmas, he said. He gave some candy to all, and to my surprise he presented me with a beautiful necktie. Thanks, Santa, hope The Christian Sun comes to your house, as I didn't get a chance to thank you when you gave it to me.

All of the officers were reelected to serve for a term of one year. Next year, the officers will be elected for terms of two years in order to follow the pattern set up by the Southern Convention Council of the Laymen's Fellowship.

The Laymen's Bell was a new attraction at this meeting which added to the dignity of our gathering. The bell certainly has the ability to command the attention and to call to order a meeting.

An offering was taken for the orphanage, amounting to $49.06.

The Pleasant Grove Church extended an invitation for the Fellowship to meet with them in March.

S. H. Pell,
Chairman.

APPORTIONMENT GIVING.

(Continued from page 6.)

$1,500 short of the total amount apportioned to the churches for the college.

By the time this article reaches the public through The Christian Sun. the fifth Sunday in November will have passed. I trust sincerely that every Sunday school receiving an offering for the college, that the offering will be sufficient to bring the apportionment for this year much nearer the total goal. If the churches of our Southern Convention would give $10 additional, and that certainly would not impoverish any church, the total amount apportioned for the college would be reached. This would be a record and a tremendous assistance to the college. Why not have your church send in the $10 bonus.

Previously reported		$12,808.83
Eastern N. C. Conference:		
Liberty Vance	$50.00	
Eastern Va. Conference:		
Rosemont	$ 8.00	
N. C. and Va. Conference:		
Shallow Ford	$20.00	
Burlington, First	395.97	
Virginia Valley Conference:		
Beulah	$ 6.00	
Winchester	8.34	
		561.31
Total		$13,370.14

Japanese Cherry Trees to Grow on U. S. College Campuses

The cherry tree, the blossoms of which symbolize the spirit of the Japanese people, will soon take root on many American campuses. Colleges and universities in the United States whose students show an inerest in the International Christian University by contributing $250 or more toward the general scholarship fund will receive a Japanese Cherry Tree ready for planting on the campus.

By effect, the tree may serve as the basis for a growing fellowship between the American institution and ICU, and also as the symbol of the genuine friendship between the youth of the two peoples.

A plastic or light-metal tag, with inscription acknowledging the contribution of the American college or university for its support of the ICU general scholarship fund will be affixed to the tree.

Missions at Home and Abroad

"A Page from Our Carroll County Mountain Notebook"

"The everlasting hills . . . " "The strength of the hills is his." Such phrases appeared in the concordance I studied as I sought to find biblical expression for the many impressions that have been part of the whole experience of getting settled in these mountains.

The everlasting quality of these hills is so apparent that it seems inadequate to describe them in that way. Yes, I think "the strength of the hills," though less easily visualized, is a more vived phrasing of something of what we have shared here. The strength of the hills begets strength in those of us who live here. You cannot sit by the fireplace with a withered mother and hear her recount the stories of her life with her eleven children and her proud enumeration of grandchildren and great-grandchildren, without feeling the same awe you feel when you look across the valley when it is blown clear after the rain.

The hills are strong, but the men and women are strong, too. Their faith is strong, also, like the rough-hued beams and hearthstones that still mark the work of another generation in many homes. Perhaps only the strong have survived, yet I believe that these hills must have inspired, in the glory of the sunrise or amid the fading autumn colors, some of the needed strength to face the day when, without deep faith, men might have given up and left the hills.

The everlasting quality of the hills can never be erased; but one impression persists: The hills are no longer rural or isolated in the sense that we thought of them even a decade ago. The urban conveniences, the urban sins, are as much a part of the lives of many of us as they might be if we had spent all of our lives in the city. Electricity, and with it conveniences as well as luxuries—radio and television, has made a great difference. The kids up the road have the same entertainment as your children, even though they attend a one-room school. The gap between our educational and religious undergirding and the constant tugging of secular forces makes me realize how much our children and youth need a sense of the everlasting, strengthening forces for life. Few of us have television to bless and blight our day, but I cannot say too clearly that we have not been isolated and left off the main stream of mechanical progress.

We still are isloated, however, in another sense that is perhaps the most tragic form of isolation, the kind that you realize and can do little to alter. The isolation of poverty is still all around us. Winter-long diets of corn bread and milk, and pork, spell malnutrition. Poverty that cannot afford a well, is the life long sentence for women, married too young, to water and wood carrying. Poverty that cannot afford a doctor until all home cures have failed, promises physical disorders throughout life for men and women. My prayer this day is, "Lord, send us a nurse to live and work among us."

When you wind down the mountain from Fancy Gap and look off into the distance, the view is beautiful, but if you look over the hundred or more foot embankment, you feel a cold chill as you survey the prospect of a miscalculation in your driving. The hills are like that. You're close enough to heaven to sense the Eternal, but the immediate problems are grim and tragic. We need the strength that the hills can inspire to minister to the vast problems we face here.

Oh yes, and to answer that question everyone has asked us, we like it here, and God willing shall seek to serve him and you, to bring light and new hope to our people here.

William R. Wolfe.

* * * * *

Reidsville, North Carolina, Church Adopts Missionaries

At the eleven o'clock service on Sunday morning, November 23, the Reidsville Congregational Christian Church had a service of recognition for the two new missionaries of the church.

For some years now, the Reidsville Church has been the major support of two missionaries in India and one in Africa; however, upon their return home this past year the Rev. and Mrs. Robert C. Mueller decided not to return to the foreign field. In the place of Mr. and Mrs. Mueller, the Reidsville Church has adopted the Rev. and Mrs. Robert Fairbank of Sholopur, India. This couple is already in the field and has been for some time as were their grandparents and parents before them.

In the service of recognition and adoption, the pastor of the church, Rev. Tucker G. Humphries, led the congregation as it made the couple the following pledge of loyalty:

"Unto you, Robert and Marie Fairbank, we the members of the Congregational Christian Church of Reidsville, pledge our thought, our prayers and our lives. We will strive in every way to make your work our work, to provide for your necessities, to strengthen your hands and hearts, to share both your burdens and your joys in our homes and in our united worship. We will lift you up in our prayers to the God and Father of us all, that he may richly sustain you, that you may bear much fruit and that the fruit of your labor may abide."

Taking part in the service also was Dr. J. H. Hess of the faculty of Elon College, who himself spent nearly thirty years in India, and who knew not only Mr. and Mrs. Fairbank but his parents and grandparents before him. Dr. Hess very briefly brought greetings from India.

Dr. William T. Scott, superintendent of the Southern Convention, spoke briefly upon the missionary zeal and projects of the church, using as his theme, "Across the Street and Across the World."

In addition to being a commissioning service for these two new missionaries, it was also the church's Thanksgiving service. In the church, there was only standing room available. The pastor of the church, Mr. Humphries, brought the morning message, using as his theme, "God Has a Measure for Our Gratitude."

The Reidsville Church has been told by many who know churches and have seen much of the mission effort of this country, that their mission projects are unique. The congregation of the church is convinced that while missions should begin at home, certainly they should not end there.

In men whom men condemn as ill
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot,
I hesitate to draw the line
Between the two, when God has not.
—*Joaquin Miller.*

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

One Society Reports

It is not often that this entire page is given to the report of one society. However, the only president's report which I have ever seen in our Southern Convention societies which gives a complete statement of the year's work is that from Chapel Hill. And so, this year it is being presented to you in full, with the exception of the financial items, where only totals are given here.

Every society president is urged to study this report and see if she can make one to equal it—or better it—at the final business meeting of her society next fall. And please send that good report to me, so that others may hear about it!

* * * * *

Woman's Fellowship of United Church, Chapel Hill

During the year 1951-52, the Woman's Fellowship of the United Congregational Christian Church, Chapel Hill, North Carolina, held eleven regular monthly meetings, one supper meeting, and one special call meeting. The average attendance for the year was 24, an increase of six over the previous year. Eight new members were added to the roll and two were discontinued. Enrollment at the end of the year was 36.

A constitution and by-laws was drawn and adopted.

The programs, projects and activities during the year were as follows:

Friendly Service.

A gift of fruit and candy to Elon Orphanage at Christmas.

Participation in hospital auxiliary activities.

Four needy families cared for at Christmas by donation of food, toys, etc., through Orange County Welfare Department.

One Girl Scout troop and one Brownie troop were sponsored by the Fellowship. They were allowed use of the hut for meetings.

Missions.

Thank Offering to Christian University in Japan

Fifty-six pounds of good clothing collected and shipped to Korea,

Gifts for children of migrant workers collected and delivered in observance of May Fellowship Day.

A long-range project, which consisted of the adoption of three orphans living in foreign countries, was initiated. The plan consists of the financial support of one child in each of the following countries: Korea, Lebanon and India. The purpose of the project is two-fold: (1) to aid in the physical care of the children by contributing financially to their support, and (2) to afford an opportunity for members to experience directly the spirit which should prevail in true missionary work.

Special Activities.

Host to the church at a supper on December 9, 1951.

Served a father-son banquet for our church.

Served a coffee hour for visiting ministers at district meeting.

Sponsored a reception on the evening of the installation service of the new minister and his family.

Served a buffet supper to visiting ministers and their families on the evening of the installation service.

Served the annual church supper in March, at which new members and friends of the church were honored guests.

Sponsored student supper at the beginning of the fall session of school.

Annual Activities.

Insurance maintained on Hut; utilities paid for Hut; heat furnished for pastor's study.

Apportionment to Missions paid.

Furnished two church nursery attendants each Sunday.

Furnished and arranged flowers for all church services.

Cleaned church each week during re-decoration period and at other intervals during the year; cleaned Hut several times.

Life Membership was awarded Mrs. P. R. Perry in recognition of her faithful service to the church.

Presented and financed the annual Christmas and white gift service. Made and donated Santa Claus suit.

Wedding gifts were presented to all church members who married during the year.

Special Programs and Guest Speakers.

Thank Offering Service—Mr. Matoshi Shumara, speaker.

Migrant Service—Mr. Roland Giduz, speaker.

Address, "History of the Church," by Rev. Richard L. Jackson.

Lecture (including slides), "Mexico and Latin America"—Mrs. W. W. Sloan.

Lecture (demonstrating denominational literature), "Women's Work"—Mrs. F. C. Lester.

Book review, "Mission to America"—Mrs. Richard L. Jackson.

Reading, "Esther, the Queen of the Jews"—Mrs Foster Fitzsimmons.

Reading, "Rebecca"—Mrs. R. F. Schenkkan.

Candlelight Service at Christmas Fellowship meeting.

Meetings Attended.

Southern Convention, Durham, N. C.

World Day of Prayer, Chapel Hill, N. C.

School of Missions, Elon College, N. C.

Spring Rally, New Hope Church.

Orange County Institute of Religious Education, Chapel Hill.

Publicity.

All activities and projects were thoroughly publicized by newspaper, posters, mail and telephone.

Devotional.

The devotional theme for the year was "Women of the Bible." Scripture readings, prayers, stories and readings were developed upon the lives of the women of biblical history. Much research, time, thought and effort resulted in excellent devotional programs.

Cradle Roll.

Certificates were issued to thirteen babies of the church during the year. Their birthdays were remembered with cards.

Special Projects.

Donated the dossal curtain to the church as a part of its re-decoration program.

Donated new carpet for church and church parlor.

Improvements to Hut: kitchen curtains, utility seat.

Ways and Means Projects.

The profit for the year was shown for each item sold, which is the only way a society can tell if there is any use in continuing certain activities. The total was $574.75.

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Christmas is Coming!

Yes, and it comes but once a year. There are so many wonderful things about it: surprises, smells and cards, choosing and wraping presents, carols and hymns, tastes and waiting!

Did you know that some countries have the custom of making a little calendar showing how many days there are to Christmas? Then the child marks off each day, and it does not seem quite so long—or does it? I read somewhere that a little girl made a chain of red and green paper and snipped off a link for each day!

From time to time, I have suggested things to cook on this page, and the other day I had a note asking for a Christmas recipe. I hope the young lady who is collecting will like these two. The first one is "made up," as we say in our family, when we invent a recipe:

1 package (6 oz.) of chocolate drops (We prefer these to the semi-sweet bits but either would do. Littlest folk can peel off silver foil.)
¼ cup peanut butter.
¼ cup milk.
1 cup powdered sugar.
½ cup skim milk.
1 tablespoon butter.
Vanilla to flavor.
3 cups of crushed vanilla, or chocolate wafers or graham crackers.

Melt all the drops with the milk, peanut butter and butter. Sift in the powdered milk and sugar. Add the crackers and vanilla. Grease your hands and knead this mixture until it is well blended. Then you may shape it into a roll and chill overnight and cut into slices, or you may shape it into little bars and set aside to cool.

The Lena Swezy Circle of our church has just published a cookie and cake receipt book that Mrs. Swezy used. I don't believe they copyrighted it, so here is one of her receipts for "Hermits," an old favorite:

¾ cup shortening.
1½ cup brown sugar.
2 eggs.
1 tablespoon milk.
2½ cups flour.
¼ teaspoon salt.
½ teaspoon soda.
1 teaspoon cinnamon.
½ teaspoon nutmeg.
¼ teaspoon cloves.
1 cup seeded raisins.

Stir in some judgment.

Drop from spoon onto well greased baking sheet.

Hope you like both receipts. More Christmas ideas are on the way!

* * * * *

"Are You Both Friend and Parent?"

By Helen Gregg Green.

Issued by the National Kindergarten Association.

"'Mommie, what is a hotel?' Janie had asked me this more than once when her daddy had left home to go on a business trip. It was all so mysterious to her!" the vivacious mother told us as we sat knitting in the patio of our apartment building. Then, as we all looked up inquiringly, she added, "I decided to show her where it was daddy stayed when he was not with us."

"Did you and Janie go with Tom on one of his trips?" asked Mary, the gentle mother of twins.

"No, but the last time we were at Grandmother's in Oak Park, Tom attended a business meeting at the Palmer House, in Chicago, so Janie and I visited his room, and we walked around the lobby, too, before dinner. 'This, darling, is a hotel,' I explained, as her childish eyes, eager with curiosity, took in every detail."

"How much better it is for little ones to understand about everything that affects them personally or that interests them," a wise mother remarked. "When I was a child, there were so many things I *didn't* understand. And no one in our family seemed to realize my hunger to know about what to them were very simple things."

Janie's mother looked thoughtfully at the tips of her red shoes. "Yes," she said, "sometimes we ignore our children's wistful, questioning glances. When my sister and I were little, my father, a probate judge, encouraged our playing in his small courtroom—when he was the only occupant, of course. Familiarity with the huge books and tall desks made a delightful bond between us."

"My father used to take me to lunch occasionally," said Joyce Mathews, smiling. "It made me feel important. I learned how to order from a menu and to watch prices, observing the difference between a la carte and table d'hote."

Then my friend, Ellen, entered the conversation.

"My dad was a doctor," she said, "and Mother used to let me answer the telephone and write down the patients' messages. It taught me to listen carefully."

"I visited my Aunt Sarah in Indianapolis frequently," spoke up another of the group. "Her coachman used to take us to market, and Aunt Sarah would ask, 'Does this look fresh to you, dear?' 'Do you think there are enough vegetables for six of us?' How I'd puff up with pride! Youngsters adore being treated with courtesy and respect."

There is no doubt about it! We need to develop social intelligence in our children. The more we help them to feel a kinship with those about them, the better adjusted and the happier they will be. It is the things that they want to understand but cannot, which frustrate them.

Our friends, the Kerrs, never plan anything for the family without having the children "sit in." Everyone makes suggestions, and when practicable, those of the younger generation carry the same weight as those of Mother and Dad.

The parent who announces, "Today, we're going to the museum," without discussing the intended trip with the family before hand is out of date. Since you cannot really *make* a child benefit from anything you may plan, the only sure way to achieve your purpose is to make him *want* to do what you want him to do. The more knowledge a child has of what is going on in the minds and hearts of his family, the more "at home" he feels. So, reader friend, would it not be well to stop and ask yourself, "Am I *friend* as well as parent to my child?"

REV. E. M. CARTER HONORED.

Continued from page 2.)

ministerial fellowship which was his.

Dr. Will B. O'Neill was program chairman in charge of arrangements.

Those present were Rev. and Mrs. E. M. Carter, Rev. and Mrs. R. L. Jackson, Rev. and Mrs. W. L. Parker, Rev. and Mrs. Raymond Grissom, Dr. and Mrs. R. L. House, Dr. W. B. O'Neill, Miss Pattie Lee Coghill, Dr. Wm. T. Scott, and Revs. Carl Wallace, Kenneth Lindner, Frank Apple, E. M. Powell, Fred Register, and Robert A. McLean.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

International Group Finds Work Enjoyable

At 2 o'clock on Saturday afternoon, November 22, a small but enthusiastic group of students, young adults and the minister gathered together at the United Church in Raleigh, N. C., to have a Saturday afternoon work camp. This was an international group consisting of boys and girls.

The first itme on the agenda was the re-working and seeding of the small strips of ground between the street and sidewalk. Several of the workers, equipped with shovels, picks and rakes, went to work tearing up the ground, while four or five boys took the truck which was furnished and driven by one worker and went out to a church member's home to obtain two or three truch loads of topsoil to replace the soil which had eroded from the strips. After the ground had been thoroughly worked over and the topsoil had been dumped and spread, some of the workers started to sow winter rye. After they did this, another group came behind them to rake the seed into the ground. While this was going on, the girls were down in the church basement preparing the supper.

The second item was to assemble all of the parts of a fire-escape behind the church where it would be put up. The steps were out at State College, where some extra steps had been welded on. One of the workers, with three helpers, took his trailer and brought the steps back to the church. In the meantime, the fire-escape platforms were placed on a small two wheeled cart and carried around to the back of the church.

Supper was then announced, and we all rushed down to the table at which the blessing was asked. Then all of us dug into the supper, which consisted of large, generous hamburgers, onions, hot cocoa, apples, sour and sweet pickles, and many other good and filling things.

After the meal was finished, we sat around the table and talked, sang some songs, and discussed business. Then each person helped carry the dishes into the kitchen where a group washed and dried them. When the dishes had been washed, the work camp was officially over, so we all said good night and went our respective ways.

Even though we were tired, we were much richer in the friendship and experiences that we shared with one another.

MIKE NIELSON,
Reporter.

* * * * *

Valley Youth Officers Meet at Wissler's Chapel

The meeting of the officers of the Virginia Valley Youth Fellowship was held on November 2, 1952, at Whissler's Chapel. Rev. Ralph Galt opened the meeting with prayer.

The officers present were: Presidents Donnie and Carroll Litten, Reporter Robert Green, Mission Action Chairman Betty Stroop, Interdenominational Action Chairman Iris Allen and Secretary Gail Carper. Others attending the meeting were Miss Pattie Lee Coghill, Miss Ruby Green, Mrs. Nina Will, Mr. A. N. Green, Rev. Ralph Galt and Rev. Henry Harmon.

It was first discussed and then decided to appoint Ruby Seldon as corresponding secretary.

Three people were elected to assist Robert Green by reporting happenings in their regions to him and to serve as delegates to the Executive Committee meetings. They are: De Lois Sandridge, Naomi Higgs and Martha Rohart.

Mrs. Dewey Dofflemeyer, Mr. A. N. Green and Rev. Henry Harmon were elected counselors.

The business of officers disposed of, the state rally to be held this spring in Eastern Virginia was discussed. A rally for older young people was scheduled for December 28, at Bethlehem Church. The theme of this meeting will be "Christian Vocations." A rally for younger young people will be held sometime later in the winter.

Motions were made and passed to the effect that: the conference will pay the registration fees of the delegates to the Richmond Rally; that $1.80 will be paid Palmyra Church as a part payment for signs pointing the way there for the October rally; and $15 will be paid Rev. Bill Simmons.

There was no further business.

The meeting was closed with prayer by Miss Coghill.

GAIL CARPER,
Secretary.

* * * * *

Norfolk Scout Troop Reorganized

Members of the Young Adult Fellowship of the First Congregational Christian Church of Norfolk have formed a troop committee, secured a Scout Master and revived the dormant community Boy Scout Troop. The official board of the church gave permission for the newly organized troop to use the church for a meeting place, and the troop has been meeting for several weeks with a wonderful response. The Troop committee consists of George Dewey Simmons, Jr., chairman; Paul Sieloff, Joseph E. Nixon, Jr., Owen L. Dowdy, Alvin L. Porter, Jr., Roger L. Ballard, Harry Bell and Horace L. Nixon. The Scout Master is Preston S. Springston, and assistants are Adolph G. Mellberg, Jr., and James H. Armbruster. The Troop has applied for its charter and very soon, now, a public service will be held at the church for the presentation of the charter.

* * * * *

Relax With Max

Someone wrote me this week asking if I could use some news. Can I? Boy, if I had more news I probably wouldn't get bald headed so fast! My address is at the top of this page, and I'll be happy to hear from any of you.

* * *

Why is a bad boy like a cake?

Because a good beating makes both of them better.

* * *

Larry: "What's the matter? You look angry."

Harry: "I played hookey from school all day before I remembered it was Saturday."

* * *

Teacher: "Why are you shivering, Billy? The weather is warm."

Billy: "Yes, but there is a zero on my report card."

* * *

This column is gonna be a little short this time. I can hardly wait to get to our Western North Carolina Laymen's Fellowship Rally tonight. This is the father-son banquet, and there is always plenty of good food. Food — — good-bye!

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Dispels Fear

Lesson XI—December 14, 1952

Memory Selection: " . . . *He constrained the disciples to enter the boat, . . . and after he had sent the multitude away, he went up into the mountain to pray.*"—Matthew 14:22-23.

Lesson: Matthew 14:13-33.

Devotional Reading: Psalm 27:1-6.

They That Wait Upon the Lord.

The Master had had a hard and heavy day. Although he and the disciples had gone across the Sea of Galilee to get away from the crowds, the multitude followed him and pressed upon him. He had, therefore, spent the day in teaching and healing and feeding the multitude, and in doing this, he had spent himself. Furthermore, there was not only the strain of the work, but the subtle temptation to accede to the people's desire to make him a king. Accordingly the Master desired to be alone for prayer and meditation and silence. He first of all sent the disciples away, and then gently dismissed the multitude. Then "He went up into the mountain apart to pray; and when even was come, he was there alone." Jesus had learned the secret of renewal which comes to those who wait upon the Lord.

How much we moderns need to learn this secret! The world is too much with us. We do not take time to be quiet, and we do not know how to keep silent and to be still, and to know that God is God. We need to get away from our work and the world and even our most intimate friends, and to spend time alone with God. And, like the Master, we shall find that they who wait upon the Lord shall renew their strength, they shall find power over temptation, they shall find power for service. The Master's public ministry depended so much upon his private meditations.

Stormy Seas and Contrary Winds.

"But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary." The disciples had been battling for several hours, and they had made only about three miles. One of the strong winds that so often swept down from the hills was blowing directly against them, and kicking up high seas. It was tough going. It was also dangerous going. They were becoming concerned about their safety. Perhaps they were beginning to wonder why the Master had sent them out on such a dangerous trip. Obedience to Christ does not give immunity to the storms of life or to contrary winds. Indeed, the Christian life is essentially a struggle against seen and unseen powers arrayed against it. That is a part of its glory. One thing for which we can well be thankful at this Thanksgiving Season (These Notes are being written before Thanksgiving Day.) is as Dr. Gaius Atkins says in a recent issue of *Advance,* that in the most trying experiences of life God has given to us "the power to take and translate these experiences into the finer and more enduring qualities of the spirit, to transmute them by his grace into wealth of soul, patience, courage, charity and understanding."

Fear.

The disciples were already filled with fear. When they saw Jesus approaching them, walking on the sea, they were indeed troubled, and cried out with fear. "It is a ghost (or spirit)," they said. That is characteristic of fear; it distorts, magnifies, falsifies things. It has terrific and terrifying power. It is perhaps our "Public Enemy No. One." It not only affects the mind, it affects the body. Its vast domain and dominion in the hearts of men covers many areas of life and many aspects of life. I am now reading a book by Dr. G. Ernest Thomas, "Faith Can Conquer Fear." He makes no pretense of covering all the fears that plague mankind, but he does have chapters dealing with the following fears: Fear of the Future, of the Past, of the Unexpected, of a Crisis, of being One's Self, of Insecurity, of People, of Failure, of Loneliness, of Life, of Being Young, of Growing Old, of Facing God, of Sickness, of Death. Perhaps you can add some chapter headings of your own. Certainly you can pick out in the list above some fears that plague your life. Man has achieved many conquests, but in a large way, fear is still an unconquered area of human life. The tragedy of it all is, that so many of our fears are groundless. And where there are things to fear, fear unfits us to deal with them effectively.

"Fear Not."

"Be not afraid," "O thou of little faith"—these two expressions from Jesus are to be found in today's lesson. The first was addressed to the disciples when they cried out in fear at his approach. The second was addressed to Peter when, taking his eyes off of Jesus as he tried to walk to him, he began to sink. But they were typical of the many words which Jesus spoke to banish fear and to quicken faith during the days of his earthly ministry. For Jesus, the great antidote for fear was faith. Men were to look not only at the things that they could see, but at the things which they could not see. They were to realize that nothing disastrous ultimately could happen to the soul that was joined to God in faith. This is no "blind ostrich" approach to, or reaction from the grim realities of life. But it was not mere wishful thinking either. God was a reality, the Great Reality; and in quiet confidence in him, man could face anything courageously and confidently. God is the ultimate Controller of our destinies. Faith in a personal God overcomes fear.

"And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God." They had come to that conclusion gradually. When these disciples first followed Jesus, they thought of him only at a Teacher, and perhaps as a Leader of a new movement. They did not think of him as anything but a man, although they did think he was an unusual man. But as they companied with him, as they saw his mighty works, as they listened to his majestic words, as they felt the impact of his spirit upon their minds and hearts, they began to sense an "otherness" in him, they became conscious of a sense of God. They became convinced that he was the Son of God. And they worshipped him as such. For the disciples, Christ was God. They were led gradually, but inevitably to this conclusion. And they went out to preach that conviction. Those who look upon Christ as anything but the Son of God, do not get their conception from the New Testament. There, always, everywhere,

(Continued on page 15.)

WINDSOR, VIRGINIA, REPORTS.

(Continued from page 2.)

Because of an epidemic of measles, we were unable to have our Community Bible School in Windsor.

A new piano has been given the church by Mrs. Sterns of Florida.

The Antioch Church has celebrated the one hundredth anniversary of its present church. The history of Antioch dates back to Colonial times, it being the second church to follow James O'Kelly. This observance of its 110th anniversary was held on the third Sunday in May, with about 500 people present. Dinner was served on the grounds, and there was a great home-coming spirit prevailing throughout the day. The church had been newly painted and treated for termites, new pulpit furniture had been purchased and everything was in readiness for that great day. Mrs. Hattie Griffin and children of the Windsor Church presented Antioch with a bronze Altar set, in memory of her grandfather, father and husband, all of whom had been deacons of Antioch. The revival at Antioch was held in September, when Rev. W. L. Wood was our guest speaker. The house was full each night during the week. The membership was increased and revived.

Mount Carmel Church has had a very good year. Although we have lost some of our most faithful members by death, we have gained in other ways. We enjoyed the week of revival in September when Rev. Earl T. Farrell brought great messages and stirred the people of our community. Our church here has been painted; we had a record attendance at our Bible School in June. The church has purchased a lot on which to build a parsonage at a later date, and we have about $2,500 as a nest-egg to start the building. The every Sunday envelope system has been started and the people are responding very favorably.

The people of the Windsor Pastorate have not only been faithful and loyal to their churches, but they have been thoughtful of their pastor and his family. In the early spring, the pastor expressed his desire for a "deep freeze," and all of the churches same to his aid and he was able to have his desire fulfilled, and then the people have kept it full of good things to eat. This is only one of the many kindnesses that has been shown him throughout the year.

Mrs. J. F. Morgan Clark taught the Bible Study Book of Colossians for the missionary societies of the field, at Antioch in October.

I helped Rev. Raymond Grissom in a revival at Hank's Chapel, and Rev. W. L. Wood in a revival at Turner's Chapel this past summer and fall.

Ellis N. Clark,
Pastor.

"CHRISTIAN FAITH."

(Continued from page 5.)

guiding light for those in the darkness of confusion. At the same time, the Christian student must not hide from an honest doubt. Nothing will push a disbeliever further away than for him to see a Christian refuse to face a problem or doubt concerning his faith. There is no reason for anyone to fear an honest doubt, for held in the light of a true faith it will become a stepping stone to a higher faith.

How then can a student serve God?

First, by training himself for the future as best he possibly can.

Secondly, by striving to bring his fellow student closer to God.

And thirdly, by praising God for all the wonderful opportunities that are his.

* * * * *

"Christian Faith—in Scientific Research"

By J. E. Larsh, Jr.

Our Christian Faith is based on a belief in God the Father, and a belief in and adherence to, the teachings of Jesus, the Son of God. What, then, is the significance of the Christian Faith to a research scientist?

The great French bacteriologist, Louis Pasteur, once said, "My laboratory is my house of worship." After thirteen years of scientific research in the field of infectious diseases, the same area in which Pasteur worked, I feel certain of what he meant in that statement. No one working in this field can fail to appreciate God's work. The organization, function and transmission of these living organisms are marvels to behold. The longer a person specializes in a field of research, the more he realizes his own limitations, and even those of the entire human race. He grows more and more humble and marvels daily in the work of God. Such a worker realizes how little, after all, we know of man and the other living things on this earth. The sweeping claims that science some day will solve all of our problems are made by neophytes, or those seeking publicity through dramatic appeal. Such claims are rarely made by men dedicated to research who have spent a life time gathering bits of scientific truth. In fact, the research scientist is led to the belief that it is God's plan that there shall be a limit to man's mastery over life. Thus, a strong belief in God is of great significance to the research scientist.

In what ways do the teachings of Jesus influence the life of a research scientist. The very basic doctrine of Christ's teachings is that all men are equal in the eyes of God. Thus, the research scientist, especially one working in the field of Public Health like myself, finds a great satisfaction in his work. We are seeking to improve the health of all men. Our findings are not for ourselves, our university, or even our country alone. Our findings are published in scientific journals for distribution throughout the world. Scientists in my field are bound together in a fellowship for the good of all mankind. When they congregate at international meetings, there is an atmosphere of brotherhood and cooperation. Politicians could learn much by attending such an international conference.

Thus, the Christian Faith has a great significance to the research scientist; it is a Faith he observes and practices in his daily life. It has been very gratifying to me, and I know it will be to you, to learn that most research scientists are deeply religious, having a strong belief in God and the teachings of Christ. It is comforting to know that scientific research is in the hands of such men. In fact, such knowledge leads one to be encouraged in these troubled times.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Sunshine Fund.

Total spent for flowers, gifts, etc, was $20.03.

Financial Statement.

The report included a complete financial statement, which showed disbursements amounting to $916.44, and a balance on hand of $50.73.

Final Statement.

At the installation service this year, the women of the Fellowship pledged continued support of the church under the leadership of a new pastor. They have fulfilled this pledge in a manner which entitles them to be proud to be known as church women.

Laura Neville,
President.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

When I came down last Saturday with a "bad cold," I thought that with rest I could whip it. I did not know that during the night I would have a hard chill, and that before dawn I would have a very high fever. Drugs and disease kept me in a stupor until Monday morning. Quickly I discovered that I could bear no weight on my right leg. I was hustled off to the hospital with an infected leg, caused by a little crack in my toe—Maybe a slight one also in the head for not slowing down at two or three warning signals. I am writing this from my hospital room. I am much better; and hope to go home in a few days.

The staff, with the good help of V. R. Holt, are going right ahead with the care of the children, and the daily urgent business of the home. I am so disappointed in having to slow down right at this time. I thank you everyone for your generous help and I pray that funds from a generous people may pour in until our needs are met.

John G. Truitt,
Superintendent.

REPORT FOR NOVEMBER 27,1952

Commodities for the Week.

High Point Church, Clothing.

Plesant Hill Missionary Society, Cookies.

Woman's Bible Class, Turner's Chapel, Clothing and Candy.

Cone Mills Corp., Gibsonville, N. C., material.

Presbyterian Church, Burlington, N. C., Fruit.

Mrs. J. A. Perry, Sunbury, N. C., Clothing.

J. W. Halsey, Roanoke, Ala., Clothing.

Miss Peggy Jane Pritchett, Reidsville, N. C., Clothing.

Miss Ruth Johnson, Releigh, N. C., Books.

Mrs. B. B. McDade, Burlington, N. C., Green Beans.

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Sunday School Monthly Offerings.

Amount brought forward		$14,823.22
Eastern N. C. Conference:		
Mt. Auburn		$ 120.00
N. C. and Va. Conference:		
Durham, S. S.	$24.88	
Kallam Grove	3.00	
Burlington—Beverly Hills	8.61	
		36.49
Western N. C. Conference:		
Union Grove		$ 27.03
Total		$ 183.52
Grand Total		$15,006.74

Special Offerings.

Amount brought forward		$23,178.17
Damascus Miss. Soc. (for Raymond Harvell)	$40.00	
New Hope S. S., Roanoke, Ala.	5.38	
Miss Georgia Bradley, Mebane, N. C., in memory of Mrs. J. W. Bradley	10.00	
New Hope Church, Roanike, Ala.	17.00	
Chester H. Roth Co., Inc., (interest)	30.00	
Special Gifts	145.01	
		207.39

Thanksgiving Offering.

Mrs. J. S. Morgan, Suffolk, Va.	$15.00
Mrs. J. M. Darden and Tony, Suffolk, Va.	75.00
Mrs. W. C. Wicker, Elon College, N. C.	5.00
Kellem's Grove Children's Program	60.00
Boys' Class, Shelton Mem. Church, Portsmouth, Va.	5.00
J. T. Shepherd, Jr., Buena Vista, Va.	2.00
Ambrose Christian S. S., Ambrose, Ga.	20.00
Mrs. R. L. Gilliam, Sr., Burlington, N. C.	5.00
Mr. & Mrs. T. E. Brickhouse, Norfolk, Va.	100.00
Mr. & Mrs. W. C. Dofflemyer, Luray, Va.	25.00
A. L. Curling, South Norfolk, Va.	5.00
Smith Electrical Repair Co., Burlington, N. C.	25.00
Erwin A. Holt, Burlington, N. C.	200.00
Ladies Aid Society, Eure Church	10.00
Virginia Mills, Inc., Swepsonville, N. C.	25.00
Mrs. Dora Steele, Durham, N. C.	5.00
Congregational Christian Church, Ladies' & Men's Bible Class, Winchester, Va.	10.00
Celanese Lanese Corp., Burlington, N. C.	75.00
Miss Mamie Moore, Burlington, N. C.	5.00
G. Marvin Holt, Inc., Burlington, N. C.	25.00
Alamance Motors, Inc., Burlington, N. C.	25.00
King Electric Co., Burlington, N. C.	25.00
Newlin Hardware Co., Inc., Burlington, N. C.	15.00
Melville Dairy, Burlington, N. C.	25.00
Mr. & Mrs. Doyle McFarland, Sanford, N. C.	200.00
Neese-Shoffner Furniture Co., Inc., Burlington	15.00
G. D. Moore, Burlington, N. C.	50.00
Coble Hardware Co., Burlington, N. C.	100.00
Miss Vera E. Gilliam, Greensboro, N. C.	40.00
Mr. & Mrs. W. G. Sharp, Reidsville, N. C.	25.00
J. A. Russell, Suffolk, Va.	50.00
Mrs. B. G. Snow, Dyke, Va.	5.00
P. W. & Mary Iseley, McLeansville, N. C.	25.00
J. W. Drake, Pittsboro, N. C.	60.00
A Friend	1.00
L. S. Flynn, Greensboro, N. C.	20.00
Pres-to-line Sales & Service, Greensboro, N. C.	5.00
Mr. & Mrs. C. S. Clayton, Charlotte, N. C.	200.00
Eugene Neu, Charlotte, N. C.	5.00
Miss Bettie Hight, Raleigh, N. C.	20.00
R. O. Strange, Vernon Hill, Va.	35.00
United Vender Co. plant of Broyhill Furniture Factories, Conover, N. C.	200.00
Burlington Drug Co., Inc., Burlington, N. C.	100.00
A Friend	1.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

Report of Committee on Memoirs of Eastern Virginia Conference

During the past year one death has occurred among the ministers and officials of the Conference. On April 1, 1952, after a brief illness, Reverend William Stanley Carne, the pastor of the First Church, Portsmouth, and Mt. Zion Church of Eclipes, passed away. He was sixty-eight years old. He served several important charges during his long ministry, including Spokane, Seattle and Leavenworth, Washington, five years; Gorham, Maine, thirteen years; Moody Church of Northfield, Mass., nine years; Elizabethtown, New York, six years; and First Church, Portsmouth, and Mt. Zion, Eclipse, Virginia, nearly five years. The importance of these charges and the success of his work indicated his adaptability and versatility as a pastor and preacher of the Word.

He was a man of God. His humility and dignity, his cheerfulness and sound thinking, his sincerity and integrity, his standards of conduct and character, his loyalty and spiritual devotion — all these impressed his friends and made his ministry useful and uplifting to the churches. In the pulpit and out of it, his manner of life witnessed to a deep consecration and high spiritual living.

Your committee offers these resolutions as a feble tribute to his life and work, and as an expression of sincere appreciation of him as a man and minister.

Resolved:

1. That this Conference record our willingness to bow in submission to the will of God in this bereavement.
2. That we thank God for his ministry in this Conference.
3. That we express our heartfelt sympathy to his wife and all the other members of his family in their great loss.
4. That a copy of these resolutions be entered upon the records of this Conference and published in The Christian Sun; and a copy be sent to the family of the departed servant of God.
5. Furthermore, Be it Resolved that this Conference hereby express its sympathy for all members of the churches within the bounds of this conference, who during the past year, have been bereaved by death of loved ones in the family.

Respectfully submitted,

I. W. Johnson,
J. M. Roberts,
T. Fred Wright.

ELON SINGERS ON TOUR.

(Continued from page 3.)

He has stated that only student singers will be used for the solo roles during the tour. The singers have been received with great enthusiasm by Virginia audiences in previous years.

Student soloists who will appear in the program on the tour, include Judith Ingram, soprano, of Greensboro, North Carolina; Annie Laura Albright, soprano, of Mebane, North Carolina; Patsy Melton, contralto, of Burlington, North Carolina; Charles Crews, tenor, of South Boston, Virginia; Jerr Smyre, tenor, of Greensboro; Jimmy Rhodes, bass, of Burlington; Ronnie Black, bass, of Burlington; and Lacy Fogleman, bass, of Greensboro.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

he is referred to, and presented, as the Son of God, Saviour, Christ, and Lord. And with true Christian instinct, the Church, through the centuries, has held this view as the central framework of its faith.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE ORPHANAGE.

(Continued from page 14.)

H. E. Ollerhead, Chapel Hill, N. C.	25.00	
J. Harold Smith, Burlington, N. C.	25.00	
Miss Georgia Bradley, Mebane, N. C.	10.00	
		$ 2,044.00
Total		$ 2,251.39
Grand Total		$25,429.56
Total for the week		$ 2,434.91
Total for the year		$40,436.33

The Low Cost of Dying

By S. M. Smith.

Everybody these days is looking for a bargain. A store puts on a bargain sale. Women crowd the counters to see what they can find.

A man strolled leisurely through a ten-cent store. "Something I can show you?" asked the sales-girl. "No," said the man, "I'm trying to decide how many things I can do without."

But there is one thing that we cannot put off, and that is death. I remember well how they buried people seventy-five years ago, that is in the country. There were no funeral-homes, no undertakers. No one knew anything about embalming. In the country where I lived, when anybody died they sent for Tom Busbee. Tom was an old bachelor. So was his brother, Dr. William. He was a "horse and bugy" doctor. Tom came and brought his reed. The reed was eight feet long—cut out of a near-by swamp. Tom measured the body, and then went to his carpenter shop and proceeded to make the coffin. It was made of pine lumber and was painted with walnut stain. The inside of it was upholstered with wheat straw and white cloth. Most farmers had their own family burying ground.

On the day of burial, neighbors came in the morning and dug the grave. At the appointed hour people came with their families in wagons and proceeded to the burying ground. The service was brief, usually a prayer. It was announced then when the funeral would be at the church where the deceased belonged. The attendance was usually good; and sometimes these funerals made up an all-day service.

The first crematory built in this country was in Washington. Now there are many throughout the country. There are also mausoleums in which bodies may be stored for a limited time.

An uncle of mine, several years ago, persuaded me to go into the undertaking business in my home town, formerly run by an old man who had to retire. I tried it for a while, but it didn't appeal to me. Sitting around waiting for someone to die wasn't my idea of making a living. I quit that and went back to teaching young people. That has helped to keep me young.

"Religion in the Home"

Religion in the Home is the source of institutional religion. It is the spring from which flow those rivers of the water of life—the Churchs of Christ. When God sent his Gospel in Jesus Christ into this world, he sent it not through the temple or the synagogue, but through the Home. And when the Christian Church began, the first meeting-houses were not temples or basilicas, but Homes. Religion worth its salt is home-made religion. If that source is neglected, the devaluation which follows is appalling.

Religion in the Home is first of all an atmosphere, a life. It is the way we speak, and look, and act, and think, and feel, and live. A real Christian home is like heaven, where they need no temple. The atmosphere, the life is a temple, and therefore heaven. Religion in the Home is the life to which all contribute: a life of love, and joy, and peace; nobility and honor; high standards; durable values; the beatitudes of daily living. A child growing up in such a home may say: I had a Christian home, and religion there was the breath of life—a sanctity not to be indecently exposed but decently lived.

Religion in the Home has a Christian nurture. It is nurtured with scripture and psalm and hymn. Children, and parents, should learn the great Psalms: the 23rd, 24th, 100th, 121st, for example. God's Word is the living bread for living homes. Even if children do not understand these scriptures, feed them to them. They will in some measure enter in later days into the profound truth. Let them learn by heart the Beatitudes and the Commandments of Jesus. Let them learn these in the King James version. Children should grow up knowing these stories and names and living words in the great English text.

Always have prayers before meals. As children grow into youth, teach them the great prayers, for these are disciplines in the great necessity of prayer. Above all let the home sing hymns together and learn hymns by heart. This is one of the best ways to plant and grow pure religion. From the very beginning of your family life, learn in the home the great hymns of the Church of Christ. Again, no matter if the children do not understand all the words, they will understand them when they grow up; and the main thing in religion, for both children, and adults, is to grow. Learning great hymns by heart, singing them together in the noble and approved melodies, this carries religion to the very heart of man. To know the 23rd Psalm in one of the great tunes, is a Christian nurture in itself. By such hymns, and prayers, and scriptures, we establish religion in our homes, which ought to be thresholds of heaven.—Warren S. Archibald, in Handbook for Congregational Christian Churches.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

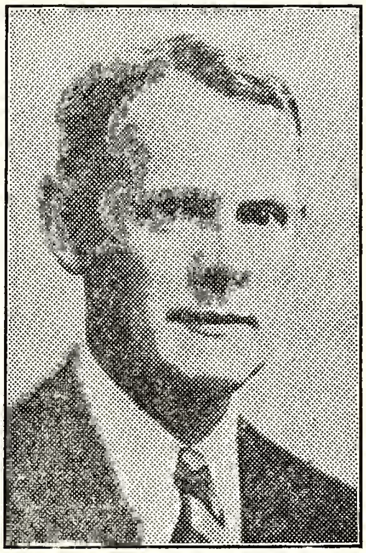
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, DECEMBER 11, 1952 NUMBER 49

Bring Peace and Happiness

To Our Retired Ministers

By Contributing to . . .



"THE CHRISTMAS FUND"

For the past fifty years the people and churches of our denomination have made Christmas gifts to our ministers who are in need. Each year the Ministerial Relief Division gathers and distributes the Christmas Fund for the Veterans of the Cross. A part of this fund is used at Christmas time in special gifts supplementary to our regular pension grants. A part is used as an Emergency Fund to meet unforseen but inevitable crises as they arise throughout the year.

Beginning in 1952 with a few very small gifts the fund has grown year by year, until for each of the past seven years it has exceeded $100,000. Last year gifts totalled $109,593.73—a near record.

Our friends are looking forward to another Christmas. Their needs and their hopes are much the same as they have been in the past year. We at the office of the Ministerial Relief Division know that the people of our churches will not disappoint them.

Gifts may be sent to "The Christmas Fund" through your Convention Office. They should be forwarded promptly, since our books close on January 7. In 1951, a total of $1,665.77 was received from churches and individuals in the Southern Convention.

FRANK J. SCRIBNER,
General Sec'y, Pension Boards,
Congregational Christian Church

News Flashes

We are printing in this issue a most interesting letter from Mr. William Kincaid Newman to Mr. House. Mr. Newman is the regional director for the Atlantic Coast Area of the Church Building Loan Fund Campaign being undertaken by the General Council of Congregational Christian Churches and a good friend of many of our churches in the Southern Convention.

North Carolina and Virginia Ministers Meet

Officers for 1953 for the North Carolina and Virginia Conference Ministerial Association were elected on December 8, as follows: John R. Lackey, president; Bland A. Leebrick, vice-president; Richard M. Petersen, secretary-treasurer, and John G. Truitt, chaplain. The above officers will serve as the program committee for the year.

At this meeting, John S. Graves Spoke on the subject, "Christian Education for Our Day." The ministers voted to support the plans for Evangelism Institutes to be held in January or February, 1953. They also planned for active participation in the Elon College Two and a Half Million Dollar Campaign.

Wm. J. Andes.

Significant Service at Chapel Hill

The Chapel Hill Church had a particularly significant service last Sunday morning. After a meaningful service of communion, eight new members were received into the church. After the service, one of the young men stood up before the congregation and said:

"Although I was active in my church (one of another denomination) before I left home, it wasn't until I came to Chapel Hill that I began to think seriously about religion. Discussions led by the Rev. Charles Jones first started me thinking about really applying the teachings of Jesus Christ to our everyday life. Then, a little over a year ago I happened to visit the United Church in Chapel Hill. My heart was warmed by the friendliness of the people and the spirit of Christian fellowship I found here. I later joined the choir and accepted a Sunday school class. My experience in the Y. M. C. A. (he

(Continued on page 15.)

Distinguished Educator Honored By Board of Home Missions

Thirty years of distinguished service in the field of Christian religious education was recognized on Tuesday evening, December 2, when Dr. Harry Thomas Stock of Boston, general secretary of the Division of Christian uEdcation for the Congregational Christian Churches of America, was honored by the Board of Home Missions at a dinner in the Gramercy Park Hotel, New York City.

Dr. Stock, who is an author and speaker as well as a recognized authority in the field of religious education in interdenominational circles, came to the Congregational Christian Board of Home Missions in 1922 as secretary of the Department of Student Life and Young People. In 1938, he was made general secretary of the Division of Christian Education, which post he still holds.

DR. HARRY T. STOCK

He has general supervision of the educational program of the Congregational Christian Churches, including the wide sweep of age groups from children through young people's work to adults. The author of numerous books on religious education and church work, Dr. Stock's most recent contribution is the text book for senior high young people in the *Pilgrim Series* coming out early in 1953,

Dr. Stock spoke Tuesday evening on "Changes of Thirty Years in the Field of Religious Education." Other speakers at this recognition dinner for Dr. Stock were Forrest Knapp of New York City, American general secretary of the World Council of Christian Education; Miss Merle L. Easton of Boston, Mass., editor-in-chief of the Division of Christian Education, and Dr. Howard Stone Anderson of Scarsdale, N. Y., president of the Board of Home Missions.

Born in Springfield, Ill., Dr. Stock was educated at Knox College (A. B. and D. D.), Chicago University (A. M.), and Chicago Theological Seminary (D. B. and D. D.).

A Pastor's Tribute to His Predecessor

Since coming to Virgilina, Virginia, as pastor, I have had the happy privileg of spending many hours in association with Dr. Charles E. Newman. These hours of fellowship with him have been under many and varied circumstances. Yet in all of these times of companionship with him, I was not as conscious of his physical presence as I was of the Christ he represented. His attitude and interest pointed you to a Greater Life, even that of Jesus Christ. His own being seemed to fade away as through him your eyes beheld something of the glory of the Lord whom he faithfully served for many, many years.

Tradition has attributed to Thomas a Kempis as having written in the book, "The Imitation of Christ, "He is truly great, that is little in himself and that maketh no account of any height of honor." This saying truthfully portrays the life of Dr. Newman. The self in him became so little and the Christ in him so big that you saw only the Lord. This quality characterizes true greatness; it is the incarnation of the spirit of Jesus.

Another word, concerning his pastoral ministry. Dr. Newman's reputation as a beloved pastor is well deserved and was earned through many years of faithful devotion to this task. Hundreds of people who have had him in their homes would gladly testify to this truth. He possessed many virtues which would qualify him in this position of esteem. One basic trait which he had and exercised so skillfully was the interest he showed in you. When he made visits, he was always concerned about *you, your* problems, *your* joys, *your* ambitions. He did not talk of self, or of his own achievements. He put self in the background and identified himself with the hopes, ambitions, disappointments and sorrows of his people.

In his life there are numerous things of good report on which to think, but surely the testimony of his life is clothed in the words of II Timothy: "I have fought a good fight,

(Continued on page 3.)

Church Sustains Great Loss in Death of Dr. Elbert Moore Conover

Reverend Elbert Moore Conover, D. D., died on November 17, 1952. He has probably visited and assisted more Congregational Christian Churches than any man not on the staff of one of the denominational boards. From 1934 until his death, he was director of the Interdenominational Bureau of Architecture and the Bureau of Church Building and Architecture of the National Council of Churches. The bureau was founded in 1934 through the efforts of Reverend Ernest M. Halliday, then general secretary of the Congregational Church Extension Boards, and leaders of several of the other denominations. Because of his outstanding work as the director of the architectural department of the Methodist Board of Church Extension, Dr. Conover was elected its first director. Literally thousands of beautiful church buildings throughout the United States stand as memorials to his untiring effort. Many things which are today accepted as routine, are accepted because of his pioneering effort. His achievements may be summed up as follows:

1. His constant effort was to educate churches in the need of expert guidance in planning church buildings. It is necessary to have a competent architect with a thorough knowledge of churches to design a good church building. This cannot be left to a carpenter or contractor or construction engineer.

2. The sanctuary should be designed to help those attending service to worship. Dr. Conover fought a steady battle against the auditorium type of church with a rostrum instead of a pulpit, with the choir facing the congregation and organ pipes as the center of interest. He urged the elimination of distracting elements and increasing emphasis upon the Communion Table and Cross in a balanced and carefully designed Chancel.

3. Dr. Conover was equally interested in Christian education. He urged churches to think through carefully their religious education programs before planning buildings, instead of trying to adapt the program to the building after its erection. He was the constant advocate of an adequate number of class rooms and of class rooms of adequate size, working in close colloboration with religious educators in the development of programs and standards.

4. Dr. Conover pioneered in organizing conferences of church building in various centers throughout the United States, to which experts in church building, architects and religions educators were gathered together to meet with the representatives of churches having building programs. He urged the theological seminaries to give adequate attention in their curricula to Christian art and architecture.

Dr. Conover, in his office, examined literally thousands of blueprints of church buildings, writing helpful criticisms and suggestions. The total mileage which he travelled in visiting churches would have circled the globe a number of times. His interest in the most remote rural church was equal to his interest in the large city church. His books and articles have national circulation.

Although emphasis has been placed on the ideas and practical assistance given by Dr. Conover, one of his greatest contributions has been in his friendly approach to the churches and as a counselor to minister and laymen alike all over the country. He was a personal friend to thousands of people, and visits to churches which he made many years ago are remembered with gratitude by those visited. He will be greatly missed and long remembered.

W. K. N.

A PASTOR'S TRIBUTE.

(Continued from page 2.)

I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness. which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Mark W. Andes.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor .... Robert Lee House
Managing Editor .... John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date........................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.............. for which please send The Christian Sun
( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the **EDITOR'S** *Desk*

Editorial That Were Not Written

The Editor's pen has been idle for a while. Really for the first time in over twelve years, it has been relieved of its weekly chore. Perhaps it is a bit rusty now from disuse.

A few editorials were written in advance during August, and these helped to tide the ship of publication along during September. During the intervening weeks editorial activity has been restricted to brief dictation and the use of the blue pencil.

Alas, there were many contemplated editorials which were never written. They were in the mind and heart of the Editor, but they never got down on paper and into print. Like David of old, of whom we read, "It was in his heart to build the temple," one still finds it impossible to fulfill every desire; but the Scripture goes on to declare that "it was accounted unto him for righteousness." There is the ultimate comfort.

There was to be an editorial about Founders' Day at Elon College. This, naturally, was to center around the life and influence of Dr. W. A. Harper, whose achievements were commemorated on the occasion. It was intended that this should be a call for his students and admirers to rise up and erect a fitting memorial to this man of scintillating mind and sterling character on the campus where he gave the best years of his life. Perhaps it is not too late! It would be grand to have such a memorial announced at the next commencement. If such a memorial is contemplated or desired, now is the time to begin—before a generation arises that "knoweth not Joseph."

The Editor would have counted it a privilege to write an editorial at the death of Dr. C. E. Newman, for he was pastor of the writer's home church when the writer was a small boy. Dr. Newman was the kind of pastor who gave a boy a good and lasting impression of the ministry, one that did not need to be revised later with more mature observation. Through the years those who were privileged to know him "took knowledge of him that he had been with Jesus."

One who has spent a bit of time in the hospital might be expected to give more than passing attention to the announcement that Dr. Selma A. Waksman was awarded the 1952 Noble Prize in Medicine for unlocking from earth mold the wonder drug, streptomycin. Although the announcement of the award was made October 23, the presentation was scheduled for December 10, in Stockholm, Sweden. Dr. Waksman, a Russian-born American scientist, is director of the Institute of Microbiology at Rutgers University. Thus, America, Russia and Sweden are united in this award which honors the scientist of the year who has, to use the words of Alfred Nobel, "conferred the greatest benefit upon mankind." Is it too much to expect that human need, the need for survival, will one day bring the nations together? Meanwhile, in a world of disease and disaster, we are privileged to live in the age of streptomyceine.

Editorial That Were Written

Guest Editorials have a number of advantages. They prod new writers and promote wider reader interest. Each writer and his or her friends are sure to read the page. Incidentally, those who write may become more conversant and sympathetic with the problems of the editorial writer.

We have enjoyed a wide and excellent variety of editorials during recent weeks. Many facets of our mutual task have been presented. It has been a wholesome experience. In one sense of the word, the Editor can say in the vein of St. Paul: This thing that has happened to me has turned out for the furtherance of the gospel!

Heartfelt thanks to those who have written. Having had this experience of editorial pinch-hitting, perhaps they can be induced to a repeat performance.

Thanks also to Dr. Duane N. Vore, chairman of the Board of Publications, and to Mr. John T. Kernodle, the managing editor, both of whom have assumed additional responsibility.

The editorial page has no superior virtue or merit, but it does serve a purpose. It undertakes to present the various phases of the thought and activity of the Church and does not confine itself to any one department. Not infrequently someone asks a question or seeks information which has been given already on the editorial page.

Letters to the Editor . . .

William Kincaid Newman Writes of His Visits to the Southern Convention Area

December 1, 1952.

Rev. Robert Lee House,
265 Bennett Street,
Southern Pines, N. C.

Dear Lee:

I have just returned to Montclair from my third consecutive trip to the Southern Convention this fall, having visited three of the five Conference meetings. It seemed very strange being down there and not seeing you. Wherever I went I heard people saying how much they missed you and how soon they hoped you would recover. Your value to the denomination as editor of THE SUN, as pastor at Southern Pines, and as a friend is very great.

I thought you might be interested in some of my impressions of the Convention and its activities, based on these visits.

The first thing of which I was aware was the careful preparation for the conference meetings. Programs were worked out with care and were printed. In some cases, as at Eastern Virginia, the reports submitted to the conference were mimeographed in advance and bound together in a book. The committees had all been at work.

The hospitality of the churches was true to the Southern tradition. All three buildings, Leaksville, South Norfolk, and the Bethlehem Church of Altamahaw, were in excellent condition. Bethlehem, brand new and an outstanding achievement in church building, and Leaksville and South Norfolk, freshly modernized and redecorated. All three were so clean you could have eaten off the floor. However, we did not have to, for delicious dinners were served by ladies of the churches. Many women think they are doing a lot if they prepare one meal. At these conferences three meals each were prepared, and the third was as good as the first. If I attend many more Southern church suppers, my diameter will increase to the point where my wife will not let me come home.

Going from things of the flesh to things of the spirit, I was impressed by the attention being paid to evangelism and to local church problems. Henry Robinson did a swell job in his forum on the local church at Bethlehem, while the problems and opportunities of evangelism were highlighted at all three conferences. I was glad to see that the churches were giving more than lip service to this matter and were recognizing the especial needs for evangelism created by the tremendous growth in population in this country in the last few years—a growth of nineteen million from 1940 to 1950, and over six million since the 1950 census. There has seemed to be a recognition by the churches that the old type of revival wasn't doing the job today and that more attention should be given to calling by the pastor and members of the church and to making an outreach of the church to its community an integral part of the church's life. With the large number of new homes being built in the areas of many of our churches, there are tremendous opportunities in this field, and many rural churches are discovering that there are more un-churched people in their areas than they have heretofore realized. The increased number of churches which are having full-time pastors and the increased number which are holding services of worship every Sunday are signs of splendid progress.

It was inspiring to see the concern of the churches for the work of the church as a whole, the apportionment for work in the Southern Convention and for home and foreign missions, the work of Elon College, and the work of the Elon Orphanage. I had always known that Dr. Smith and Dr. Truitt were good speakers, but I was impressed anew with the importance of the causes which they presented and the forcefulness of their presentations. I also heard Dr. Truitt preach the Communion sermon at Leaksville, which was very powerful and moving.

I was glad to learn more of the Elon College drive and was greatly impressed with the need of the college for additional funds at this time. I was glad to see the way in which the churches were rallying around and sincerely hope that Dr. Smith's efforts will be crowned with success. The record of progress of the college under his leadership is indeed inspiring.

Because of the college campaign, we are not approaching the churches on our Church Building Loan Fund Campaign until after March 1, but the general principles of the campaign were presented, and the motion picture, "The Basis of the Blueprint," was shown at each conference meeting. I made three of the presentations, and the other two were made by Rev. Eric T. Braund, pastor of our church in Greenbelt, Maryland. All five conferences passed resolutions approving the campaign and accepting their conference quotas.

I hope it will not be long before you are back in the swim again, but please be careful not to undertake too much until your strength has returned.

Cordially,
WM. KINCAID NEWMAN.

Morehead Planetarium at Chapel Hill to Present Christmas Program

By R. H. EMMONS.

During December each year the Morehead Planetarium at Chapel Hill, North Carolina presents a popular Christmas program, "The Star of Bethlehem," in which science, history, art and music are remarkably combined to create new appreciation of the significance of the first Christmas.

In order to reproduce the sky as it was seen over Judea at the time of Jesus' birth, planetarium technicians have had to take into consideration a gradual movement of the earth's axis, called precession, which completes a cycle of celestial changes every 25,800 years. As the earth spins daily on its axis, this axis drifts in slope relative to the stars. In a single human lifetime this has an almost negligible effect upon the appearance of the heavens, but in twenty centuries the change is radical.

Presession is due to the gravitational pull of the sun and moon on the buldge at the earth's equator. In time, various stars become the "north star" as the earth's axis tips toward them. Now it is the star Polaris. In another 3,000 years it will be Alpha Cephei; in 8,000 years it will be Deneb; in 12,000 years, Vega. While the pyramids were being built in Egypt the "north star" was Alpha Draconis. The famous constellation, the Southern Cross, now visible only to countries south of the United

(Continued on page 8.)

Our Churches Report . . .

The Three Choirs of Suffolk Church Present "The First Christmas"

The three choirs of the Suffolk Christian Church will present at the church on Sunday, December 21, at 7:30 p. m., "The First Christmas," a service of music, scripture and living pictures.

The program, which will include six living scenes from the Christmas story, is under the direction of David Brown Harrell, organist and choir director, with Miss Gladys Yates and Miss Virginia H. Brinkley as co-chairmen of the pageant, and Dr. Duane N. Vore as narrator.

The program follows:

"THE FIRST CHRISTMAS"

Prelude
Invocation—Dr. Duane N. Vore
Music—"Christmas Greetings,"
The Carol Choir *Wilson*
Offering

* * *

SCENE I—*"Prophecy"*

Music—"Let the Nations Praise the Lord," *Leisring*
Chancel Choir
Music—"Open the Book of the Ages,"
Carol Choir *Nolte*
Scripture—Jeremiah 23:5-6; Micah 5:2-4; Isaiah 40:9-11
Music—"How Beautiful
Upon the Mountains," *Harker*
Doris Brinkley Hoyt
Edward Kinsey
Scripture—Isaiah 9:6-7
Music—"Hosanna," *Davids*
Chancel Choir

* * *

SCENE II—*"The Annunciation"*

Scripture—Luke 1:26-33, 38

* * *

SCENE III—*"The Magnificat"*

Music—"My Soul Doth
Magnify the Lord," *Prothero*
Doris Brinkley Hoyt

* * *

SCENE IV—*"And There Were Shepherds"*

Music—"And There Were
Shepherds," *LaForge*
Edward Kinsey
Music—"Glory to God," *Handel*
Chancel Choir
Reader—"Hark, What Mean Those Heavenly Voices"
Music—"Hasten Swiftly,
Hasten Softly," *Kountz*
Chapel Choir
Music—"Rise Up Early," *Kountz*
"Come to the Stable," *O'Hara*
Chancel Choir

* * *

SCENE V—*"The Nativity"*

Scripture—Luke 2:15-20
Music—
"Away in the Manger," *Luther*
Carol Choir
"Birthday of a King," *Neidlinger*
Chapel Choir
Carols of Christmas," *Bourdon*
Chancel an Chapel Choirs

* * *

SCENE VI—*"Visit of the Wise Men"*

Scripture—Matthew 2:1-12
Music—"We Three Kings,"
Traditional
Men's Chorus
Reader—"It Was Long Ago"
Music—Bethlehem," *Coombs*
J. E. Baines
Music—"Gloria" from the
"Twelfth Mass," *Mozart*
Chancel Choir
Benediction—Dr. Vore

Harvest Day Festival

Members and friends of the Pleasant Ridge Congregational Christian Church made Thanksgiving Day a day of true thanksgiving by giving to the church $715.50, as they participated in Pleasant Ridge's second annual Harvest Day Festival.

Laymen and friends donated $436 of this amount by giving grain to the church. The layman's project had consisted of a field of oats and hay. In the evening the offering and the proceeds from the cake and pie sale netted $279.

At 7:00 o'clock in the evening a dedication service for the gifts was attended by a large number. Dalton Harper, of Asheboro, was the speaker for the evening, speaking on the topic, "Thanks Living!" Symbols of the various farm produce gifts and the evening offering were placed on the altar and dedicated. The gifts will be used to complete payments on the newly erected Sunday School rooms of the church.

The cake and pie sale was conducted by James Cates and Cecil Richardson. A spirit of friendliness and generosity was exhibited by everyone taking part.

Those attending the evening program ended the day by returning to the sanctuary for quiet, personal worship.

Reidsville Church Has Full Pre-Christmas Program

The opening paragraph of the bulletin issued by the Reidsville, N. C., Congregational Christian Church in announcing its Christmas activities reads: "Christmas, good friends, is a season of good will and sharing, the time when the Word becomes flesh, the time God gives his only begotten Son. As we list below our many parties and good times and services for the Christmas season, let us remember that there are many less fortunate, who but for the goodness of others will not have much happiness at Christmas. If you would share yours with a less fortunate and do not know how to do so, use your church as your channel. Your pastor knows the need. Help him to supply clothing, food, toys, goodies, or money, and strengthen his hands. Bring your offering to the parsonage."

The Christmas program of the Reidsville Church is as follows:

Dec. 11—Class No. 14 of the Sunday school will hold a dinner party at the home of Mrs. Stella Somers. Please bring toys for the orphanage.

Dec. 13—The Women's Auxiliary Christmas Party and program; 7:30 p. m., at the church.

Dec. 14—Full choir rehersal of all choirs; 2:30 at the church.

Dec. 14—Young People's Missionary Society, dinner party at 4:00 at the home of Mrs. Ada Mitchell.

Dec. 17—Christmas party of the Pilgrim Fellowship, at a convalescent's home, at 8:00 p. m.

Dec. 18—Christmas party of the Sunday school. Santa Claus, Christmas program, treats and carols, at the church at 7:30 p. m.

Dec. 20—Philathea Class Christmas party at the home of Mrs. S. J. Page, at 7:30 p. m.

Dec. 20—Sunday School Class No. 16, Christmas party at the church at 7:30 p. m.

Dec. 20—Ushers' Guild Christmas party and dinner, at the church Scout hut, at 7:00 p. m.

Dec. 21—Sunday school Christmas service at 9:45; church service at 11 o'clock.

Dec. 21—Faithful Seekers Class

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Elon College News Notes

After days and days of cloudy and rainy weather we have clear skies and the sun is shining brightly. It is not too cold, just the kind of day that invites you out.

* * *

The enrollment for the first quarter was 650 college students. There were some graduates, some failures, and some withdrawals. There were, however, 37 new students enrolled for the winter quarter.

* * *

The winter quarter of the academic year in Elon College began Monday, December 1. Many of the students enrolled before leaving for Thanksgiving holidays, but on Monday the halls were crowded with students trying to get through the offices in time to enter classes.

* * *

The basketball season, like the average event, started ahead of time. The Gobblers (V. P. I.) invaded our campus Thursday evening of last week. The ones who witnessed the game reported a very thrilling contest. The score was Elon 73, V. P. I. 61. Our team is getting off to a good start.

* * *

Mr. and Mrs. W. E. Butler are the proud parents of a baby girl, born early in the morning of December 5. Mother and baby are doing well. They have not named the baby. Presumably, they are unable to find a name good enough! Mr. Butler is the efficient business manager for the College.

* * *

The Elon College Dramatic Group is repeating the comedy, ''January Thaw,'' tonight in Walter Williams High School, Burlington, North Carolina, under the auspices of the Junior Chamber of Commerce. This was a very good performance and was popular with the audience when presented in Whitley Auditorium a few weeks ago.

* * *

The Elon College Singers will present ''The Messiah,'' by Handel, Sunday evening, December 7, in Whitley Auditorium This is the twenty-fourth consecutive performance. There will be 70 voices in the chorus with four soloists. Professor Fletcher Moore, on leave for the year for advanced study, will return for this occasion and be the accompanist. The following Sunday evening, December 14, at 8:00, they will sing ''The Messiah'' in The Christian Temple, Norfolk, Virginia, and at other churches in Virginia preceding the Sunday evening service. John Westmoreland is the director.

* * *

The Elon College Alumni Association — Norfolk - Portsmouth Unit — held a banquet meeting at the Norfolk Yacht and Country Club Thursday evening at 6:30 o'clock. It was a very beautiful occasion, a lovely banquet, and an unusually good attendance. There were 74 present—a very fine group of Elonites. Mr. William P. Wilkins of Norfolk Motor Company is the President of the Norfolk-Portsmouth Unit. He did an excellent job in securing attendance and provided for the comfort and entertainment of the same Mr. Walter Wilkins, father of Bill, underwrote the expenses of the evening. This was a very generous act and expression of real interest.

* * * * *

An Open Letter to the Pastors and Laymen of the Southern Convention

Our church in the Southern Convention has made notable progress over the last twenty-five years and more. Many of our churches have either erected new buildings for worship, added new educational buildings, or otherwise improved and beautified their entire premises. Many of our congregations have built new parsonages and advanced their pastors' salaries. We have not done what we should have but we have made considerable progress all of which is good and promises better things in the future.

In this move forward, which I commend most heartily, I wish to direct your attention to Elon College, your College, our College, to which we proudly refer as our church college, reminding the public that it belongs to the church outright. It is something for all of us to be proud of.

But let's take a look at our College and then ask ourselves two questions: What is our opportunity? What is our responsibility?

The Physical Plant—The college's instructional facilities are adequate. The ones who had planned and erected these buildings did a good job. Accommodations for on-campus students were good when provided but are out of date. They simply do not meet the modest requirements for the students of this modern age. We have a temporary kitchen and dining room in which to prepare and serve meals to our students. We need badly new dormitories for men and women students. We need additional houses for faculty members.

Faculty Salaries—''The laborer is worthy of his hire'' but our faculty members do not travel from house to house as did the apostles. They must live at the College and must have houses in which to live. They must have food and clothing for their families—the actual necessities of life—to say nothing of books, magazines, and additional study so necessary for their improvement and for the advancement of the College that they serve. Salaries in our College begin at $2,000 and stop at $4,700. They are required to furnish their own houses, either they purchase them on the installment plan or rent by the month. Our faculty members are paid an average salary of $3,400, without house, and this after spending six to ten years in preparation. Can you figure out how they do it?

Don't you think we should do something about this? The present campaign is our opportunity? It is our responsibility. The goal in this campaign is $1,300,000 to complete our $2,500,000 fund for our college. This is not a large amount for us to raise. It only means that every individual member—man, woman, and child—shall contribute an average of $7.50 annually for five years. This would give us a total of $1,312,500.

Surely we can and will do this little for the great College that we call our own, particularly in this hour of need at this opportune time which offers to us this opportunity?

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Apportionment Giving

For the past three years Elon College has been crediting contributions on apportionment on the basis of the calendar year. This gives churches and Sunday schools an opportunity to make up any deficit they may have sustained in the conference year. On this basis our receipts to date total slightly more than a year ago, for which the College is grateful.

(Continued on page 8.)

Missions at Home and Abroad

"I Choose Jesus"—The Conversion of a Witch Doctor

She stood before them in all her witch-doctor's adornments. With her hair done up in black clay and ornamented with inflated goats' bladders and with seemingly endless number of charms and medicine pouches hanging from her neck and arms, Sangoma, witch-doctor of witch-doctors, raised in the air her wand and tiny cowhide shield, crying:

"I am tired of it all! I am tired of deceiving the people! I choose Jesus."

The awe-stricken little congregation in Mziplace, an out-station of Umzumbe, Natal, South Africa, fixed their eyes upon the distinctive witch-doctor's insignia which crossed the chest and back of Sagoma, and marvelled:

"Can this be true? A witch-doctor choosing Jesus! A teacher of witch-doctors repenting! A witch-doctor giving up all the goats and cattle she has been earning!"

For Sangoma, of whose conversion writes Mrs. Geo. B. Cowles, missionary under the American Board of Commissioners for Foreign Missions since 1893, is no ordinary person. She stands as far above the common variety of native physician as a great specialist stands above a young interne.

"Do we not know her? Have we all not feared her?" thought the group of native Christians. They hardly dared whisper. Surely the Holy Spirit was near.

Sangoma turned suddenly after taking her stand as a Christian. With goat bladders bobbing and skin kilts flapping, she disappeared down the grass path which led to her hut.

Soon she returned with her drum and other medicine pouches. Tearing the goat bladders from her hair and wrenching off her leather scarfs, she laid them all "at the disciples' feet." Soon a solemn procession, headed by Majoze, the Zulu evangelist, filed out of the small church. A fire was built, and one by one the pouches, the bladders and all the other paraphernalia of superstition were fed to the flames. The drum, the wand and the scarfs were about to follow when Majoze, the evangelist, stepped forward and, raising his hand, said imperatively:

"No, I want these for our missionaries. I think these should be sent to the 'American Boodie' (Board) in Boston."

And they were sent to accompany this truly remarkable story of the conversion of the great witch-doctor, Sangoma. They rest now upon a table in the rooms of the American Board of Commissioners for Foreign Missions on Beacon Hill—a far journey from the heart of Zululand.

Like all really good stories, this one has a sequal. A few weeks later Rev. George B. Cowles was called to Mziplace to conduct a communion service. Witch-doctor Sangoma—no longer a witch-doctor, however—was there. They had washed the black clay and grease out of her hair. In the place of dirty cowhide kilts was a neat cotton dress. Cleansed within and without, she sat happily "at Jesus feet."

What makes this story even more appealing is the fact that Mziplace is one of the smallest of missionary preaching places in Umzumbe. Work started there very recently, and it was only a short time ago that the head man of this little village put in a plea for a school teacher, saying:

"Even though we are so small, should not a place where a witch-doctor was converted have a teacher?" Did they get one- They certainly did.

American Board people in Africa think this conversion is a really momentous thing, and will have unbelievable influence in that section of the country.

Both Rev. and Mrs. Cowles hail from New Britain, Conn., and Mr. Cowles is a member of the First Congregational Church of that city.

—*The Boston Transcript (1929)*

* * *

We wonder if someone could not write a sequal to the sequal to this remarkable story. If someone knows it, The Sun would like to publish it.

MOOREHEAD PLANETARIUM.

(Continued from page 5.)

States, could be seen from Canada in the year 3,000 B. C. because of precession.

The seasons once began as the sun appeared to enter the constellations of Aries, Cancer, Libra and Capricornus. Now the seasons begin while the sun is seen against the background constellations of Pisces, Gemini, Virgo and Sagittarius. A particular star will rise and set at different times on the same date, from one century to the next, as the result of precession. If our calendars were based on the stars instead of the sun, and precession were ignored, in time our coldest month in the northern hemisphere would be July, instead of January.

Although the dynamics and consequences of precession are quite complicated, the necessary projector adjustments in order to duplicate the sky at the time of the Nativity are quickly accomplished. The precessional movement is already geared into the driving mechinism. The planetarium technician need only turn a few controls to order the sky for any date—past, present or future—as seen from any place on earth.

APPORTIONMENT GIVING.

(Continued from page 7.)

The last Sunday in November was the fifth Sunday on which date all Sunday schools are requested to receive an offering for the College. Other interests of the Convention—Missions, the Orphanage—receive monthly offerings from our Sunday schools.

Only fourteen Sunday schools out of a total of 200 have sent in a fifth Sunday offering. I am sure that there are many more to come. Had all our Sunday schools received an offering for the College on that day, in all probability we would have received our full apportionment of $15,000 for the year.

The figure which is a part of this report indicates the total amount received on apportionment during the calendar year 1952.

Previously Reported		$13,307.14
Eastern N. C. Conference:		
Morrisville	$ 8.29	
Mt. Auburn	17.17	
Pope's Chapel	5.00	
Wake Chapel	30.20	
Eastern Va. Conference:		
Antioch	65.00	
Bethlehem (Nans) S. S.	30.84	
Liberty Spring S. S.	24.00	
Mt. Carmel S. S.	13.99	
Newport News S. S.	27.15	
Oakland S. S.	24.00	
N. C. and Va. Conference:		
Burlington S. S.	85.85	
Long's Chapel	5.00	
Tryon S. S.	24.90	
Virginia Valley Conference:		
Linville S. S.	15.00	
		379.38
Total to date		$13,749.53

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

For Christmas Eve at Home

By Mrs. W. Millard Stevens,
Chairman, Family Life, Eastern Virginia Conference.

It is possible that during the last few years your children have been deprived of some of their heritage of Christian joy in the home at Christmas time, because their elders have been unable to give of themselves freely in a world torn by war and with millions of people homeless and suffering. Christmas is the great Christian family festival. Jesus, the Christ should be the center of our observance.

Let us strive more this year as a family, to make our observance of Christmas one of joy and of deeper meaning for each member of the family.

Every hearth is aflame, and the beautiful sing that Jesus is King.''

A Christmas Eve Home Service.

Worship Center—Large candle with open Bible on a table, surrounded by evergreens. (Room lights are dimmed. Family gathers quietly.)

Prelude—''Silent Night'' (To be sung by group, or played on instrument. A child lights candle during prelude.)

Call to Worship (by Mother)—

A candle is such a lovely thing;
It makes no noise at all
But softtly gives itself away
While quite unselfish it grows small.
So like the stars in Bethlehem's skies,
That showed the road the wise men trod.
The Christmas candle exemplifies
The Christ, the Son of God.

Carol—''O Little Town of Bethlehem.''

Scripture Reading (by Father)—''The Christmas Story''—Luke 2: 1-20.

Carol—''Away in a Manger.''

Closing Prayer—

What can I give him
Poor as I am?
If I were a shepherd,
I would give him a lamb;
If I were a wise man,
I would do my part.
But what can I give him?
Give him my heart.

—Christine Rosetle.

Activities at Shallow Well

The Pilgrim Fellowship of the Shallow Well Christian Church held its first fall meeting in the parlors of the church on Sunday, September 14, with 28 present. An outline of the work for the coming months was given by the sponsor, Mrs. W. L. Wood. After a short meeting the hostesses, Miss Grace Kelley and Mrs. Wood, served icecream and cake. Plans were made for a Christmas program and supper. Committee in charge of supper, Peggy Fincher, Fay Buchanan, Grace Kelley and Mrs. Wood.

The Willing Workers class of the Shallow Well Church conducted an attendance contest which ended September 14. The losing side entertained the winners on Thursday, September 19, with a hot dog roast. Between 45 and 50 attended. The captain of the winning side was Lawton Maddox, and the captain of the losing side was Eugene Rosser. The contest proved very successful in that it greatly increased the attendance of the class. All reported a good time and many plans were made for the coming year.

All together Shallow Well has had a good year. Twenty have been added to the church roll and seven have been baptized. The church attendance has increased. A choir has been organized and robed. A Pilgrim Fellowship and Pilgrim Brotherhood have been organized. We are looking forward to even better things for 1953

Mrs. Paul Rosser,
Reporter.

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Items of Interest

The meeting of the Greensboro District of our North Carolina Women's Conference was held on Sunday, November 23, at 3 o'clock, in the Congregational Christian Church in Reidsville. The new superintendent, Mrs. J. C. Wright, presided. Eight societies were represented by some thirty women. Mrs. W. T. Scott, Woman's Conference president, was a visitor and very capably led the discussions on problems confronting each society.

Dr. Ruth Isabel Seabury is on a tour of Africa. Her interesting letters tell of visits to the Gold Coast, British Togoland, Belgian Congo and Angola. She has visited Dr. Mary Cushman, our veteran medical missionary to Africa, now 82.

* * *

Miss Angie Crew is spending the Christmas holidays with her sister and husband, who are in the Philippines for a year of teaching. This trip is a Christmas present to Miss Crew from her sister. We are sure she will enjoy the warmth of the weather as well as the fellowship with her family.

* * *

One circle of our Asheboro society enjoyed its Christmas meeting very much. Their guest speaker was Miss Karoline Nau, exchange teacher from Germany, who was in Asheboro visiting the schools there for a week. Miss Nau, a protestant, told of Christmas customs in her country, and how it is a religious festival, in home as well as church, and yet commercialized as we find it here. They have special services for each Advent Sunday, lighting candles in both home and church, and have church services on Christmas eve, Christmas day, and the day after Christmas.

* * *

We notice that our groups in Greensboro, Pleasant Ridge (G), Winston-Salem, Elon College and Asheboro have had bazaars and hope that all did well on them. Elon's was announced by a very clever poem by Mary Halstead Booth, telling of all the things that their women could make and do for the bazaar.

* * *

Ten women from our Winchester church presented a program for the Bethlehem women recently. They have been doing quite a bit of ''caravaning'' in the Valley and are enthusiastic about these visits. Mrs. Cecil Whitlock, president of the Valley women, and Mrs. Edgar Nelson, district chairman, recently visited the Timber Ridge women's society.

* * * * *

Book Reviewers for North Carolina

Fortunate we are in North Carolina to have Dr. and Mrs. W. W. Sloan to review our mission books on Africa—and to do more than that, to tell us some of the information they picked up while on their trip to Africa last summer, and to show slides and pictures of their travels. They took their time and their money to make the

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

More Christmas Doings

The last issue of *Advance* the national Congregational magazine, has an article by a teacher and a mother telling of her experience in building a Christmas scene with her little son.

One of the recent issues of *Life* has several colored pages of drawings showing how certain Christmas customs started. Be sure and see them—they are worth saving.

If you want to make an easy gift for a small brother, sister or friend here's what you need:

An old stocking that is clean (may be cotton, or silk, nylon), rags or cotton, two buttons, thread, piece of ribbon (any color will do).

Cut the foot off the stocking and stitch across the top on the wrong side. Do it on the machine if you can or ask mother to do that. Turn the stocking right side out. Either tie or sew the top corners to make ears. Stuff the head—make it firm—and tie the ribbon snugly to make a head. Sew on buttons for eyes. If you have any pieces of yarn or embroidery thread, make a nose and mouth—yarn will make lovely whiskers. Stuff the body—try not to get it lumpy and sew across the bottom. leaving a long piece hanging. This dangling piece may be split twice to make three sections—plait these, sew securely at end of plait and admire your nice, soft kitty cat

The whole family might like to make a centerpiece for their table. What about a snowman? Here's another how:

An old jar (size that spiced peaches come in), a burned out electric bulb, cotton batting, cloves, wool or sweater scraps, paper (brown or black, and glue.

Rub glue on jar and roll cotton around it. Put electric light on piece of batting and cover securely. Tie it at the bottom and stick in jar. Hold securely by using piece of wool cut to make a scarf. Stick in cloves for eyes, mouth, buttons. Cut out two mitten shapes and glue on man. Make his hat of paper, first cut circle big enough for brim, then cut straight strip to make crown, this may be glued, sewed, or stapled on. Or make a stocking cap from your wool scrap. Take him to the place where he is to stand and cover him with artificial snow (squirt or shake kind) and heap some around his feet. Circle all with greens or holly.

"Father's Role"

By LUCIA MALLORY

Issued by the National Kindergarten Association.

Sometimes I wonder if most of the fathers of today function only as harassed providers of material goods for their families.

Not long ago a mother who has recently come to live in Barnard brought her two little boys to visit the reading room of the city library, where I serve as children's librarian. When they came to my desk to check out some books, she said, "I have to take the children to every place where they cannot go by themselves; their father is too busy to be bothered with them."

I longed to tell her that even a limited childhood companionship with their father might prove invaluable in her son's future years, but I could only reply, "I'm glad you could visit the library, Mrs. Branson. I hope the boys' father, too, will be able to come with them sometime. We've learned that fathers often find a great deal of pleasure in sharing their children's reading and in renewing acquaintance with their own early book-friends."

Many mothers come with their little folks to the library and tell me, as did Mrs. Branson, that their husbands have no time for the children. Few of them seem to realize that no amount of material gain can compensate for the spiritual loss suffered by a family when there is no fellowship between father and child.

The Winton family have given me proof that even a limited time at home can be used to establish a happy relationship between a father and his little son and daughter. As I walked past their home one evening I noticed my friend, Aline Winton, sitting alone on the front porch.

"Where are the children?" I inquired, stopping for a few moments' conversation. "I'd like to tell Tommy about a fine new book on the ways of nature that has come to the library."

"Tommy and Sue walked up the hill with their father to see the roses in Thornden Park," Aline replied. "Please come in and wait for them. They'll be home soon, because Tom, Senior, has a meeting scheduled for eight o'clock. His work with the boys' clubs of the city leaves so little time for his own children that he likes to take advantage of every minute he can be with them."

"I wish all fathers had such interest in their families," I declared, as I sat down beside my friend. "In many homes such companionship is sadly lacking."

"I don't believe fathers lack interest in their children," Aline replied. "They just don't know how to budget their time."

"Isn't that where mothers could help?" I inquired, hoping Aline would tell me how the problem had been solved in her home.

"Yes," she agreed. "When fathers have so little time at home, mothers are apt to drift, as I did, into the habit of doing everything for the children. Fortunately, a memory of my own childhood made me realize that I was making a mistake. On Sue's sixth birthday I was showing her a picture of a tall, smiling man giving a tiny girl, myself at her age, a ride on a bright new sled. The pleasure depicted on those faces brought back all the joyous hours I had spent with my father, and with those memories came the dismaying thought that my children would have no such happy experiences to recall—and yet—hadn't my father, a village doctor, been just as busy as Tom? I realized that my father must have taken advantage of every minute he could be with us, and I determined to help Tom to do that with our children.

"I began by quietly stepping aside, giving Tom a chance to do some of the things I had been accepting as my prerogative. I suggested to the children that they invite their father to go with them on such brief excursions as the one this evening. I didn't want to miss knowing that both of their parents love beauty and books and music—all the fine things we want to be woven into their lives.

"It hasn't been easy for their father to contribute toward the budget of family time, because Tom's work is demanding and commuting is tedious and difficult," Aline concluded, "but he has found many more extra minutes than we had dared to hope that he could when we started to make room for him in our planning."

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

Know Your Officers

This is the first in a series of articles about the officers of the Southern Convention Pilgrim Fellowship. These officers have been very modest, and it has been difficult to get the necessary information. Please urge all the officers and Commission chairmen whom you know to send in information about themselves.

Phil Mann, President—Our president for the next two years is Phil Mann, of the Eastern Virginia Conference. Phil graduated from Whaleyville High School, Whaleyville, Virginia, in 1950. He was president of the student government in his senior year.

Phil is now a junior at Elon College where he is a mathematics and chemistry major. His main extra-curricular activity is being chairman of the entertainment committee this year. He is also president of the Student Christian Association and a member of the Men's Interdormitory Council, and last year was a member of the student legislature.

Last, but not least, he has been a member of the Elon Singers for the past two years He attended the National Pilgrim Fellowship Conference in California last summer. As for the future, Uncle Sam will take over temporarily.

His address is: Phil Mann, Elon College, N. C. Please write him when you need help or information.

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Lebanon Young Adult Group Meets

The regular meeting of the Young Adult Group of the Lebanon Christian Church, Semora, N. C., was held in the home of Mr. and Mrs. John McAden, Burlington, N. C., on November 21st. The members of the class presented their teacher, Mrs. John McAden, a silver platter in recognition of her splendid leadership of our class this year.

Devotionals were led by the Devotional Leader, Mr. Maynard Wells, with scripture taken from the 100th Psalm. The thought was "What Am I Thankful For?" This was followed by a poem entitled "How Can I Be Thankful." Our pastor, Rev. Mark Andes, closed the devotionals with a Thanksgiving prayer.

The class president, Mrs. Ezra Stowe, presented an appropriate story entitled "Thanksgiving Fragrance."

Mrs. Foster Pointer, Program Chairman, presented a report on the progress of our Christmas Pageant, "The Adoration of the Kings and Shepherds." This will be held on December 21 at 7:30 P. M. at the church.

A Nominating Committee was appointed to nominate class officials for 1953 and present the list of names for approval at our meeting of December 12. These were as follows:

1. Mrs. W. F. Hudson, Jr.
2. Mrs. Wilson Lockhart.
3. Mr. R. S. Taylor.
4. Mr. Foster Pointer

At the close of the business session, a recreational period with games and prizes was enjoyed by all. Delicious refreshments served by the hostess climaxed an enjoyable evening for the class.

Mrs. W. F. Hudson, Jr.

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Youth Rally at Antioch Church

Antioch Christian Church was the host Sunday afternoon and evening to the regular fifth Sunday rally of the Pilgrim Fellowship of the Western North Carolina Conference of Congregational Christian Churches.

Over 300 young people were present for the worship and fellowship. The attendance trophy was presented to the Pleasant Ridge group, which had the largest percentage of members present.

In the afternoon the group sang, listened to special singing by groups from the churches, and heard an inspiring address by Miss Pattie Lee Coghill, educational secretary of the Southern Convention of Congregational Christian Churches. A picnic style supper was served in the church basement, and recreation was led during the supper hour by Rev. Bill Simmons.

The host church presented a play in the evening entitled "She Made a Punkin Pie." After the play the officers for the coming year were installed. They are Clem Shankle, president; Charles Oates, vice president; Betty Talbert, secretary; Mrs. Bill Simmons, treasurer; and Rev. Winfred Bray, C. F. Saunders, Jr., Paul Wilson, and Mrs. Raymond Grissom, counselors.

The evening program ended with a Communion Service, conducted by Rev. T. D. Sutton, of Albemarle. This proved a fitting close for a day spent in fellowship with the people of the Antioch Church, who were kind hosts to the visitors.

* * * * *

Father-Son Banquet Sponsored by Laymen

One hundred fathers and sons were gathered at the New Market School cafeteria on Saturday evening November 30, for a Father-Son Banquet sponsored by the Layman's Fellowship of the Western North Carolina Conference of Congregational Christian Churches. There were fifteen father-son combinations and three father - son - grandson combinations present.

The speaker for the evening was Rev. John G. Truitt, Jr., senior at Elon College, who spoke on the topic of "Why I Entered the Ministry." Rev. Truitt is the son of Dr. John G. Truitt, superintendent of the Elon Christian Orphanage, who was unable to attend because of illness. Also sharing their ministerial experiences with the group were Dr. William T. Scott, superintendent of the Southern Convention of Congregational Christian Churches; Dr. D. J. Bowden, dean of Elon College; and Dr. F. C. Lester, of Asheboro. Santa Claus also made an appearance, spreading his usual good cheer.

During their business session the men elected Sybrant Pell, president; Ardell Simmons, vice president; Ralph Riddle, secretary; and Harold James, treasurer for the coming year. The next meeting of the Fellowship will be March 28 in Bennett School Cafeteria, sponsored by the Pleasant Grove Christian Church. An offering of $50.00 was received for the children at the Elon Orphanage.

* * * * *

Relax With Max

We'd like to know how many youth groups observed Work Day for Christ this year. If your group did, will you please write and let me know? Thank you!

* * *

The Managing Editor has been worrying about my psychology, but not

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Immanuel—God With Us

Lesson XII—December 21, 1952.

Memory Selection: *"You shall call his name Jesus, for he shall save his people from their sins."*—Matthew 1:21.

Lesson: Matthew 1:18-25.

Devotional Reading: Isaiah 9:2-7.

Fact, Not Fancy.

There are many fanciful, and even fantastic things about Christmas. But Christmas is a fact, a solid, stubborn fact of history. It is the celebration of a historic event—the birth of a Child, the Christ-Child. It is so deeply rooted in history that history itself turns upon it as a pivot. All the world, dates are reckoned in relation to it. Events happened, or do happen, either B. C., or A. D., "Before Christ," or "In the Year of Our Lord," according to whether they happened, or do happen, before or after this Babe was born in Bethlehem!!! That is something to think about! That is something that even the most blatant atheist cannot rule out of court. That is something that Christians ought to emphasize.

Christmas marks the coming down to earth to dwell in the form of a man, and among men, of the Eternal God. It is the most significant event in the moral and spiritual history of the race. We moderns have almost forgotten that. We have cluttered up Christmas with so many things, we have so commercialized it, that it has lost much of its meaning. We need to recapture "the lost radiance" of Christmas. It is more than a holiday; it is a holy day.

This Is How It Came About.

"Now the birth of Jesus Christ was on this wise"—thus does Matthew begin his narrative of the coming of the Lord Jesus Christ. His approach and his point of view are different from Luke's. But like Luke, he shows the same delicacy and reserve, combined with the same definiteness and clearness, as to leave no doubt as to the fact recorded.

Whereas Luke tells about Mary's experiences, Matthew tells about Joseph's. Here was a man, pure, upright, devout, engaged (betrothed) to a fine young Jewish maiden. In those days betrothal was as binding as marriage itself. The young lady he loves is with child before their marriage. Perhaps he hears from Mary herself the apparantly fantastic story that no man, but rather the Holy Spirit of God was responsible for her condition. His first impulse was to get her out of the community and far away from relatives and friends to spare her the agony and disgrace. But as he thought and prayed about the matter, God made known his will unto the simple-hearted and great-souled man. His doubts were put to rest. He went ahead with his plans to take this woman, vindicated by God, as his wife, and to obey God in all things that he had shown unto him. "And he took unto him his wife, and knew her not until she had brought forth a son."

Fulfilling Prophecy.

"And all this came to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Behold a virgin shall be with child, and shall bring forth a son.' " Matthew was always using the words, "that it might be fulfilled." He saw Christ as the fulfillment of prophecy. In this case he took an incident that had a temporal setting and gave it a timeless significance. Throughout his gospel he presents Jesus as the King, the Messiah, the Promised One. God had kept his word. He had fulfilled his promises.

The Name Above Every Name.

"Thou shalt call his name Jesus, for he will save his people from their sins." The word "Jesus" literally means that, "a Saviour." And the name revealed his mission. He came to save men from their sins. Not only from the penalty, but from the power of sin. He had the power to impart inner resources of the Spirit so that men could live victoriously. By his life and by his death, Christ saves men from their sins, if they yield themselves to him. Jesus is more than Teacher or Example or Master; he is Saviour. There is no other name under heaven given among men whereby men can be saved, except the name of Jesus. Those who believe on him shall be saved.

God With Us.

The folks of that day, and the folks of this day, think of God as being far away and far off. But the ancient prophecy insisted that the name of this Saviour of the world was to be Immanuel or Emmanuel, which means literally "God with us." The Word was made flesh and dwelt among men. God came down in the flesh in the Person of Jesus Christ to live among men. And God has sent his Holy Spirit into the world to live among men and to live in men. God is not far from any of us. He is closer than breathing, nearer than hands and feet, as the poet says. He is with us in all the experiences of life. He is everywhere and always available. Furthermore, because he incarnated himself in Jesus Christ, he knows how to help those who are tempted. God's presence can be as real to us as it was to the shepherds or the Wise Men. Christmas defies time and space and history. It recurs again and again in the hearts of men, generation after generation.

The Greater Miracle.

From the modern and scientific point of view, it is in the realm of the miraculous that a child should be born without a father. And for some, it is regarded as impossible, unthinkable. Well, no use kidding ourselves, we are in the presence of the mysterious. And of the miraculous. But after all, Jesus is himself the *Great Miracle*. When one considers his matchless character, his sinless life, his spiritually dynamic teaching, his marvelous and miraculous works, his sacrificial death, his glorious Resurrection and his mysterious ascension, his increasing influence on the total life of the world and the course of hisory, it is not incredible that his coming to earth was attended by miracle and mystery. And further, the real importance of the event does not lie in the method, but in the results of the supernatural birth. As Dr. Erdman writes, "The real significance of the birth of Jesus, as here related, lies in the fact that the Son of Mary is also the incarnate God, who is able to save those who put their trust in him, for he is all that the blessed name implies, our divine Saviour *Jesus*."

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Lord, save me from that evil man, myself.—*Spurgeon.*

Dedication of Memorial Windows At Linville, Virginia, Church

On Novembe 16, 1952, there was held at the Linville Congregational Christian Church, Linville, Virginia, a dedication service for the memorial windows which have been installed in the building.

The historical sketches given below in this connection were contributed by Mrs. Mary Scott Davis.

* * *

HISTORICAL SKETCHES.

By Mrs. Mary Scott Davis.

An old man, traveling a lone highway,
Came at the evening, cold and gray,
To a chasm deep and wide;
The old man crossed in the twilight dim;
The sullen stream had no fears for him.
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You're wasting your strength in building here;
Your journey will end with the ending day;
You never again will pass this way;
You've crossed the chasm deep and wide;
Why build you the bridge at eventide?"

The builder lifted his old grey head,
"Good friend, in the path I've come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that was as naught to me,
To that fair youth may a pitfall be;
He, too, must cross in the twilight dim:
Good friend, I am building this bridge for him!"

—Anon.

Consider our church as a bridge; for we, too, have builders for the spans. Each, in his own way, has constructed a means for youth to grow, and created a better world for those to come.

* * *

E. L. Depoy and Family.

Most of you here today knew Mr. Depoy and felt the loss of such a worthy member. Unlike many other families that have moved away, the Depoy children have their homes in Linville and are a valuable asset to the church. Mr. Depoy was a very active church worker and was always ready to give help when it was needed. Mrs. Depoy is still a member of this church and an architect of our Christian bridge.

* * *

Charles Rhodes.

A promising young man, his life was tragically ended when he was in the first phases of Christian work. He was a leader of young people and a true designer of the bridge spans for the feet of youth, having been a Sunday school superintendent for a short period preceding his death. He came from a Christian home and his church had high hopes and a great need of him. "Remember now thy creator in the days of thy youth."—Eccl. 12:1.

* * *

Clark Rhodes.

"Greater love hath no man than this, that a man lay down his life for his friends"—John 15:13. Clark's star is the only one in gold in our service flag, he having lost his life in the battle of St. Lo, in France. He was a fine young man and a member of this church, which has sustained a great loss. Our hearts were saddened and our sympathies went out to his dear mother, brothers and sisters.

* * *

Sam Earman.

The Earman family has been active in this church for many years. Mr. Earman is the oldest member at 93, and has served his church well the greater part of his life. He was the treasurer of the Virginia Valley Conference for thirty-two years and is a deacon of our church. He is a man with the courage of his convictions, loving his church, his Bible and his God. "They that wait upon the Lord shall renew their strength. They shall run and not be weary and they shall walk and not faint."—Isaiah 40:31.

* * *

The J. A. Payne Family.

The J. A. Payne family have all been life-long members of this church. "The kingdom of God cometh not with observation." — Luke 17:20. This is a fact that these people realized in many ways, as good Christians, good neighbors and good workers in whatever was their lot. There is only one of this family left, but he shows his interest by his contributions and his presence whenever possible.

* * *

The H. E. Simmers Family.

"Now the God of hope fill you with all peace in believing that ye may abound in hope, through the power of the Holy Ghost."—Romans 15:13. Not many members of this family are left, but through the words of Paul, which may have been the prayers of Mr. and Mrs. Simmers, they too have had a part in the bridge for youth.

* * *

Emanuel Sipe.

Emanuel Sipe was one of the pioneers, a deacon, a leader of this Linville Church. His life must have been one of faith, not only of the things of his own day, but for the future generations. "Now faith is the substance of things hoped for and the evidence of things not seen. For by it the elders obtained a good report." —Heb. 11: 1-2. Colonel Sipe was a man of faith, and by his faith in generations to follow, he realized that man's extremity is God's opportunity.

* * *

J. A. Taylor and Family.

Many people here remember Mr. Taylor and his good wife. I will always remember him as a man who loved to sing. He was a leader in our church and a deacon for many years. His passing was a loss to our church and the community, for he was always present to help in every way possible. His family, former members of this church, have moved to other communities and have continued their work of Christian service. "In the world ye shall have tribulations, but be of good cheer, I have overcome the world."—John 16:33.

* * *

Mr. and Mrs. W. H. Hosaflook.

Mr. and Mrs. W. H. Hosaflook were public-spirited citizens of this community and true builders for our bridge of youth. They were ever helpful to those in need and as Christians and members of this church, their influence has been far-reaching. One can hear them saying now to their sons, "Choose ye this day whom ye will serve." If they had made no other contribution to the building of God's kingdom than that of their son, Roy, they had spent their lives wisely and well.

* * *

The L. S. Rhodes Family.

Mr. L. S. Rhodes was a deacon for many years and was ready with words of comfort for those who needed help. His wife was his helper and loving homemaker. They had a large family who were all members of this church at one time. The church was of supreme importance in their home, Their Christian building has been the means of guiding many in the path of better living. Our present Sunday school superintendent is a great grandson of this union.

* * *

Harold Rhodes.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Harold Rhodes, a member of this church and a leader of the Laymen's Fellowship, was a man of honesty, integrity and a

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

As I say, my mother used to tell me that "work tells." How about this report! Isn't it a beauty! Well, I thank you from the depths of my heart. It is so nice to send checks to our friends who have given the orphanage kindly credit. Thank you so much for helping us. We must have help to completely reach our goal. Watch our reports with your prayers and checkbooks. If you stood at the call of 81 children for every nickle spent on all their entire living and maintenance, you would know what I mean.

How is the leg? Better; but I am getting plenty tired of steeping my toes in a warm solution, trying to stop their "weeping." I tell my friend, Bill Scott, that tears at both ends is entirely too much. So here I sit, fairly unhappy about being kept off my foot at such a busy time. I need your help and your prayers. One visitor, seeing my foot so brown from the solution, remarked about it. I told him I was only beginning to "rust out." Well, I am made happy by your helping us to reach our goal.

The children are doing all right. The matrons and other staff workers are putting in their best service, and here I sit. But God can go where I cannot, and I trust him simply to make many a trip for these children and the work we are all doing here. My prayer is that every church and person will be divinely blessed who remembers the orphanage now.

John G. Truitt,
Superintendent.

REPORT FOR DECEMBER 4, 1952

Commodities for the Week.

Broyhill Furniture Factories, Lenoir, N. C., Honey.

Mrs. J. M. Riddle, Sanford, N. C., Clothing.

Todd Christian Church, Shawmut, Ala., Clothing.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$15,006.74
Eastern N. C. Conference:		
Bethlehem	$ 6.00	
Liberty (Vance)	190.00	
Martha's Chapel	15.00	
Mt. Auburn	9.33	
* New Elam	70.86	
* O'Kelley's Chapel	6.50	
* Pleasant Hill S. S.	11.40	
* Shallow Well S. S.	71.80	
Wake Chapel	1,606.07	
		2,040.96
Eastern Va. Conference:		
* Cypress Chapel	$ 67.57	
* Eure	28.75	
* Hopewell	27.75	
* Johnson's Grove	25.00	
Christian Temple	25.00	
Rosemont for Jo Ann Arnold	20.00	
Rosemont	120.00	
* Oak Grove	20.00	
South Norfolk for Jeanie Cook	10.00	
South Norfolk for David Haith	12.00	
* Union (So)	60.00	
		416.07
N. C. and Va. Conference:		
* Belew Creek	$ 23.10	
* Bethel	32.85	
* Burlington	965.00	
* Mebane	40.00	
* Mt. Zion	45.45	
Reidsville S. S.	351.00	
Shallow Ford	18.75	
* Union (Va.) S. S.	50.00	
* Burlington, Bev. Hills	52.50	
* Greensboro, Calvary S. S.	27.00	
		1,605.65
Western N. C. Conference:		
* Antioch (C)	$ 32.65	
Brown's Chapel S. S.	5.00	
Hank's Chapel	58.64	
High Point, First	40.00	
* Pleasant Ridge	60.64	
* Pleasant Union S. S.	62.30	
* Seagrove S. S.	26.00	
		285.23
Virginia Valley Conference:		
Bethel	$ 6.00	
* Newport S. S.	61.25	
Winchester S. S.	8.34	
		75.59
Total		$ 4,423.50
Grand Total		$19,430.24

*Thanksgiving Offerings.

Special Offerings.

Amount brought forward		$25,429.56
Richland Christian Ch., Richland, Ga.	$ 19.51	
Henry V. Harman, High View, W. Va.	1.00	
Robert Lee House S. S. Class, Newport News Church for Marie Proctor	20.00	
Mr. & Mrs. M. M. Vipond, Norfolk, Va., in memory of Oscar L. West	10.00	
Mrs. J. M. Riddle, Sanford, N. C.	5.00	
A Memorial Gift from J. E. Daniely, Elon College	5.00	
Mrs. Kate McCain, Warwick, Va., in Memory of Dr. C. E. Newman	15.00	
Young People's Class, Reidsville Church for Phyllis Morningstar	10.00	
Ladies' & Men's Bible Class, Winchester Church	10.00	
Young Adult Class, Happy Home Church for Ben Black	6.00	
Special Gifts	226.90	
		328.41

Thanksgiving Offerings.

Jule Peace, Mebane, N. C.	$ 20.00
A Friend	50.00
Miss Lura Kennedy, Worthville, N. C.	35.00
Charles E. Miller, Graham, N. C.	25.00
Rev. R. L. Hendrickson, Linclon, Kansas	20.00
Mrs. E. H. Morris, Asheboro, N. C.	5.00
Thos. O. Morrison, New York, N. Y.	10.00
R. E. Prince, Fuquay Springs, N. C.	5.00
C. W. Jones and Family, Suffolk, Va.	10.00
S. J. Hinsdale, Burlingto, N. C.	15.00
A Friend	5.00
Mrs. M. R. Rives, Graham, N. C.	3.00
Dr. Chas. D. Johnston, Elizabeth City, N. C.	25.00
Laymen's Fellowship of W. N. C. Conference	49.06

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

Mrs. J. L. Burgord, Winston-Salem, N. C.	5.00	
Barkley-Oxford Equipment Co., Burlington, N. C.	100.00	
Alfred W. Haywood, New York, N. Y. ...	50.00	
		432.06
Total		$ 760.47
Grand Total		$26,190.03
Total for the week		$ 5,183.97
Total for the year		$45,620.30

SIGNIFICANT SERVICE.

(Continued from page 2.)

is president of the Student Y this year) was of great value to me. I came here to study business, but I have decided to enter the Christian ministry because I believe I can better serve the Kingdom of God that way. I have had long discussions with our minister and believe that the principles of the Congregational Christian Church, with autonomy for the local church and freedom or conscience, are in accordance with my own beliefs. I would like to request that this church give me your support and backing in sponsoring me for the Christian ministry."

Thereupon, a motion was made and passed recommending that Gil Marsh be enrolled as a ministerial student by the Eastern North Carolina Conference.

PRE-CHRISTMAS PROGRAM.

(Continued from page 6.)

dinner and Christmas party, at the home of Mrs. Ada Mitchell, 4:00 p. m.

Dec. 21—Christmas service of carols and lights, featuring the combined choirs of the church and Mr. Felix Fournier and his magic violin, and a Christmas message by Dr. Wm. T. Scott.

Dec. 23—Willing Workers Christmas party, at the church, 3:00 p. m.

Dec. 24—Pilgrim Fellowship goes caroling to the home of a shut-in, meeting at the parsonage at 9:00 p. m., and returning there for refreshments.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

trip, and now we have the opportunity of hearing them tell about it—and for getting "credit" for listening to them, for Africa is our "foreign" study this year.

If you want them to come to your society, write Dr. and Mrs. W. W. Sloan, Elon College, N. C. And remember, it is only the courteous thing to do to pay at least their travel expenses—although a little "honorarium" would not be amiss for these experts!

The reviewers of the home mission study book, as announced by Mrs. W. T. Scott, North Carolina women's president, are:

Mrs. Carl H. Dawson, Elon College, N. C.
Mrs. H. E. Robinson, 522 Parkview Drive, Burlington, N. C.
Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, N. C.

They will each review *These Rights We Hold*, the home mission study book written by Dr. Fred Brownlee of our own denomination. It is interesting that in two successive years the home mission books were written by Congregational Christians. Of that we should be very proud!

Mrs. Scott would like to have someone from the Raleigh-Henderson area to review the home mission book. If you would be willing to do it, or if you know of someone you think would be good, please write to her at Elon College.

RELAX WITH MAX.

(Continued from page 11.)

as much as I have, I'll assure you. I did manage to pass last quarter, and this quarter I'm taking child psychology. Anybody need an educated baby sitter?

* * *

Here's another one about a boy and a piece of pie—The mother had just refused to give little Johnny his fourth piece of pie, telling him that if he ate any more he would "bust." Johnny thought a moment and replied, "Pass the pie, Mommy, and stand back."

* * *

The patient was lying on the stretcher, waiting to be pushed into the operating room. "I'm so nervous," he remarked to a sympathetic young nurse standing by. "This is my first operation."

"So am I," said the young lady. "My husband is the doctor and it is his first, too."

MEMORIAL WINDOWS AT LINVILLE DEDICATED.

(Continued from page 13.)

deep sense of his duty toward his fellowman. He believed that actions speak louder than words, and this was evidenced by his ready response to the many calls that came to him. Harold was a man of retiring nature, but with a heart as warm and tender as a breath of spring.

I do not think of him as dead,
Who walks with us no more;
Along the path of life I tread,
He has but gone before.
And still his silent ministry
Within my heart hath place,
As when on earth he walked with me
And met me face to face.
Within the maddening maze of things,
When tossed by storm and flood,
To one fixed thought my spirit clings—
I know that God is good.

* * *

The J. A. Scott Family.

One of my earliest remembrances of my father, Rev. J. A. Scott, was sitting on his knee and trying to learn verses of scripture. I learned many which I feel have always been a tower of strength to me. I think his favorite was, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." When I was a little older my mother said, "Keep thy heart with all diligence, for out of it are the issues of life." I feel that the members of this family have contributed much to the building of the spans of the bridge we have been speaking of today.

It singeth low in every heart,
We hear it each and all,
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore,
The kind, the brave, the true, the sweet,
Who walk with us no more.

* * *

The Window with No Name.

I should like to mention the window that has no name on it—Mr. and Mrs. Warner Stearn. Let us tell them now how much it means to have such consecrated people living and working in our church. It is our prayer that their days may be long and rewarding in the Master's service. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."—Psalm 115:1.

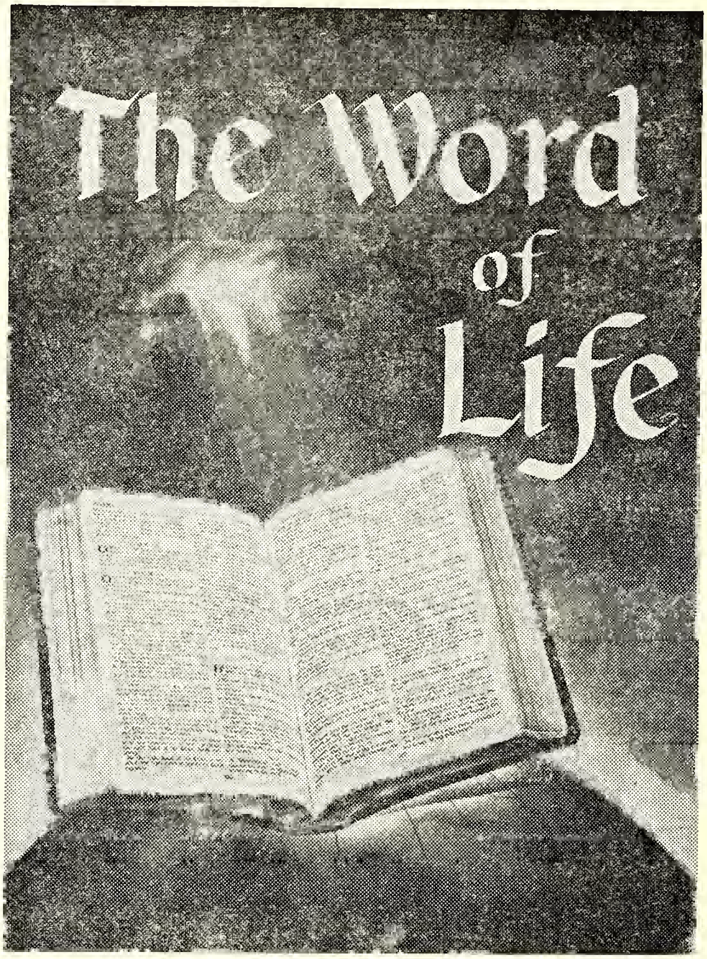
* * *

It is on my heart today to mention the names of a few lay workers. They are in the families we are honoring today, though their names do not appear on the windows.

The prayers of the righteous avail much, and I feel that generations to come will be blessed and the feet of many a wayfarer will be guided over this bridge to a more abundant life. These names are: Miss Fannie Simmers, Miss Sallie Payne and Mrs. Ora Scott Earman. "Who can find a virtuous woman? for her price is far above rubies."—Proverbs 31:10.

The Bible Most Powerful in the Home

UNIVERSAL BIBLE SUNDAY
DECEMBER 14, 1952



The strength of any nation is found in the home and family life of its people. From the Bible millions of homes of our nation have through the decades drawn courage, guidance and joy. Almost without exception, our greatest leaders have acknowledged the influence of a home devoted to the Bible and its teachings. In the training of children and youth, there is for it no substitute. Tolstoy well said: "I cannot think how the education of children would be possible if the Book of books did not exist."

The example set by one's mother is never forgotten. "The Bible in our home was not a book of record of births and marriages. It was in constant use. Mother not only asserted its value, but she convinced us of it by her own life and her use of it."

Such an influence is likewise true for godly fathers. "My father never left the house in the morning without stopping before the family Bible, opening its pages, removing his hat and standing reverently and reading a portion with which to start the day. Closing the Book, he replaced his hat and left the house, with that act indelibly impressed on the heart of the little girl who observed him."

Harnack's authoritative work on "Bible Reading in the Early Church" is replete with proof that home Bible reading and Christian virility have gone hand in hand from the earliest days. His premise is irrefutable that "the Reformation, by placing the Bible in the hands of every Christian layman, only returned to the simple confidence of the early church."

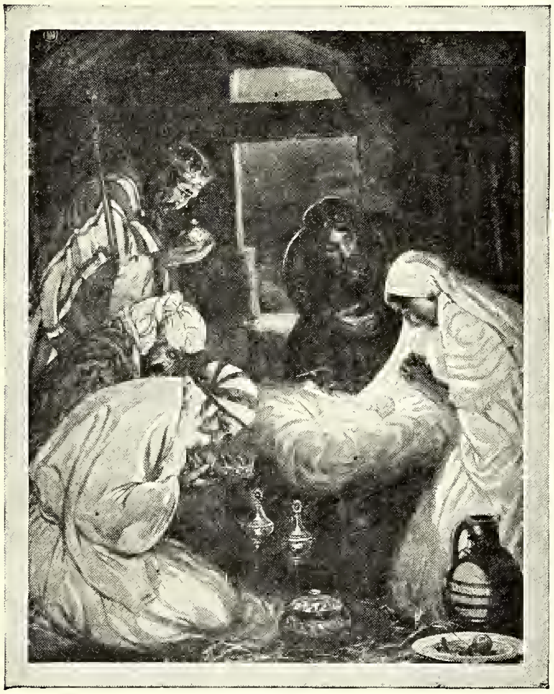
HISTORICAL SOCIETY, [illegible]
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIV RICHMOND, VA., THURSDAY, DECEMBER 18, 1952 NUMBER 50

O, Come, Let Us Adore Him...



A Christmas Prayer

By MRS. J. EVERETTE NEESE

The folly of their greed for pomp and power on earth
At this Yuletide make men to see,
O God. This prayer I breathe to Thee:
Instill within their sinful hearts
The message of that holy birth.

May peace on earth, good will to men
Be heralded over all the world, and then,
O God, make foolish hate and war to cease,
Make all men everywhere to long for peace.

Help me, hear God, to catch the gleam of His bright star,
And to Him, as men of old brought royal gifts afar,
May I remember a rugged Cross and give myself anew.
May His own words be heard this day,
"My peace I leave with you."

News Flashes

The Sun's staff wishes each of you a very happy Christmas. There will be no paper issued next week.

Superintendent W. T. Scott and President L. E. Smith were visitors for a few minutes at the office of publication this week.

Timothy Chang's address is Scioto Club, Stadium Dormitory, Ohio State University, Columbus, Ohio. He will be glad to hear from friends in the Southern Convention.

Rev. Henry E. Robinson, Secretary of the Convention's Executive Board, reports a constructive meeting held last week at Henderson.

On Sunday evening, December 1, at Second Church, Norfolk, Mrs. J. Everette Neese will present the dramatic reading, "Noel Nocturne."

Miss Sally A. Daniels, for the past ten years Promotion Manager of the Pilgrim Press, left December 1 to become Sales and Promotion Manager of Carroll Whittemore Associates, Boston, Mass.

A Bible Exhibit and Tea was held Sunday afternoon at our Durham Church, of which Dr. Stanley C. Harrell is minister. Old and unusual Bibles, together with articles of religious interest, were on display in observance of Universal Bible Sunday.

The Committee on the Ministry of the Eastern North Carolina Conference met Wednesday afternoon in the study of Rev. R. L. House at Southern Pines. Dr. Will B. O'Neill is chairman of the Committee. Rev. R. L Jackson presented Mr. Gil Marsh to the Committee for consultation.

News has reached us of the death of Fred M. Dunaphant of Atlanta, Ga. Both Mr. and Mrs. Dunaphant were former students of Elon College. They and their family have long been associated with our Central Congregational Church of Atlanta. Mr. Dunaphant was in the construction business in Atlanta.

At Christmas

At this time of year, as at no other, "the soul feels its worth." Not one of us, however sophisticated in his religious thinking, but who feels a strange stirring in the breast at Christmas. It is as if the better angels in us echoed the age-old song, "Christ the Savior is born!" We think of Santayana's penetrating lines:

"It is not wisdom to be only wise,
And on the inward vision close
eyes,
But it is wisdom to believe the
heart."

True, there is much about that first Christmas we do not understand. Loving and devout minds have couched it in the poetry, the imagery of the Orient. But he is poor in mind, indeed, who cannot see behind the poetic line the grandeur of the historic fact: Jesus the Savior *was* born! "He saw with open eyes," said Emerson, "the mystery of the soul. One man was true to what is in you and me. He, as I think, is the only soul in history who has appreciated the worth of man." It is this that lifts the heart and restores great expectations at Christmastide; the soul feels in Christ its true worth.

Frank E. Ratzell.
Asheville. N. C.

Universal Week of Prayer

Every Christian will discover a rich fellowship in the observance of the Universal Week of Prayer, January 4-11, 1953, with other Christians around the world. The theme for the Week of Prayer is "Seven Steps toward Spiritual Progress." The daily

(Continued on page 15.)

To Hold Three Leadership Training Institutes

Miss Leila Anderson of the National Division of Christian Education of the Congregational Christian Church will be in North Carolina for three Leadership Training Institutes early in January.

These institutes will be for teachers of all age groups as well as for all interested in improving our Sunday schools.

The general theme of each institute will be: "Methods of Teaching the Bible." They are sponsored by the Conference Sunday School Conventions, Conference Committees on Religious Education, and the Southern Convention Board of Christian Education.

The meetings will be held in the evening, classes being at 7:30 and 9:30 o'clock. The first institute will be at Burlington, First Church, on Thursday, January 8; the second at the Sanford Congregational Christian Church on Friday, January 9, and the third at Wake Chapel, Fuquay Springs, N. C., on Saturday, January 10. Plan to attend the meeting nearest you.

For further information, write to Pattie Lee Coghill, Educational Secretary, Elon College, N. C.

The North Carolina and Virginia Conference

The Conference was held November 11 and 12 with the Bethlehem Church, Altamahaw, N. C. This 1952 Conference session met in a lovely new church building and even though it rained part of the time, the confer-

(Continued on page 15.)

CHRISTMAS SHOPPING

Do you ever do your Christmas shopping by mail? You may thus avoid being jostled in the crowd and having your toes stepped on.

Why not send at least one Christmas gift subscription to your church paper? You avoid all risks of error in sizes, colors, habits and styles. You gain solid assurance that your gift will be welcomed, and used, and enjoyed throughout the entire year.

Think of your friends who might enjoy THE SUN. Send them a one or two years subscription. The gift is economical and lasting. Send your subscriptions today.

Our Churches Report . . .

Second Church of Norfolk On the Air

During the month of December the morning worship services at the Second Congregational Christian Church of Norfolk, Va., are being tape recorded by Station WRVC (FM) for broadcast at 3:30 each Sunday afternoon.

The WRVA Radio Dialog for the month of December has the following notation in it:

"The Second Congregational Christian Church, Norfolk, from which WRVC (FM) broadcasts at 3:30 p. m., the recorded Sunday morning services, has for more than half a century rendered effective service—first in the northwest area and now in its beautiful home of colonial architecture in the rapidly developing Ward's Corner vicinity.

"The Rev. J. Everette Neese, pastor of this congregation, was educated at Elon College and Andover Newton Theological School in Boston. Serving his fifth year in this pastorate, the Rev. Mr. Neese has demonstrated a leadership and devotion represented in the progress of this church. His friendly personality has won a host of friennds. The music, heard with greatest fidelity on a frequency modulated station, is directed by Mildred Gibson, with Iva Moore McBride, organist."

* * * * *

## News of Suffolk Christian Church

It is with interest that we have read the reports of the progress of the churches of the Southern Convention and we wish to add our voice to those reports.

During the past year the Sunday School of our church has shown a commendable gain. The work in the children, youth and adult divisions has not been limited to a Sunday morning discussion but expresses these in service to the community, to the church and to individuals. The programs of study, service and fellowship are good. We have set our goals for ourselves that will require effort and devotion to attain and that outreach is the most important single thing we do.

Last Friday, December 5th, the Woman's Fellowship had a very successful and satisfactory day in its annual Church Fair. Those who gave so unselfishly of their time and effort were very tired when the doors closed at 9:00 P. M. But they were a very satisfied group, too. The fellowship they shared was rich and effective and their tasks were well done.

Recently Dr. John G. Truitt assisted in the service of re-dedication of the sanctuary and the dedication of the Griggs Memorial. That memorial is composed of a beautiful stained glass window, 'Christ The Light Of The World," designed and created by the Willet Stained Glass Company of Philadelphia; the addition of new paneling immediately beneath the window; the installation of new electrical fixtures and the complete re-decoration of the sanctuary. We are indeed happy with these physical changes and additions.

In every area of church endeavor much remains for us to accomplish but as we look back over the year's work there is a sense of satisfaction and our re-dedication coupled with a deep thanksgiving and great hope for the future.

D. N. Vore,
Pastor.

* * * * *

Newport News Church Holds Bible Festival

"A Festival of the Bible", which turned out to be one of the most interesting and exciting evenings our church has had, was held in the First

(Continued on page 8.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor ....Robert Lee House
Managing Editor ....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snydor, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond Va., July 25, 1922, under Act of March 3, 1879.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him by Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

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Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITOR'S *Desk*

The Son and *The Sun*

This publication has exalted Christ for more than a century. It has sought to give more than lip and pen service to the Master; it has sought incessently to build and to extend Christ's Kingdom, and it has endeavored to keep the streams of sustenance flowing freely for the institutions of the Church. That it has succeeded in no small measure is an occasion for gratitude and renewed effort.

Christmas is a time when we look back with reverence upon the infant Son of God. We review his teachings, sing of his birth, and reflect on his spirit. Then we endeavor to project his spirit and message throughout the coming days.

The Sun and the Son are laborers together with God. The Sun, the junior and imperfect member of this partnership, endeavors to be a contemporary mouthpiece for the beloved Son. Each successive issue is concerned with his person, his message and his mission.

We believe that it is no exaggeration to claim that The Sun has been and is an effective instrument in the hands of the Son. Multiplied witnesses have testified through its columns during the past century. Each issue during the coming year will reflect on his teachings, quote his followers, report his victories and plead for his world-wide mission.

Your faithful reporting of news, your promotion and renewal of subscriptions—yes, and your gift of additional subscriptions—will all help to carry the gospel story. Think of the beloved layman in our Chapel Hill Church who gave subscriptions to all members who did not receive their church paper! How could one find a better way to multiply the witness of the Son? We, therefore, earnestly solicit your prayers, your news, your subscriptions.

The Horizontal View of Life

The minister stepped into his regular pulpit the last Sunday in August and delivered the sermon. Naturally, he expected to preach the next Sunday, and the next, and the next. But not so! Illness intervened, and he preached again for the first time three months later.

It is so easy for the minister to preach with the bland confidence that there will be another opportunity next Sunday and the next. This feeling allows for a degree of complacency. Failing to make adequate preparation and do a good job one Sunday, one naturally assumes that one will make up for it all right next Sunday. Ah, if one could only be sure! Richard Baxter, we are told, once said that he "preached as a dying man to dying men, as never sure to preach again." "Poor Richard," we are tempted to say, "isn't that a bit morbid?" And yet his approach was more in line with reality than much of our conventional preaching.

And, to be sure, the pew as well as the pulpit may be guilty of taking sermons with the proverbial grain of salt. If one does not get to church today, what of it? There will be a sermon next Sunday; in fact, an endless succession. True, but the layman may not hear them. Each sermon may be the last. Frequently it is the last for someone. That realization should quicken the pulse of listening.

During eighteen days at the hospital, the minister had the new experience of studying life consecutively from the horizontal position. There for a season he joined the great fraternity of the helpless. There he thought of them—the babies, the afflicted, the maimed, the incurable, and resolved never to overlook or forget their presence and predicament. One never knows when he will join that great fratehnity, or how long he will remain in its category.

A second truth gradually dawned upon the incumbent preacher; namely, the miracle and power of helplessness. This paradoxical truth was stated by St. Paul to the Corinthians: "When I am weak, then am I strong." Experience seemed to attest this truth. Letters of condolence came from protagonists and antagonists. When hands must relinquish a task temporarily or permanently, others come to the rescue. Even weakness may have compelling power. That is the message of the Cross.

And what is the message of Christmas? It begins with a helpless Babe in a manger. There is the miracle and power of innocence and helplessness. Hearts are touched, human needs are met, the underprivileged become the privileged, and the wayward and sinful are constrained by the love of God.

Still another factor became apparent: the great fraternity of helpers. The patient in the hospital is cared for by doctors, nurses, dieticians, orderlies, technicians, maids, cooks, electricians, pharmacists, benefactors, etc. Moreover, one thinks of parents who take care of their children, and children who care for their aged and ailing parents. It is sobering to think anew of all those to whom we are indebted. God has his ministering angels, and their name is legion.

The horizontal position is conducive to meditation and prayer. There comes a new awareness of God's grace, mercy and healing. Prayer becomes more deliberate, searching and submissive. Like Albert Edward Day, the patient finds time to study "The Autobiography of Prayer." Solitude whispers its own message of orientation.

Even sickness, it appears, has its sweet compensations: The balm of silence, the sealing and maturing of friendship, the emancipation that comes with the sacrifice of lesser desires, the deeper and fuller understanding of God's will.

Some years ago Ellery Sedgwick endited an anthology, **Atlantic Harvest,** which included an essay on "Twenty Minutes of Reality." The writer described her experience of being wheeled out to the hospital porch for the first time after an operation. It was, she wrote, an ordinary, cloudy March day, almost a dingy day. Then she goes on to say: "Here, in this everyday setting, and entirely unexpectedly, my eyes were opened, and for the first time in all my life I caught a glimpse of the ecstatic beauty of reality. I cannot say exactly what the mysterious change was, or whether it came suddenly or gradually. I saw no new thing, but I saw all the usual things in a miraculous new light—in what I believe is their true light. I saw for the first time how wildly beautiful, beyond any words of mine to describe, is the whole life. It was not that for a few keyed-up moments I **imagined** all existence to be beautiful, but that my inner vision was cleared to the truth so that I **saw** the actual loveliness which is always there; and I knew that every man, woman, bird and tree, every living thing before me, was extravagantly beautiful, and extravagantly important. Once out of all the gray days of my life I have looked into the heart of reality; I have witnessed the truth; I have seen life as it really is—ravishingly, ecstatically, madly beautiful, and filled to overflowing with a wild joy and a value unspeakable."

ALL MY HEART THIS NIGHT REJOICES

All my heart this night rejoices,
As I hear, far and near,
Sweetest angel voices;
"Christ is born," their choirs are singing,
Till the air everywhere
Now with joy is ringing.

Hark! a voice from yonder manger,
Soft and sweet, doth entreat,
"Flee from woe and danger;
Brethren, come; from all doth grieve you
You are freed; all you need
I will surely give you."

Come, then, let us hasten yonder;
Here let us all, great and small
Kneel in awe and wonder.
Love Him who with love is yearning;
Hail the Star, that from afar
Bright with hope is burning.

Thee, dear Lord, with heed I'll cherish,
Live to Thee, and with Thee
Dying, shall not perish;
But shall dwell with Thee forever,
Far on high, in the joy
That can alter never.

--Paul Gerhardt, 1656.

Every complication may have its compensation. The convalescent emerges with a new appreciation of the restored privilege of mobility. On one occasion a speaker arrived at this peroration: "Now in conclusion, there is one thing I would like to drive home, and that is a Cadillac!" The convalescent knows that whether he is permitted to drive a Cadillac or a Crosley, he is among God's privileged ones. There are so many who will never drive either again, who will never leave the hospital alive. And any experience which brings one to a heightened appreciation of the privilege of living, however grievous it may be for a season, must be reckoned as a precious asset.

CHRISTIANS AT CHRISTMAS

"For there is born to you this day in the City of David, a Saviour, who is Christ the Lord."

Journeying swiftly, silently, through the long hours of darkness, Three Magi of the East traveled twelve nights under the quiet stars, "And they came into the house and saw the young Child with Mary his mother, and they fell down and worshipped him; and opening their treasures they offered unto him gifts."

What shall we give this Christmas? Christians turn the world upside down to give gifts to one another. Yet, too much of our giving is really selfish. We give generously to those who we expect will give to us, and often sparingly or not at all to those unlikely to think of us. Thus we make a travesty of Christmas. . . .

On birthdays, it is customary to give to the loved one whose birthday it is, a gift. Christmas is the birthday of our Lord. We can only give to him as we give to others. Gifts to missions are gifts of love in the name of Christ the Lord, giving healing to the suffering, comfort to the sorrowing, courage to the heavily laden, and peace to the anxious. Loving even the unlovely for the sake of what they might become if only God's love could be shed upon their lives is ever the ministry of Christ's Church. Christmas will be even more joyous if we give gifts that are creative of joy to others, who, through our gifts, may discover the Christ Child as their Lord.

—Leonard M. Outerbridge.

St. Nicholas in a New World

By the Late S. PARKES CADMAN, D. D.

Many of life's finest souls are hidden from our eyes, or lost in the recesses of the past. Some individuals sheltered themselves behind their benevolent deeds. Others existed so remotely or obscurely that we know them only by the continuous beneficence flowing from their careers. Saints who taught the great to mingle with the lowly, the wise with the simple, the rich with the poor, seldom received the homage their fellowmen offered to poets, statesmen, kings. Their reign is an invisible dominion; they distribute God's gifts throughout the earth. To them we owe the defeat of tyranny and cruelty, the freshness and fragrance of peace and good will. Their hearts leapt like flames to greet the Christ. They shared the riches of his grace with the needy and the desolate.

Such a saint was Nicholas, the bishop of Myra, whose day of celebration dates from December 6, 326 A. D. His various names indicate the spaciousness of his influence. In Latin, Sanctus Nicholaus; in Italian, San Niccolo, or Nicola di Bari; in German, Der Heilige Nicolaus, or Niklas; in Dutch, St. Nicholaas or Niclacs; in English, plain St. Nicholas; and here in America we have come to call him good old Santa Claus. He is the patron saint of children, especially schoolboys, of portionless maidens, of sailors, travelers and merchants. He is also the protector against losses by thieves and robbers or violence. He is the chief national hero of Russia, the patron of Bari, of Venice, of Freiburt and of numerous other cities and towns, particularly those located on the coast, seaports and places engaged in commerce. If knighthood had its St. George and chivalry its St. James, serfhood had its St. Nicholas. He is emphatically the leader of democracy, the joyous saint of the people, the bourgeois "holy one" invoked by the peaceable citizen, by the laborer who toils for his daily bread, by the merchant trading from shore to shore, by the mariner venturing on stormy sea. The captive, the prisoner, and the slave, in many lands beyond our own, unite with the orphan and widow in his praise.

Effigies of St. Nicholas, that benign ecclesiastic, with his embroidered robes glittering with gold and jewels, his mitre, crozier and three attendant youths, meet one at every turn in some of the countries mentioned. No saint in the calendar has so many churches, chapels and altars dedicated to him. He is honored as the representative of humanism rather than nationalism, and as the directing personality of the Yuletide Feast.

It is useless to attempt the historical verification of his career. His cult is as famous as its origin is unrevealed. Many of the accounts given of him are mainly legendary. Yet beneath them is the usual core of truth. A bishop bearing his name and venerable for his piety and generosity was loved and esteemed in the Eastern Church during the sixth century. It is claimed that this bishop held the see of Myra during the reign of the Roman emperor, Diocletian; that he had been a wealthy young man many years before this. Marriageable maidens who cast coy glances at Patra's young patrician received no incouragement from him. After much reflection he entered the ministry, was ordained a priest. He gave his substance to the poor, his service to the people, his life to God. In furtherance of his piety he made a voyage to the Holy Land during which a violent storm arose. The ship's master implored his help, whereupon he prayed so effectively that the raging waves were stayed.

On returning from Palestine, St. Nicholas transferred his residence to Myra, where he pursued a retired life of humility and service. But the eyes of the devout were on him, and when the bishop of the city died they insisted that he should be elected to succeed him. Time would fail to tell of the wonders of his episcopate: he fed the hungry, saved Myra from famine, rescued the innocent from unjust penalties. Yet all these contributions could not defend him against the anger of reviving paganism. The politicians plotted; the populace gave vent to its passions, and men fought like beasts. Meanwhile, the bishop tended his flock and communed with the Good Shepherd. When a drunken reveller asked him in what he found contentment during such troubled days, he answered, "I have the supreme happiness." "What is that?" inquired a cynical bystander. "The happiness that comes of joyous giving," replied St. Nicholas; whereupon his critics protested that he was mad.

One does not have to reconstruct at length the details of his career. It should be clearly understood that no one of his high rank could be a holy bishop under Diocletian without exposing himself to the tyrant's vengeance. The besotted Romans supported the emperor's reprisals. Hence

(Continued on page 15.)

CHRISTMAS MAGIC

By C. REXFORD RAYMOND

The myth of Santa Claus holds hidden truth.
For gifts which seem to come from far away,
To cheer the children in their winsome youth,
May foster faith upon some future day.
The fable of the Saint who brings them treasure
From Arctic snows to fill their Yule with glee,
Foreshadows gifts of God beyond all measure
To bless their lives throughout eternity.

We carol Christmas songs with glad accord
And tell the tales of Magi and the Star,
For Christmas is the birthday of our Lord
Who lives with us and does not dwell afar.
Christ helps us keep our flag of hope unfurled;
And tells us: "I have overcome the world."

News of Elon College

President L. E. Smith, Elon College, N. C.

Elon College News Notes

The Elon basketball team has met and upset some heavy teams this year. High Point edged the Christians out by two points, but it took overtime to do it.

* * *

President L. E. Smith and Superintendent Seott were in Eastern Virginia the first of the week. They left there for New Market, in the Virginia Valley, on Tuesday.

* * * * *

Christmas — 1952

The love of God always manifests itself in due season. Man's rebelliousness became so intense throughout the passing centuries, his sins against man and God became so great and so evident, that God threatened to destroy him completely and remove him from the face of the earth. In the midst of wrath, God's love for man and the world was manifested in the gift of his Son, our Lord.

Love is a moving force in human experience. Before it, barriers that separate men and nations give way. Darkness that obscures the pathway of wayward feet is scattered and the way made plain. Obstacles that would defeat the forces of righteousness are plucked up and cast away Sins that would damn man's soul are, by the power of God's love, forgiven and cast away, and the sinner is given a clear title to priceless treasure that shall not pass away

Each year at this season through the passing centuries, the Christian world has celebrated the birth of Christ. We sing the songs of nativity, hymns of adoration, anthems and oratories exaulting his greatness and power. We offer our prayers of thanksgiving and praise. We preach our sermons telling of his mercy and exhorting men everywhere to repent of their sins, accept Him as their Saviour, and enthrone Him in their hearts as the Lord of their lives.

This Christmas season of 1952 shall not be different. Already Christian hearts are warm with a sense of devotion as they prepare their gifts that proclaim Him Lord and King. May our gifts be our best and expressive not only of our devotion but of our faith.

As we make room for material growth and prepare for an upsurge in business, may we make room for Him in our hearts and prepare for that overflow of devotion and love that God desires so much to give to us on this, the birthday of His Son. "Whosoever hath Him hath life, and that life is the light of the world."

* * * * *

Apportionment Giving

The years pass quickly. The longer we live the shorter the years seem to be. For our churches the years seem short. The time given in which the local church has to meet its obligations beyond its community seems to be short.

Our Sunday schools and churches have done very well by the College. Appreciation and thanks are hereby expressed. In fact, we have done so well that every congregation should make a special effort to see that we raise the total amount apportioned to the College one year at least. It won't take much if every church would contribute. We have only $1,000.82 to raise to assure the College of the full amount apportioned.

In view of the great needs of the College, won't your church and your church and your church take this matter to your people. I find that people are glad to contribute when they understand.

Previously Reported		$13,749.53
Eastern N. C. Conference:		
Fayetteville	$ 2.50	
Eastern Va. Conference:		
Damascus, Sunbury	$ 75.00	
Rosemont	40.00	
Suffolk	65.02	
Windsor	22.03	
N. C. and Va. Conference:		
Plesant Ridge	$ 35.00	
Western N. C. Conference:		
Mt. Pleasant	$ 10.00	
		249.55
Total		$13,999.18

NEWPORT NEWS CHURCH BIBLE FESTIVAL.

(Continued from page 3.)

Church of Newport News, Wednesday, December 3. As members arrived, they viewed a magnificent exhibit of Bibles and related Biblical material. A committee, headed by Mrs. L. L. Taylor, had gathered texts and materials from members of the church, the American Bible Society, and the Congregational Library. The result was a fascinating array.

Members brought in old family Bibles, some of them dating back over a hundred years. Along with these were such modern translations as Smith-Goodspeed, Moffatt, and the new Revised Standard Version. Various language texts put in an appearance: Greek, Spanish, French, Russian, Bullom (Africa) and Hebrew. Samples of more than a dozen other languages had also been furnished by the American Bible Society. One display showed authentic pages from the Wyclif, Tyndale, and Coverdale Bibles, and included copies of the gospels, secured from the Congregational Library, in the Gothic, Anglo-Saxon, "Whycliffe" and Tyndale versions. Texts of the Bible used by fraternal organizations, and New Testaments which had been the companion of men in the armed services, one of which had been picked up on the battlefield at Gettysburg, also were part of the exhibit. At the center of the display was the pulpit Bible of the church.

A highlight of the program was the contribution made by Rabbi Jesse J. Finkle of Rodef Sholom Temple of Newport News, who exhibited a number of Hebrew texts, including the scrolls of the Torah, from which he read. Rabbi Finkle's answers to the wide range of questions which were put to him in the informal period added to the appreciation of the Hebrew contributions to our living Bible.

One of the most enjoyable features of the program was the Bible quizz, in which teams of two contestants, answered (sometimes with the help of the audience) questions from such categories as Familiar Passages, Books of the Bible, Women of the Bible, Great Prophets, Sayings of Jesus, Disciples of Jesus, and Familiar Passages from Paul's Letters.

The showing of the color film strip, "The Bible Through the Centuries," which concluded the evening, gave us a panoramic view of how the Bible had traveled through the years, speaking God's Word to men in the midst of changing conditions. All of us went home with a deeper appreciation and more thankful hearts for this Book of our Life.

A. Lanson Granger, Jr.

Why not give someone a year's subscription to The Christian Sun as a Christmas present?

Missions at Home and Abroad

A Page from Our Carroll County Note Book

Letters and cards which we have received indicate that you want to know how we are doing—here in the hills. A more probing question would be, what are we doing?

After a little over a month, we have the feeling much like our son, Kenny, must have when he visits the toy displays in the stores. He runs from one thing to another, uncertain as to what is the most fascinating and attractive. There is so much we need to do! As yet, we are still running from one thing to another—hoping to get a long-term perspective as we talk over each day's experiences and discoveries. There is a terrible feeling that particularly at the Christmas season many things will be left undone which we ought to have done—for the simple reason that we do not know all of the needs of our two communities. We know that everything will not come overnight, and we trust that you will appreciate our inability to give you a summary report on progress at this time.

Perhaps there is one step in the right direction which will have lasting value. We have begun to organize. From what information I have, there has not been a constitution or official leadership for our churches in any formal fashion. Though it could result merely in formality, we believe that organizing of our churches can train good leaders and spread responsibility. Our church cabinets will plan the work of our churches, and greatly assist in the job that is ours. We trust that the leaders we develop will be a valuable contribution to our communities as well as to our churches. At present we are a mission which greatly needs your constant prayers, your generous support, and your frequent visits—but we hope, someday, to take our place among the churches of our fellowship and make a real contribution to some other missions.

Christmas planning is well under way in the churches, and we, like you, will have our holiday season marked by special church observance. Before Christmas we will have a hanging of the greens for all of the families of our churches. This will conclude a day of activity of ornament making and Christmas activities for the children. Of course, our play at Rocky Ford and our pageant at Elk Spur which will be combined with a visit from Santa will be the high point of our program. Even the planning with our young people and children has been a joyous sort of blessing—somehow, the nativity story seems most appropriate in this setting. We pray that your Christmas blessings will be as rich as those we are sharing here.

One word about our needs. If your church uses the Pilgrim Series materials, and has no use for them at the end of the quarter, would you save them for us? Lessons, including the teachers' materials, would be of great assistance. Your back numbers of *Children's Religion* would be treasured as much, at least, as much fine gold. Don't send them, just box them up and let us know you have them, and we will pick them up when we visit your church this spring. Or perhaps you will bring them with you when you come to visit when the laurel blooms again on the mountain.

It will soon be time to cut the Christmas tree we picked out over on the hill. We wish we could share it with you, for you've really made it possible for us to be here and to bring some light for Christ among our people here.

Merry Christmas!

William and Alida Wolfe.

* * * * *

Mrs. Thelin Narrowly Averts Disaster

A New England Congregational Christian missionary, Mrs. Guy A. Thelin, en route to the Philippine Islands was one of the 11 passengers on the Norwegian Motorship the *Fernstream* which sank in San Francisco Bay recently after being rammed by another boat. Mrs. Thelin who is the sister of Stewart L. Cushman, 134 Mt. Vernon Street, Winchester, Massachusetts, was on her way to join her husband at Midsayap, Mindanao, Philippine Islands, where both are serving under the American Board.

Mrs. Thelin, the former Betty Cushman, was born in Pawtucket, R. I., and educated at Oberlin College and Brown University. In 1925 she went out to teach in an American Board School for Girls in Foochow, China, and in 1931, she married a

(Continued on page 13.)

Brightest and Best of the Sons

Brightest and best of the Sons of the Morning
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odors of Edom, and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

—Reginald Heber, 1811.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Some Thoughts at Christmas

It has been our privilege to have in our home for a week Miss Karoline Nau, exchange teacher brought to this country by the State Department for the purpose of studying our school system.

Miss Nau is a charming person, but she is more than that—she is a Protestant Christian from another country and it has been a joy to share with her memories of her homeland at Christmas.

In Germany the Christmas season is a religious one, and apparently not commercialized as in our country. On each of the four Sundays before Christmas (Advent), there is a special ceremony of the lighting of the advent candles, with songs suitable for the occasion, in both home and church. Christmas trees are used in the churches, and her particular church has one on the top and the choir sings Christmas songs from the church tower.

Saint Nicholas comes on December 6, with "goodies" for the children who have behaved and a promise of carrying off in a sack those who have been bad!

On Christmas eve there is a church service, and again on Christmas day, and then on the day after Christmas! The tree at home is decorated by the parents and it is the highlight of the year when the children are allowed to see it and the presents which have come from the Christ Child.

How many of our churches can get their people to go to church for a service on Christmas eve—or Christmas day itself? Not many. We are too busy at home or visiting our friends to take "time out" to think of the Christ Child on His birthday.

Pattie Lee Coghill told a story at the recent Western North Carolina Pilgrim Fellowship meeting at Antioch (R) Church which illustrates our attitude. A child said to his parents: "I don't understand. At Christmas I get a lot of presents. And mother and daddy get a lot of presents. But I thought it was Jesus' birthday. Why doesn't he get any presents?"

Those of us who are mothers can have a lot to do with the attitude of our children toward the entire Christmas season. It can be one of "give" rather than "get." It can be one which includes worship as well as Santa Claus. It can be one in which the family is drawn close together, rather than a time when each goes his own way to "have fun." Let us strive this Christmas to have the word mean what it says.

A PRAYER AT CHRISTMAS TIME

Lord, in all the stir
When Christmas comes around,
The games and the greetings,
The songs and the meetings,
The toys and joys and shining trees,
The carols' sweet sound—

Father, in the midst of these,
Let us not forget
The fair Star of Christmas,
The Star that cannot set.
"Glory be to God in heaven,
On Christmas Day!"

—NANCY BYRD TURNER

Many Activities at Bay View

You have not had a report from the Bay View Congregational Christian Church since our retiring fellowship president sent her annual report. Many nice things are happening, so we want to tell you about them.

The new educational building is progressing nicely and will soon be ready for use. Erecting it has been a long, hard struggle, but, led by our efficient and enthusiastic pastor, Rev. Johnson Griffin, we have this much needed additional church facility.

We have received new members in our church and have added some new voices to our already extra good choir.

We also have a hard-working, "never say die" Fellowship Missionary Society. You may call them whatever name you will, but they're still the "Ladies' Aid," for that's their work. The good ladies aid every one in need, spiritually and physically, and all the projects of the church, and no church can efficiently function without them.

We have a teen-age Fellowship that could be better and will. Mrs. Kivette and Mrs. Penn have a Bible class of children. Can you imagine? They have an average of forty children, ages from four to fourteen, each Tuesday to study the Bible, and the class is increasing. God's Spirit is mighty in the world when we can report classes like that. Mrs. Kivette is an exceedingly talented woman in the art of teaching children.

All this and more, too, for we have, for our very own, a fine young ministerial student, Reuben Askin. He has filled our pulpit several times and he is really a very inspired young man that might be—who knows?—another Peter Marshall.

Altogether, we have the faith and love of the Master to believe that our feet are firmly set on the highway to Heaven.

* * * * *

Thank Offering at Hopewell

The Ladies Missionary Society of the Congregational Christian Church at Hopewell, Virginia, had their Thank Offering Service on Sunday evening, November 3. The service was conducted by the women of the church, the order of worship being as follows:

Call to Worship (Psalm 121—Mrs. Black.
Hymn—"This Is My Father's World."
Prayer Poem—Mrs. Lowe.
Hymn—"The Church's One Foundation."
Scripture—Mrs. Powell.
Meditation—Mrs. White.
Comments and Poem—Mrs. Sodomka.
Candle-light worship service in tithes and offerings.
Benediction.

The service was an inspiration to those of us who heard it. We received a Thank Offering of $15.00 for Carroll County Mission work.

Mrs. Frank Sodomka.

* * * * *

Berea (Great Bridge)

The Ladies Auxiliary of Berea has enjoyed a prosperous year under the leadership of our president, Mrs. Edna Waterfield.

We have sponsored the cradle roll and youth fellowship of our church. The youth fellowship has been served refreshments by the ladies of the Auxiliary once a month.

The World Day of Prayer was observed by our members by meeting with ladies of five other churches of this area.

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

A Happy Christmas to You!

As we celebrate the birthday of our King, let it be a time of happiness and fun, but also one of reverence and praise. The service for a family to hold on Christmas Eve, written by Mrs. Stevens, and appearing on the Woman's Page last week, is a good one to use. Or better still, plan your own. We know some families that are doing just that, and another family that is giving a playlet that they wrote, costumed and directed.

Singing seems such a big part of the Christmas celebration that we hope you sing, even if there is no instrument to play. Have you a kazoo? And let's not forget tonettes. Can you play one of those? Pick old favorites for real pleasure.

Listening to records may enhance your Christmas, too. For fun there will be "Jingle Bells," "Deck the Halls," "Rudolf," "Jolly Ole St. Nick," "Toy Symphony," "The Nutcracker Suite," "Parade of the Wooden Soldiers," and "Here Comes Santa Claus." More seriously you may enjoy the "Carols and Hymns," little known carols sung by the famous Trapp Family, parts of "The Messiah," and such favorites as "Holy Night."

At Mrs. Edwards' School here in Southern Pines, there is always a rythm band at the Christmas program and party. Oatmeal boxes, full size and cut down, make drums; little dinner bells, sleigh bells, 5 & 10 sew-on bells; teo blocks of smooth wood for striking together; sawed-off broom handles with the little round roofing tabs nailed on, or substitute bottle caps; cans with lids glued on and filled with gravel or beans, and a real triangle, will make a lovely band—you will probably think of other possibilities.

Do you know the story of the little boy who dreamed there was no Christmas, no Christ Child, whose birthday we keep? In his dream there were no teachers, ministers, doctors, churches, schools, hospitals. He saw only wicked, selfish people and awoke sadly, but was soon happy when he found his dream was unreal. Let's keep it so. Merry Christmas!

"Christmas for All the World"

By Lucia Mallory.

Issued by the National Kindergarten Association.

Instead of following my usual custom of journeying to spend the holiday season at the home om my sister, it was necessary last year for me to stay in Barnard, where I work as a children's librarian. It had seemed that Christmas Day was likely to be quite lonely for me until one of the members of the Library Board, Sue Burnham, invited me to come to dinner at her home.

"Our Christmas is going to be special this year, Lucia," she told me, "and we want to share it with you."

Of course, I accepted my friend's invitation gratefully, but her words, "Christmas is going to be special," gave me a feeling of misgiving. I knew that Christmas at the Burnham home was always a happy time. The friends of both parents and children trooped in to be warmly welcomed and lavishly entertained. Sue seemed never able to do enough for her family and friends, but rather expected her generosity to be limited to her own small circle. This "special" celebration might take the form of more elaborate decorations than usual, or it might be the serving of some new and expensive delicacy. I should find it hard, I thought, to watch Sue's family being surfeited with good things while I knew that for many of the world's hungry children Christmas would be only another day on the calendar.

How mistaken I was! A few minutes in her home convinced me that, instead of stopping at the confines of her own circle, Sue was reaching out loving arms to all the world—but let me tell you about it.

Sue's high-school daughter, Joyce, met me at the door and led me into the living room, where other guests were already assembled. There were two teachers from the high-school faculty whose homes are in distant states, and a group of people I did not know—a tall man of slender build and refined, intelligent countenance, a gentle-faced woman with prematurely gray hair, a smiling little boy, and a tall, fair girl of Joyce's age.

Joyce presented her guests. "Miss Mallory, we want you to know our friends, Mr. and Mrs. Lukas, and Sophie and Jan. They are the family whom our young people's group welcomed to America."

As I greeted the visitors and listened to their halting replies. I did not need Joyce's explanation to tell me that I was meeting the displaced family whose coming had long been the goal of the young people of Joyce's church. I knew with what zeal the group had labored to make an old house habitable, how they had obtained work for the father, and how the older members of the church had joined with their sons and daughters to make the strangers welcome. I knew, too, how eager the family had been to repay their new friend's kindnesses, and how, with fine courage and self-reliance, they had already contributed much to the community they now called home.

Their gift to me that day was an appreciation of the privilege of celebrating Christmas. With Joyce at the piano, we had been singing Christmas carols. Suddenly I noticed how very sad were the faces of the older members of the Lukas family, and I heard Sue exclaim in a compassionate voice, "I'm sorry! It would be easier for you if we did not sing!"

Quickly the mother protested, "Oh, we are joy — you sing! Please sing."

Sophie, who had more knowledge of English, finished for her mother. "We are sad," she explained, "only that all cannot sing. In our homes over the sea people cannot say, 'Be glad—Christ is born!' People cannot sing on Christmas Day. Maybe in the night comes a knock — enter men — take the father — and — we — not see — "

The girl's voice broke before she could finish the sentence, but we needed no more words. I could understand then why Sue had given her guests a simple meal, why her decorations had been only fragrant evergreens, why she had centered our thoughts on the essence of Christmas—the commemoration of the birth of Christ.

"I wish," Sue said to all of us, "we could send Christmas to all the world! Let's try to bring that day of peace and good will among nations by keeping the spirit of Christmas always in our hearts."

Come, Lord Jesus, our guest to be during this Christmas season.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Know Your Officers—Bettie Burt Hight

Our vice-president of the Southern Convention Pilgrim Fellowship is Miss Bettie Burt Hight, of Louisburg and Raleigh. She has been active in youth work for several years, and is now president of the E. N. C. Pilgrim Fellowship. Bettie Burt is also a member of the United Church Choir in Raleigh.

In high school she was a member of the Beta and Four-H Clubs, a junior marshall, and an actress in the junior and senior class plays. She was voted "Best all-round" girl, and was elected vice-president of the senior class. Bettie Burt sang in the Glee Club for four years and also played basketball all of her high school career, being elected to the county team two of the four years.

Miss Hight attended Peace College in Raleigh for one year. While in college she sang in the Glee Club and was elected to the May Court. She is now working in Raleigh, where her address is: Miss Bettie Burt Hight, 905 West Cabarrus Street, Raleigh, N. C.

* * * * *

Young People of Rosemont Church Present Pageant

The Youth Fellowship of Rosemont Congregational Christian Church of Norfolk, Va., presented a Christmas program and a pageant entitled "The Holy Nativity," on Sunday night, December 14, at 7:30 o'clock.

The pageant was divided as follows: The Prologue, The Prophecy, The Taxing at Bethlehem, The Shepherd's Vision, The Adoration of the Shepherds, The Story of the Wise Men, and the Epilogue.

Mr. Charles Cherry was the reader for the occasion. The character parts were: Mary, Betty Robinson; Joseph, Roy Nothnagel; Three Wise Men, Glenn Garrett, Leon Bryant, Bobby Yates; Shepherds, Billy Ainsley, Leonard Gower, Arthur Leroy Dixon, Douglas Weaver; Travelers to Bethlehem, Gale Ainsley, Carol Richardson, Ellen Hewitt, Richard Milteer, Betty Jane Hassell, Billy Phillips, Richard Gladstone, Bucky Davis.

The Curtain Angels were Arbutus Cales, Jackie Small, Laurie Bradshaw, Lois Goodwin, Patsy Trotman, Joan Winslow, Shirley Brooks, and Jeanette and Shirley Smyers.

The Christmas Choir was composed of Betty R. Carden, Nancey Gallup, Ina Faye Waters, Mary E. Hollowell, Grace Wheelbarger, Mary Perry, Jackie Fisher, Doris Jean West, Carolyn Stafford, Phyllis Waters, Mary Virginia Shrieves, Frances Dozier, Betty Morrison, Betty Williams, Russel Johnson, Bucky Dennis, Robert Carawan, Louis Platt, Dick Ankrom, Rudolph Murphy, Ronnie Seichrist, Gordon Ward, Bill Neill, Wilber DeBaun, and Tommie Liverman, Jr.

Marsha Lampman was guest soloist.

* * * * *

United Christian Council to Hold Study Conferences

More than 1,500 Christian students and staff workers of many denominations will spend the latter half of the Christmas holidays in concentrated study of the main issues confronting them as Christians in American colleges and universities, the United Student Christian Council has announced. Three study conferences will be held simultaneously from December 7 to January 3, at Leland Stanford University, in California, Park College in Missouri and Morgan State College in Maryland. The conferences are sponsored by the United Student Christian Council and are under the direction of Dr. Ruth Wick, Executive Secretary of the Council, and Mr. James L. McAllister, Associate Secretary.

One purpose of the conferences is to train students in the ways of effective group study. Student delegates will spend most of the conference hours in worship, individual reading, discussion in small groups and informal exchange of ideas in "bull sessions."

Another purpose of the conference is to confront students with three urgent problems of the day: the Christian student's particular role in the Church, the university and the world's political and social struggle. Study in these three areas will be based upon three books especially prepared for the conferences, and edited by Dr. J. Robert Nelson, Study Secretary of the Council. The Association Press has published the books for wider use among college students.

Study leaders at the three conferences include prominent persons in the field of Christian thought. Leaders at the Stanford University conference will be Prof. Arnold S. Nash, Prof. Alexander Miller, Dr. Glenn Olds, Prof. Theodore Bachmann and Rev. Rabb Minto. Leaders at the Park College conference include Prof. Eduard Heimann, Dr. Joseph Sittler, Prof. Allen O. Miller, Prof. Holmer and Dr. W. B. Easton. Those who will serve as leaders at the Morgan State College conference are Prof. B. W. Anderson, Dr. J. R. Nelson, Prof. William H. Poteat, Prof. James H. Robinson, Prof. Waldo Beach, Prof. George Forell and Rev. John Coburn.

The conferences will include delegates from many foreign countries. The meeting at Morgan State College will be the first major student conference to be held at a college for Negroes.—E. P. S.

* * * * *

Relax With Max

Merry Christmas and a Happy New Year! We hear these words so often that we sometimes forget what they mean. Well, I mean to say to each and everyone of you exactly what they say, "Merry" Christmas and "Happy" New Year.

* * *

We marvel as we read the Christmas Story about the shepherds seeing the great light and hearing the angels sing. I am listening to some of our best Christmas music as I write this. Isn't it wonderful that we, 2,000 years after this great event, can still hear the angels sing?

* * *

Ignorance doesn't get us into half as much trouble as a cocksure knowledge of things we don't know.

* * *

Less time is required to do a thing right than to explain why you did it wrong

* * *

An educated man is one who has finally discovered there are some questions to which nobody has the answers.

* * *

The trouble with being a leader today is that you can't be sure whether the people are following you or chasing you.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Wise Men Seek Jesus

Lesson XIII—December 28, 1952.

Memory Selection: *Ye shall seek me, and find me, when ye shall search for me with your whole heart.*—Jeremiah 29:13.

Lesson: Matthew 2:1-12.

Devotional Reading: Jeremiah 25:3-8.

When folks meet to consider this lesson it will be the Sunday after Christmas. But is it too much to hope that the glow and the glory of Christmas will still warm their hearts and quicken their spirits? Indeed every Christmas day should give fresh and sustained impulse to deeper consecration and larger service in the Name of Christ.

A Study in Contrasts.

The Christmas story as given by Matthew is a study in contrasts. Here for instance are the "Wise Men," scholarly, studious, observant men, characterized by an inquiring spirit, a humble mind, a reverent mood, and great faith. They had seen some portent in the Eastern skies that led them to believe that a new "King of the Jews" had been born and with eagerness and persistence they set out to find him. They were men of great ability, great faith, great humility, great resolution, great generosity. There is something majestic about them, not because of their wisdom, but because of their humility. They were great characters.

And there was Herod the king. He was a man of ability. But he was vain, jealous, suspicious, cunning, cruel, ruthless, cynical, unscrupulous. Like many another man in high place he knew little or nothing about the great moral and spiritual processes that were at work in his land and in his time. He did not even know where the Christ should be born. He did not know that He had been born. And when he learned that He had been born, he craftily planned to have Him put out of the way. The phrase "King of the Jews" struck fear into his heart and aroused his anger. He would brook no rival to his throne. Herod does not appear in a very good light in this story. He is what we moderns would call "a stinker."

Following the Gleam.

The "Wise Men" saw a strange star in the East. To them it signified some unusual event, particularly the birth of some unusual person. Perhaps they had learned from Jews of the Dispersion about the "One Who Should Come," the Messiah of the Jews. They would know more about it. They would make the long journey to Jerusalem to inquire about this new King of the Jews. It was natural that they should go to Jerusalem; that was the capital of the Jewish nation and a king would be in the capital. And to Jerusalem they came. They persisted in their spiritual pilgrimabe. It should be noted that at the beginning they did not have much light or knowledge. But they followed the light they had, and used the knowledge they possessed. That is the important thing for us. A willingness to follow the light we have, to obey the truth we know, is the prerequisite for getting more light and knowledge. It should be noted, too, that there were times they did not have the kindly light of the guiding star. "And when they saw the star, they were exceeding glad." There were not always visible evidences and tokens on their pilgrimage. It was a venture of faith as well as by sight. But he who does the truth will come to the light. Jesus himself is the authority for that statement.

Bothered by a Baby.

"And when Herod the king heard it, he was troubled, and all Jerusalem with him." At heart Herod was a coward. He was always afraid that someone would challenge his right to rule, and might rise up and overthrow him. This Baby might be the One to do that. "He was troubled." There wasn't much danger from this mere Babe. But that Child grew up. And that Child, grown us, was a challenge to Herod and his kind. The forces of special privilege, of organized crime and vice, of corrupt politics, of selfish power, of tyranny, of evil are always troubled by the presence of Christ. He was the Disturber of men. And men are always trying to get Him out of the way. The men of Jesus' day tried to do it by crucifying Him. The men of our day try to do it in perhaps more refined ways. The Christmas Season troubles many folks. It brings them face to face with Christ. It challenges them with His ethical demands. They would like to have Christmas without Christ.

Journey's End.

"And they came into the house and saw the young child with Mary his mother." They lost the star for a while, but in due time it appeared to them again, and led them to the place where the Christ Child lay. Obedience is the organ of spiritual knowledge. God does not lead His children up dead end streets or blind alleys. Those who set out to find the Christ, and who persevere in their search will find Him. "Seek and ye shall find." He that doeth the truth cometh to the light.

Vision, Submission, Consecration.

These three words sum up all that needs be said about these Wise Men. They had a vision, and they were not disobedient to that vision. When they found Him whom they sought, they bowed in submission and in adoration before Him. Perhaps nowhere in the Scriptures is there a more dramatic or impressive scene than these three Wise Men bowing in reverence and adoration before this Baby. And when they expressed their reverence in giving. They presented unto Him gifts of gold and frankincense and myrrh.

The Premium on Humility.

The Christmas Story, both in Matthew and in Luke shows how God puts a premium on the humble mind and the meek spirit. There is a great contrast between the shepherds and the Wise Men, but there was a common characteristic — both groups were humble of mind and meek in spirit. And to them came the revelation of this greatest of all moral and spiritual events in history. The secret of the Lord is with them that fear Him. Babes often see what the "wise and prudent" never see.

A Sign Unto Us.

The Wise Men were Gentiles. They were symbols of that great host of Gentiles, which no man can number—and we are included in it—who have sought Christ and been found of Christ, and who serve and sacrifice in His Name and for His sake.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

Citation for Roy Hosaflook

In the December 11 issue of The Christian Sun the story of the dedication of memorial windows of the Congregational Christian Church at Linville, Va., was printed. Through error, the name of Mr. Roy Hosaflook was omitted. Brother Hosaflook was one of the most loyal members the Linville Church ever had. We print the citation to his memory, as follows, and this should be added to those appearing in last week's story:

Roy Hosaflook.

Roy Hosaflook became a Christian in young manhood, and he spent his entire life, after uniting with the church, in very active service for his church. He was a deacon of the Linville Church, and for 28 years was the Sunday school superintendent. He also served faithfully as an officer of the Virginia Valley Conference.

He was a wonderful neighbor, and was loved by young and old alike for his ready wit and friendly manner. The church and community lost a friend in his passing to his heavenly reward. He not only knew the value of his own soul, but also the soul of his fellowman. ''The steps of a good man are ordered by the Lord; and he delighteth in his way.''—Psalm 37:23. This was true of Roy Hosaflook. Quietly he lived and quietly he passed away, leaving a host of loved ones to mourn his passing.

The Christmas Fund Offering for Our Aged Ministers

In the December 11 issue of The Christian Sun there appeared an article by Dr. Frank J. Scribner regarding the Christmas Fund for Veterans of the Cross. It is our hope that you read that article.

We have asked Dr. Scribner's office of the Division of Ministerial Relief of our Board of Home Missions, New York, to mail to each pastor or Sunday school superintendent, envelopes and descriptive material for promoting this offering at Christmas time. If you have not received this material, you will receive it shortly. If you do not receive envelopes in sufficient quantity, please address the Convention Office, Elon College, N. C., and additional ones will be sent promptly.

The work of our Board of Superannuation has been done through our national Board of Home Missions for some time now, and we are highly pleased with the generous consideration given our retired pastors, pastors' widows and dependents. As we have said previously, our own Southern Convention ''Veterans of the Cross'' are receiving more generously from our Board than we are giving to our Board.

The Christmas Fund constitutes a special gift sent to our retired ministers and ministers' widows at Christmas time, and for emergency needs. This is an opportunity to express our love and appreciation for faithful service rendered by these Veterans of the Cross. Contribute liberally to the Christmas Fund.

Since the Christmas Fund constitutes an *extra gift* to our pensioners and other ministers in need, it is a special fund and is *not* credited to our regular apportionment. However, your church will receive credit in *The Annual* for these gifts. Please send contributions to the Southern Convention Office, Elon College, N. C., clearly designated, ''For the Christmas Fund. Please send your gifts promptly. It is hoped that each of our churches and Sunday Schools will receive this offering.

MISSIONS.

(Continued from page 8.)

fellow missionary, Guy A. Thelin, an agriculturalist under the American Board in China. Both Mrs. Thelin and her husband have visited and spoken in the Southern Convention.

Mr. and Mrs. Thelin have two sons in the U. S. A., both born in China, Mark C. Thelin, a student at Oberlin College, Oberlin, Ohio, and Robert Thelin, a student at South Dakota State College, State College Station, South Dakota.

Because the crash came before passengers were even dressed, Mrs. Thelin lost all of her personal belongings, including her clothing, visa and passport. Fortunately her larger freight was being sent on another boat. She is staying with friends, Mr. and Mrs. W. W. Sturtevant, 509 Sonora Drive, San Mateo, California, until new arrangements can be made for her trip to the Philippines.

Mrs. Thelin was not only a teacher in China, but did a great deal of village reconstruction work with her husband. When the Communists took over control in China, Mrs. Thelin returned to the United States in 1950, but her husband remained another year and then was transferred to special agricultural service at the new Southern Christian College at Midsayap on the Island of Mindanao, Philippine Islands, where Mrs. Thelin will join him.

BEREA (GREAT BRIDGE).

(Continued from page 3.)

We enjoyed sending Christmas cards and Christmas cheer baskets to our aged and shut-in members and friends. There were also clothes, food and cash sent to the needy for Christmas.

One of our most inspiring meetings of the year was our mission study book reviewed by Mrs. J. F. Morgan of Norfolk. We always look forward to hearing Mrs. Morgan's message any time we have the opportunity of hearing her.

We have enjoyed and appreciate very much our Bible study each month by our pastor, Rev. H. E. Crutchfield. We have received higher inspiration for our mission work after hearing the messages he brought us each month.

Our members have taken turns in furnishing flowers for the morning worship services each Sunday. We are glad to have this opportunity to help make our sanctuary more beautiful for these services.

One of our mission projects has been to contribute to the upkeep of a child in India for the past year.

We have given a memorial certificate in memory of our former pastor, the late Rev. J. F. Morgan.

Mrs. Edna Waterfield is retiring from office as president this year. She has been our leader for approximately twenty years. During this time she has been out of office for a period of one year at the time three different times, each time because of illness. We have enjoyed our work with her and appreciate every effort she has put forth as our leader. We have accomplished great things in working for the Master under her leadership.

We are looking forward to the privilege of doing great mission work for our Father and building of his kingdom under the leadership of our new president, Mrs. Bertha McClain, a very faithful worker.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

This report brings us to $48,431.83. Thus we climb nearer the goal. Thank you, thank you. How much I appreciate your help, your gifts and your prayers to God for this family of 81 children, the staff of faithful workers and for me. Your contributions and your prayers are like the great guy-wires that hold the light-poles straight and strong during all sorts of weather. I wish I could thank each one in person who has helped to bring us to this place on the way to our goal.

How eagerly I open every letter now days, especially since I have been deprived of the privilege of going out to see people about our needs of this home. I am spending some time each day now in the office trying to help Miss Foster catch up with the work. 'Many people are writing for a little girl five years old to visit them during Christmas. I believe we could have placed 50 girls five years old in homes of friends for Christmas. We do not have enough children of any age to supply the demand for such Christmas visits. This is a good sign. It shows that more and more people are thinking of helping these homeless children. For all of it, I am deeply grateful. We shall do the best we can to see that everyone who wishes one of the children gets one just as far as it is practicable for all concerned.

Seven of our children are in the house with mumps, others are out again, and perhaps there are others to take it.

On Tuesday, December 9, a group of 31 children and two staff workers went to Chapel Hill, where they were served a turkey dinner and given Santa Claus at the Phi Gamma Delta House. Flyers from Pope's Field brought Santa with two or three gifts for each child on Wednesday, the 17th. Santa came in a helicopter, and it was great fun to see him come down out of the skies.

The Woodmen from Greensboro will ''fling'' a big Christmas party for all of us on the 18th. The Elon College students are working up their Christmas party for the 81 children, and it is always a high spot in the hearts of these children. Many of our churches, classes and friends have all or some of these children on their Christmas lists.

Thank you for all such kindnesses. When I was in the pastorate, I learned that food, fuel, fruit and friendship were the fast ways of furnishing Christmas to the needy. To do that here—extending Christmas across the year—send money.

And from each of us, Merry Christmas to all.

John G. Truitt,
Superintendent.

REPORT FOR DECEMBER 11, 1952

Commodities for the Week.

Anita Winne, Nassau, New York, Christmas gifts.

* * *

Sunday School Monthly Offerings.

Amount brought forward		$19,430.24
Eastern N. C. Conference:		
* Beulah	$ 50.83	
* Henderson S. S.	171.12	
* Morrisville	30.66	
Morrisville	8.33	
Pope's Chapel	25.00	
* Turner's Chapel	42.50	
		328.44
Eastern Va. Conference:		
Barrett's	$ 11.08	
* Bethlehem (Nans)	136.25	
Bethlehem (Nans), S. S.	36.07	
Centerville	6.00	
* Franklin	52.77	
Holy Neck S. S.	204.03	
Isle of Wight	25.00	
Liberty Spring S. S.	20.00	
* Mt. Carmel S. S.	77.96	
* Newport News	388.30	
Newport News	250.00	
* Oakland S. S.	85.00	
Portsmouth, Elm Ave., S. S.	60.00	
Portsmouth, First, S. S.	18.41	
		1,370.87
Western N. C. Conference:		
Ether	$ 50.00	
Liberty	70.50	
Zion	30.00	
		150.50
N. C. and Va. Conference:		
* Burlington S. S.	$ 156.95	
Longs' Chapel	7.06	
* Mebane	7.00	
Tryon, Ersk, Mem., S. S.	15.00	
		186.01
Virginia Valley Conference:		
Bethel S. S.	$ 50.00	
* Linville S. S.	40.00	
Linville	11.66	
		101.66
Total		$ 2,137.48
Grand Total		$21,567.72

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*Thanksgiving Offerings.

Special Offerings.

Amount brought forward		26,190.03
W. P. Robinson, Chicago, Ill.	$ 2.00	
Zion Christian Church for Hugh Black	25.00	
Bay View Cong. Christian Church, Woman's Fellowship	10.00	
Philathea Class, Suffolk Church for Harvell boys	5.00	
Men's Bible Class, Providence Mem. Church	12.85	
Mrs. A. A. Turner, Suffolk, Va.	5.00	
Bethlehem Church, Mary Sue Brittle S. S. Class for Woody Byrd	28.00	
Rev. J. A. Hendersor, Henderson, N. C.	15.00	
Special Gifts	205.20	
		308.05

Thanksgiving Offerings.

Mr. A. W. Cooper and Friends, Hamlet, N. C.	$ 25.00
Mrs. E. L. Aldridge, Elon College, N. C.	1.00
Dr. H. B. Kernodle, Burlington, N. C.	35.00
B. C. Haskett, Norfolk, Va.	5.00
Mr. & Mrs. J. E. Branch & Dottie, Garner N. C.	100.00

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

N. R. Franks, Elon College, N. C.	5.00	
Baker- Cammack Hosiery Mills, Inc Burlington N. C.	100.00	
		271.00

Christmas Offerings.

W. C. Mull, Burlington N. C.	$ 50.00	
Henry I. Jaffe, Suffolk, Va.	10.00	
Mr. & Mrs. N. C. Rudd, Brown Summit, N. C.	25.00	
Dayton, Ohio, Marlow R. Kersey	10.00	
		95.00

Total	$ 674.05
Grand Total	$26,864.08
Total for the week	$ 2,811.53
Total for the year	$48,431.83

ST. NICHOLAS IN A NEW WORLD.

(Continued from page 6.)

arose the cry in every town and city: "The Christians to the lions!" The jails were crowded with them: the public concourses were lit up at night with their burning bodies. We who sit in quiet and safety awaiting Christmas as the Birthday of the King of kings cannot easily apprehend the terrible persecutions which Nero, Domitian and Diocletian inflicted on our spiritual ancestors. They died to make us free in a larger liberty than our political charters have bestowed. St. Nicholas is numbered among them. He became, as we have seen, Bishop of Myra, because his brethren recognized his superior merits. His fortune was placed at their disposal for the spread of the faith and the relief of the poor. Henceforth he trod a path beset by countless menaces. The majority of his countrymen would have been glad to hear of his death. When it overtook him, he was remote from all earthly cares. Ripened in soul by his privations and sufferings, he calmly awaited the call of his Master

Probably not all the youngsters who hang up their stockings on Christmas Eve and reluctantly march off to bed to dream of fairylands filled with prancing reindeer and the jingle of the sleighbells know that the well-fed Santa whose scarlet and befurred coat and baggy pants are in evidence during December is the modern representative of an ancient bishop of the Christian Church. His outlines are well nigh lost in the mists of antiquity, but Santa is very much alive and the spirit of that beloved bishop could have no finer embodiment.

Before the last change in his name, travelers invoked his protection and then started on their journey. When he hitches up for his annual trip he is encompassed by more invocations than the recording angel could gather up. If we could gather up into one great supplication all the faith and prayer and affection lavished on Santa's yearly trip, they might transform the world's hard and selfish living.

The mere mention or his name thrills one's heart. December is as pleasant as May when Santa is near. In his presence everlasting spring abides with never withering flowers. Let us have done with the useless chatter about forbidding him to visit us. . . . Then he will be doubly welcome, and the Christ he subserves shall see the travail of his soul and be satisfied.

UNIVERSAL WEEK of PRAYER.

(Continued from page 2.)

topics are: Sunday, "In the Beginning God"; Monday, "The Symphony of Prayer"; Tuesday, "The Art of Meditation"; Wednesday, "The Inner Cost of Prayer"; Thursday, "Christ-Centered Prayer"; Friday, "Apostles of the Love of God"; Sunday, "Practicing the Presence of God"

A booklet, just from the press, written by Rev. Lynn J. Radcliffe of Cincinnati, Ohio, is recommended by the Joint Department of Evangelism of the National Council of Churches. It is attractively printed and presents many valuable suggestions on how to pray. It is priced 15c and may be obtained from the above organization at 97 Fourth Avenue, New York 10, New York.

A Christian Christmas

Councils of Churches and Ministerial Associations can do much toward Christian observance of Christmas. Christ needs to be brought into the center of the Christmas celebration. Urge the purchasing and sending of Christian Christmas cards; the singing of Christmas carols throughout the community; a community Christmas tree; store window Christmas scenes and such other things that will celebrate the Birthday of Christ appropriately. All Christians should do what they can to discourage office drinking parties which are so prevalent in many communities.

THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

(Continued from page 2.)

ence enjoyed the new surroundings as compared to the rainy and muddy surroundings of five years ago when the Bethlehem people were constructing their new building. One cannot refrain from saying a word of thanks for such a lovely church building.

The Conference gave Conference Ordination to G. J. Rice, pastor of Monticello and Hines Chapel Churches. Herman Lee Johnson, pastor of Berea Church, was licensed to preach. Received into the Biblical Class were: Fred H. Wrenn and Curtis Young. The following ordained ministers were received into the membership of the Conference: W. T. Madren, the new pastor at Ingram, Pleasant Grove and Liberty; T. D. Sutton, the new pastor at Mt. Zion, Bethel and Concord; Mr. and Mrs. Wm. R. Wolfe, recently arrived ministers of Elk Spur and Rocky Ford. R. C. Mason, Jr., was recognized as pastor of our Mebane Church and a student at Duke University.

Dropped from the Conference roll were: P. H. Rieketts, Staley Sorrell, and James R. Hailey. Several others were transferred to other conferences.

A highlight of the Conference was the receiving of the new Lakeview Community Church in Burlington into the Conference. John G. Truitt, Jr., is pastor of this new and thriving church. The Conference now has 48 churches on its roll.

The problems of the local church were considered several times during the conference session. So many were the calls on the local church that it was felt necessary to hear the needs of each church.

Then the calls from the Mission Boards, the Church Building Society, the institutions of the Convention and other places were heard.

After hearing all of these problems and calls, the conference delegates communed together with their Lord and Master and went out to do His bidding. This was reminiscent of Jesus as He faced the terrible dark night of his betrayal and crucifixion, he communed with his disciples. Then He was ready for the events of that fateful night.

W. J. Andes,
Conference Secretary.

Christmas a Holy Day

By I. W. JOHNSON, D.D.

Christmas is a great holiday. It should be a great religious festival. Childhood welcomes the day; middle life should honor its significance and respect its history. It commemorates the birth of a Child. On that day the Lord Jesus Christ should be crowned King of kings and Lord of all the earth. Christmas Carols and great Anthems of Praise are a sacrilege when offered in the name of an ordinary child of human parents. The Child Jesus is either an idol or the Lord. In the lowly manger, he was as Divine as when he hung upon the Cross. Lifted from the bed of straw, he was the Son of God as truly as when he arose from the dead. He did not BECOME the Son of God by a process of growth, education and development, he WAS—and he IS—the Son of God by birth.

Christmas should not humanize Jesus; it should magnify his Divinity. Jesus was more than the son of a Jewess, he was the Son of Man. He was more than a son of God; he was the Son of God, the only Begotten of the Father. God was watching that stable while that mother was in travil, comforted by Joseph, her devoted husband.

The angelic choir was waiting for that first cry of this Holy Child. Suddenly the Judean hills echoed a new song. Such a song had not been heard on earth by human ears. Sweet harmony, beautiful words, significant message. The world was tired of war-cry, glittering swords, sharpened spears and flying javelins. It is weary of war today. Then humanity wanted peace. Today people desire rest from conflict. In the stillness of that historic night the message came: "Fear not: for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord." And then this heavenly "Call to Worship" was followed by a "multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Is that story the poetic creation of ignorant minds under the spell of mystic, religious enthusiasm? Bethlehem was a city located in a part of Palestine well known, even in this far distant day. The land was real, the city was real, the shepherds were real, the Child was real, the words were real. We have everything, in that event, except a picture of the angels and a record of the tune to which these words were sung. Nothing could be more convincing that this story is based upon fact, and not upon fancy. The record is satisfying to clear minds and believing hearts. Jesus was born. The angels did sing. The shepherds and the wise men saw him. They worshipped him. Parents and children, old age and youth, should unite in songs of praise and exchange of gifts, if they believe in him, and should open their hearts to let him reign as Lord and Master of all life.

Do not rob children of the joy of Santa Claus, when such a spirit opens their hearts to appreciate the gift of God, when Jesus came as a little Child. Santa Claus, when properly understood, is the personification of good cheer, liberal giving and happy living. Jesus can make children happy. He wants them to sing and play. He wants them to love him, more than they love Santa Claus and the gifts they receive at Christmas. Put more of Christ in our Christmas cheer and festivity. Keep out the bad and bring in the good. It is not a time for revelry, but rejoicing and praise. It is a Holy Day.